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Nov. 12, 2014

Colleen McFarland,
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Sincerely,

Anna Groff

Interim Editor
The Mennonite

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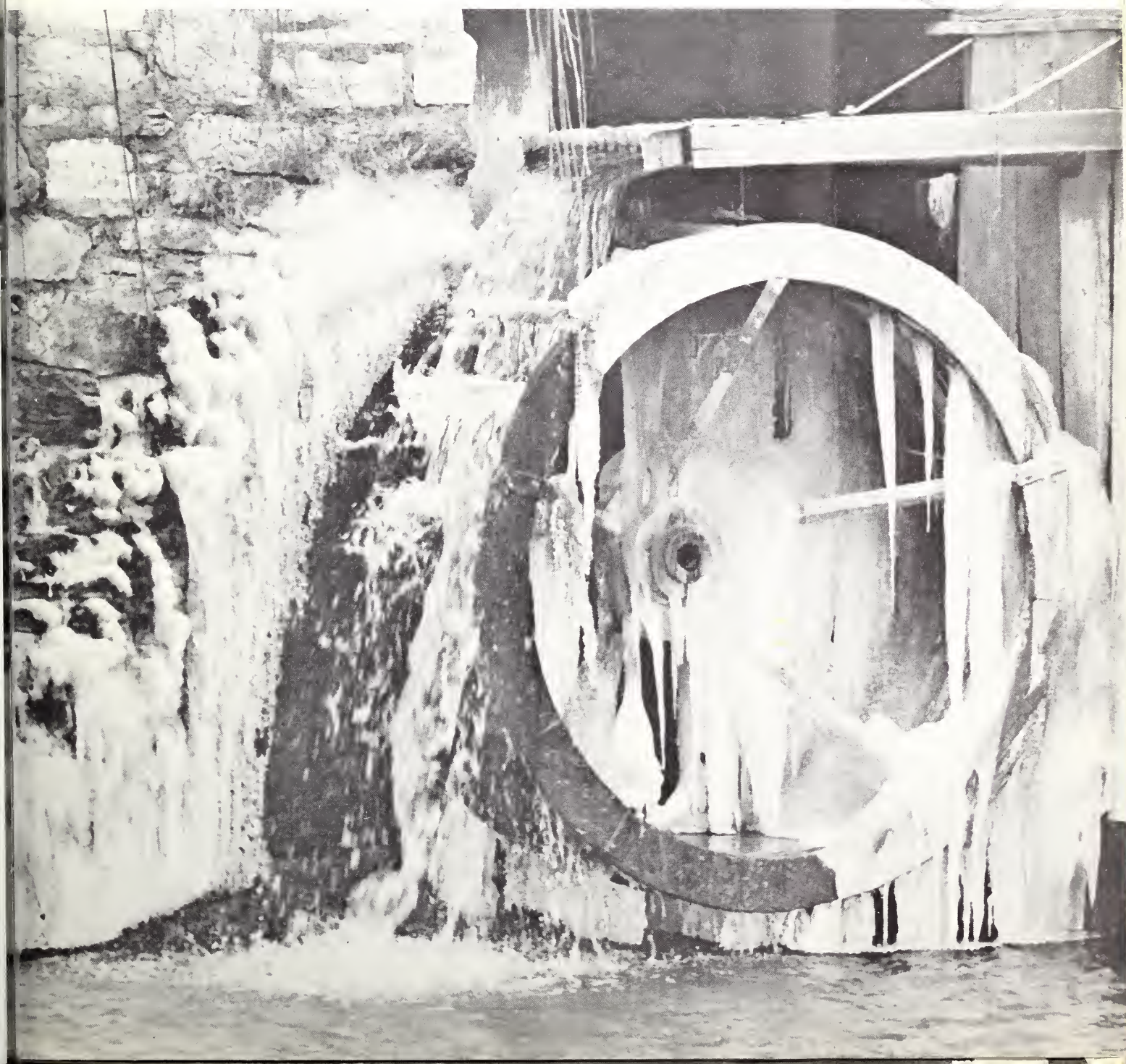


The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:1 JANUARY 4, 1977

Best wishes for the new year.



The Bible comes out of the life of people who knew themselves to be children of God. It describes their experience with the promises and fulfillments, the burdens and upholdings, the sinfulness and forgiveness that constituted life in God's presence. It points to the way of life, the ethos, that emerged in response to this experience. To the degree that we know ourselves to be children of God, heirs of these people who preceded us, we listen to the stories of the Bible, in spite of their distance and strangeness, as part of our story.

Abraham and Sarah (or, as they were

known at first, Abram and Sarai) were people who changed their story. More precisely, they were people who cut themselves off from the story that was given them so they could live out a new one.

The Bible tells only a bit of their beginning story, so if we are to sense something of how they began and what they left behind, we must piece it together from little clues still remaining in Scripture or derived from other sources.

The story of Abraham and Sarah began, as all our stories do, with a

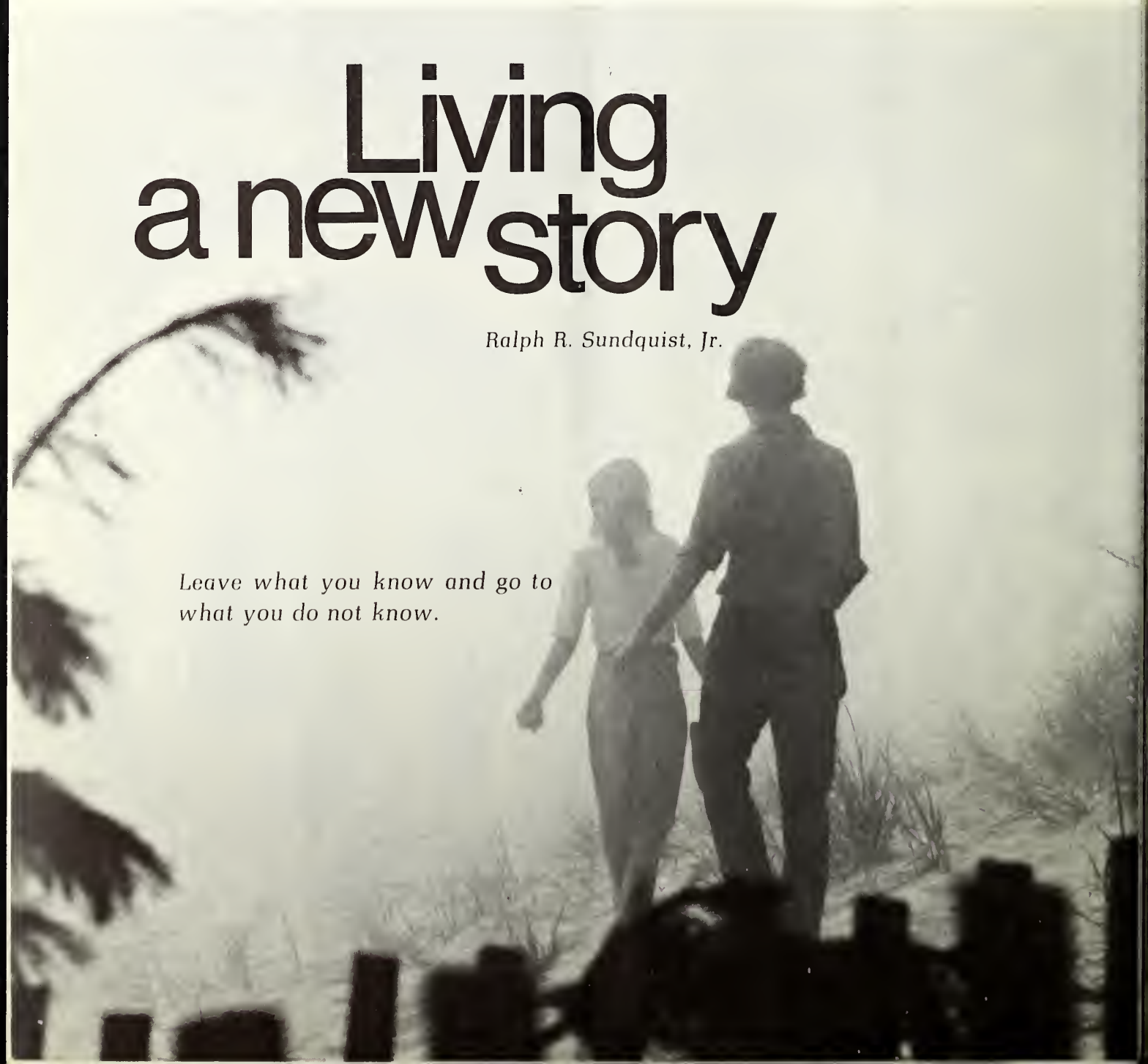
family and a tradition. Sarah shared the same lineage as Abraham, for she was his half-sister as well as his wife. Scripture traces their ancestry through nine generations—from Shem, son of Noah, to Terah, father of Abraham and Sarah, Nahor, and Haran. This was a solid beginning that provided a strong basis for their knowing who they were and what their lives should be.

Their early story also points to a religious connection. Scripture associates them with two cities which were cultic centers for the moon god Sin. One is Ur in the southern valley of the

Living a new story

Ralph R. Sundquist, Jr.

*Leave what you know and go to
what you do not know.*



uphrates River system, where Abraham and Sarah were born, and the other is Haran in the northern part, to which they moved. At Ur a seventy-foot tower had been erected to honor Sin, and in Haran a temple was dedicated to his worship.

Further, both Abraham's niece Milcah (later his sister-in-law) and Sarah herself bear names associated with this cult—Sarah with Sarratu, the moon goddess who was the consort of Sin, and Milcah with Malkatu, the regional manifestation of the goddess Ishtar.

In the early story of Abraham and Sarah, then, there must have been an acquaintanceship with this lunar cult and possibly an allegiance that included the worship of Sin and Sarratu and Malkatu.

This possibility is supported by a reminiscence that appears later in the Bible. Joshua, as he recognized the approaching end of his life, called the people together to remind them of the beginning and course of their story. Long ago," he said, "your forefathers Abraham and his sons Abraham and Nahor, lived beside the Euphrates, and they worshipped other gods" (Josh. 24:2, EB).

But this is only the beginning of the story of Abraham and Sarah, the part that was destined to become no part. Somehow, in ways that are not examined, the familiar gods with their familiar promises and demands gave way to a God who promised them greater than they had dreamed and demanded from them more than they had ever been called to give.

Bit by bit this God, the Lord Yahweh, faded away from Abraham and Sarah as the identities that were setting the outline of their story. Closer and closer to the center of their lives he cut until none of their assurances remained.

Leave your country, he said, the hills and streets you have walked, the people among whom you have lived, the gods you have worshiped. Leave your friends, the persons with whom you have your long ancestry and the daily conversation of your lives. Leave your father's house, the family in which you have grown up, the people who nourish and comfort you, who depend upon you for their own sustenance and satisfactions. Leave all these people and places and things that are dear to you and go to a land I will show you. Leave what you know and go to what you do not know. And, said the Lord, "I will make of you a great nation, and I will bless you and multiply your name great, so that you will

be a blessing. I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth will bless themselves."

This promise is so glorious as to seem irresistible. For Abraham and Sarah, however, it was assurance unfulfilled, the speaking of an alien God about a distant future in a far-off land. The demands, in contrast, called for immediate risk, for irreversible actions and tangible losses.

But the decision was made, and a brief sentence ends one story and starts another: "So Abram went, as the Lord

The Lord who had first revealed himself to Abraham and Sarah in Haran was a Lord who kept on revealing himself—whose ways were not clear and easy, but filled with uncertainty. The road to be taken was not known, and the resting places brought not confirmation of old securities, but revelation of new possibilities and change. At Shechem, Bethel, Hebron, Beersheba, and elsewhere—shrines of the gods of the land—Abraham stopped to worship. In each case he neither destroyed the shrine nor entered into its cult. Instead he accepted it as a place

The life of faith was a life of being open to new possibilities and of making decisions and taking actions while still encumbered with human weakness and sinfulness.

had told him." This is the new beginning that meant a new way of life for Abraham and Sarah.

The Bible tells us nothing of Abraham and Sarah as they struggled to decide what story they would live. We can only assume that for them even more than for us the cutting of roots and ties was painful and anxious. Nor does the Bible tell us what event or power persuaded Abraham and Sarah to give up their accustomed religion in order to entrust themselves to a God they hadn't known. Yet they put their old story behind them and set out to live a new one.

We must be careful not to think of this outcome as the happy ending of the story and to look upon Abraham and Sarah as hero and heroine who had completed what needed to be done. The author of the New Testament Letter to the Hebrews provides perspective by reminding us that "by faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance; and he went out not knowing where he was to go" (Heb. 11:8).

The new story of Abraham and Sarah is a story of faith in the Lord Yahweh. It describes the way of life of people who lived by faith, and it shows the riskiness of this way of life. To live by faith is to live with less than full knowledge and with only the beginnings of transformation in one's life. Abraham and Sarah were given neither the full understanding of their God and his will nor the strength and courage for living always at their best. What they were given was faith.

holy to the Lord, not driving out the other gods but absorbing something of them into the understanding of his God. All along the way the Lord revealed something new of himself, some new risk for the faith of Abraham and Sarah.

This risk extended to the decisions to be made, the actions to be taken. The story shows that Abraham and Sarah, far from being consistently courageous and upright, were often weak and wayward. A fearful Abraham, for example, was capable of turning aside an imagined threat to his life by denying his marriage to Sarah and permitting her induction into the pharaoh's harem.

Again, Abraham and Sarah, doubting the promise of a son of their own, could seek one through Sarah's servant Hagar, then, when Ishmael was born, turn against the mother and the child and drive them away in an act that was not only unfeeling, but also contrary to the laws of the people of the time (as shown by documents from Nuzi in upper Mesopotamia). Still later, both Abraham and Sarah could laugh in disbelief when a son again was promised to them in their old age.

So the life of faith was a life of being open to new possibilities and of making decisions and taking actions while still encumbered with human weakness and sinfulness. There were other testings, of course, other failures and actions of faithfulness, too. The son Isaac was born as had been promised, and Sarah and Abraham died in the land to which they had been led. The story, however, has not ended; it goes on still with its

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Mennonite Sunday

risk and fulfillment, its instances of weakness and faithfulness, its blessings still to come.

What is the way of life of people who live by faith? How is the ethos of Abraham and Sarah transformed into ethics for our lives?

Surely Abraham and Sarah cannot serve as models for us. We cannot look upon their behavior as our example. Our cultures are so separated by time and space, by custom and possibility, that we cannot possibly imitate their lives. In addition, their moral behavior itself, even by their own standards, is so deficient as to provide no reliable guide.

What is important, then, is not how Sarah and Abraham are good examples, but how their story touches upon our story. This touching occurs in two ways. First, our stories as individual

people bear similarities to their story and distinctions from it, so the stories touch at different places and in different ways for each of us. Our very individuality is affected. Second, our story as a people of faith is simply the most recent part of their story, for we live in continuation of their faith, still confronted by ancient demands, still hoping for blessings yet to be granted. Our life together is at stake.

What we do, then, is to look at our own story—our story as a people and our stories as individual people—and ask: What is new about our story? (What is new about my story?) What of our old story must we set aside for the sake of our new one? (What of my old story must I set aside for the sake of my new one?)

And we look at our lives with the

same double focus: What is the Abraham or the Sarah who inhabits us? At what points do we discover our trust, what points our doubt, where our strength, where our weakness? What are our risks, and what are our assurances?

Finally, we look at our situation, our world, and the people around us: What is called for in this time and place? What do we do to respond to God's call in the present moment?

No doubt we find the answers difficult and the answers unsettling. So we may experience the immediate touching of Abraham and Sarah's story upon our own. We bear responsibility for our story, perhaps for going on where we have not gone before. We live a new story in response to the God who calls us to faith.

Men from the East

Once they were wise

Maynard Shelly

They came from Asia. We don't know their names or the name of the country from which they came. Just 300 words in the second chapter of Matthew's Gospel cover their brief appearance on history's stage. They did their thing and went away.

We call them wise. How good to be wise! How good to be wise and to be able to bear rich gifts! And they came from Asia!

Does that make sense? Is this the Asia of our missionary letters? Is this the Asia of the Vietnam War and the Bangladesh famines? Asia has come to mean backwardness, poverty, and primitiveness. But wisdom? Does Asia really have anything that good? Does it have anything good enough to honor our Jesus?

Asia doesn't ring the bell these days. But it wasn't always so. Matthew could

write about the wise men from the East. He didn't need to qualify or apologize. He knew everyone would understand. For everyone knew that when people came from Asia they would be wise, people who knew a good thing when they saw it.

Even 500 years ago, Asia came on strong. That was the time Europe was all agog about the great things coming out of Asia, those lands around behind the Cape of Good Hope in places called India and China. People stood in line to buy even at a high price the muslin cloth, silks, and spices of India. Asia, so far ahead of Europe in its technology, made the rough goods of Europe seem crude by comparison.

Books and lectures by travelers from Asia sold out fast. China, a nation far larger than all the little states of Europe put together, administered its empire

with an expertise that dazzled the West. So wonderful and desirable were the achievements of Asia that Europe strained for more and more contact.

It was while Europeans were trying to find a shorter route to Asia that they stumbled across a plot of real estate they called America where they called the people they met Indians. America disappointed them because they really wanted Asia.

So, for centuries, Europeans lived in the shadow of Asia's greater glories. They could claim superiority only in one field. Europeans were Christians, and Asians were only pagans or infidels. Only in the field of religion dared Europe's people boast. Asia ran off with all the blue ribbons in technology, wisdom, politics, and science.

How times have changed! The whole scene has flip-flopped. Space travel

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Those wise men from Asia showed us the uniqueness of the salvation with which God saves us.



computers, airplanes, and automobiles are all products of western genius. Democracy, perfected in European and American institutions, is the form of government to which all nations aspire and claim to practice whether they do or not. Without aid and inspiration from the West, everyone in Asia would still be riding oxcarts. But who is winning the religion sweepstakes? Christians are sure their faith is still the purest. But if we'd count the votes of the less committed people in the West, we'd see the once-despised

eastern religions coming up fast in their claims for attention. The final verdict isn't in, but it is clear: the supremacy of Christianity is now under fire.

So, things do change—especially after 500 years and after 2,000 years.

But when those wise men from Asia came to worship Jesus, their tribute set the pace. Ring the bells! Sound the trumpets! Listen to what the leading intellectuals, scientists, and statesmen have to say. It is Jesus, God's Son, by the vote of this board of experts, three to none.

Jesus belongs to Asia. This does not mean absolutely. Asian ways differ from ours. A new religion does not always take the place of the old—it just moves in and takes what it can. So, Hinduism, for example, has become a museum of almost all the world's religious moods and modes from nature worship and idolatry to mysticism and spiritualism. Ramkrishna, one Hindu sect (or denomination), has enshrined Jesus as one of its deities and sincerely worships him. At Christmas, Ramkrishna celebrated Christ's birth with festivities common to Christian communities everywhere.

From this we learn that the worship of Christ in the East can sometimes be a worship given by people on their own terms and in their own ways. Even here the people of the East teach us. What is done openly by Ramkrishna in Asia happens undercover in other places. The Christian church has been at times a gallery of superstition, spiritism, nationalism, materialism, and other cults. Only when this is not so, can we say that the Christian way is a better faith.

Those wise men from Asia showed us the uniqueness of the salvation with which God saves us. When God acts, he acts through people. God presents himself in the stream of human history. This is incarnation, the Christian understanding of the way God acts and reveals himself. Other religions reveal themselves through dreams, mysteries, visions, and human moods that rise and fall with the level of our blood sugar.

Those wise men were really astrologers up to their armpits in mystery. They examined the stars to find God, and though they found him, we don't follow their example any longer. They saw God working from a control panel that operated the stars. Is God really tied down with mechanics and more interested in confounding us with signs and puzzles than in meeting us?

Let's affirm that God acted supremely in Jesus Christ. John and Paul, some other really wise men, give us the explicit word.

"The Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father" (Jn. 1:14).

"God was in Christ reconciling the world to himself" (2 Cor. 5:19).

God still acts to redeem people. He works in our world. Here where we live, where we wash the dishes and go to market, he draws us toward himself. Those with faith in their eyes see the things that he is doing.

Paul's Porch provides a roof for young men

Temporary housing for young men is the purpose of Paul's Porch in Columbus, Ohio.

Named after the Apostle Paul, who did a lot of traveling himself, Paul's Porch is sponsored by the Neil Ave. Mennonite Church in Columbus and staffed with volunteers from the congregation and three full-time volunteers supplied by Mennonite Board of Missions, Elkhart, Indiana.

"The reasons guests are in need of a place like Paul's Porch are varied," said voluntary service worker Dennis Book. "Some are simply traveling and have been for some time. Others have been evicted from their apartments. Some are suffering from acute emotional or family problems. Most are unemployed."

Occasionally guests attend church, and a number of guests have returned on a regular basis in the evening to talk over a cup of coffee, Mr. Book said. "We feel good about establishing ongoing relationships with people who seem to have no one else."

Paul's Porch reopened last June 21, located in a house next door to the Neil Ave. church building. For a number of years, the second floor of the house, owned by the church, had been used for emergency housing by a group based at

nearby Ohio State University. Then it was closed and the program reassessed.

"Some church members thought the building should be used for Sunday school classrooms," said Mr. Book. "Others felt that, due to the previous heavy usage of the facility by persons with lodging needs, it was important to continue reaching those people in a creative way."

The latter opinion prevailed, and the church "began a two-months renovation project that resulted in a nine-months effort."

Now twenty-two volunteers from the Neil Ave. congregation work two 4-hour shifts a week at Paul's Porch together with the three VS workers: Dennis Book, Kaye Hostetter Book, and Ivan Emke.

"This kind of direct involvement, coupled with the initial support of extensive renovation of the facility, has established a deep sense of congregational ownership and commitment to the growth of the project," said Mr. Book.

Paul's Porch is open to men ages eighteen to thirty, seven nights a week from 8:00 p.m. to 9:00 a.m. Referrals come from other social service agencies in town between 5:00 p.m. and midnight.

Guests may stay up to three nights.

Staff members assess the immediate needs of guests, suggest temporary labor locations or where to find free or inexpensive meals, sometimes provide transportation, counsel, help people get on welfare, or just listen.

"We don't initiate Bible study or prayer, but often in an informal way have a chance to express what Christ and the church mean to us," said Mr. Book.

The house has seven beds in two bedrooms plus a bed in the staff room, lounge, and a bathroom. Linens and beds were donated by Ohio Mennonite congregations. Bread, peanut butter, coffee, tea, and soups are provided by the local congregation.

Since opening last June, Paul's Porch has housed about twenty different guests per month.

"Community reaction and support for the project have been good, and we feel that the project is meeting a pressing need in a time of high unemployment and broken relationships," concluded Mr. Book.

The Neil Ave. Mennonite Church is member of both the General Conference Mennonite Church and the Mennonite Church.

Involve congregations, says MMA

More congregational involvement was strongly supported when Mennonite Mutual Aid's mandate was reviewed in a retreat November 19-20 in Chicago.

Fifty-seven people, representing Mennonite conferences and agencies and MMA, joined in the study of MMA's thirty-year history and its future.

Major input for the study came from C. J. Dyck, professor at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, who spoke on "The theological basis for mutual aid"; Howard Raid, professor at Bluffton (Ohio) College, on "The philosophical basis and concept for mutual aid"; Harold L. Swartzen-druber, MMA president, on "MMA: The first thirty years"; and Dwight Stoltzfus, MMA field services director, on "MMA serving the whole congregation."

The major ideas to which the group said MMA should give more attention included:

- more congregational involvement, including more active and qualified mutual concerns representatives.
- financial counseling and assistance programs.
- retirement.
- expansion of mutual aid into a global dialog.
- development of a loss-of-income program.
- mutual aid services to the twenty-five to forty-five age group.
- simplifying of present health programs.
- informing the conferences better about MMA's services.
- development of programs to en-

courage improved life-styles.

—strengthening support for MMA congregational health improvement program (for lower-income congregations).

Among the General Conference representatives at the retreat were Elbert Koontz, Newton, Kansas, Western District conference minister, and Ted Stuckey of Newton, General Conference business manager and treasurer.

General Conference representative on the MMA board of directors are William Dunn, Normal, Illinois, chairman of the board; George Dyck, Newton, Kansas; Fred Lehman, Berne, Indiana; Howard Raid, Bluffton, Ohio; and Arden Ramseyer, Smithville, Ohio.

Gordon Funk from Newton, Kansas, helped with group process.



Mennonite school helps family of slain teacher

ope Secondary School, formerly the Mennonite Secondary School, in the occupied West Bank town of Beit Jala held a benefit basketball game in November to raise money for the family of Khader Issa Nimmer. Mr. Nimmer, a civics teacher at the school in Beit Jala, was killed in July 1976 in prison by a fellow inmate while serving a four-year sentence for alleged security crimes against the State of Israel. The game with Bir Zeit University raised more than \$1,000 for the Nimmer family through small private donations. Mr. Nimmer's arrest and death left his widowed mother and his brothers and sisters without support. "Concern for Khader and his family was extremely widespread," commented Paul Quiring, MCC director in Jerusalem. "The ideas and hopes which Khader stood for clearly live on in his students, friends, and others who knew him. The response to the benefit game is a reflection of their continuing concern."

Letter to president asks for amnesty, no B-1 bomber

A letter asking for unconditional amnesty for all Vietnam War-related offenders and for stopping production of the B-1 bomber has been sent to United States President-elect Jimmy Carter by Harold Regier, secretary for peace and social concerns for the General Conference Mennonite Church. The letter urges Mr. Carter "to broaden your promise of pardon for [draft] resisters to an unconditional amnesty for all persons who for various reasons are being penalized for their actions coming directly out of the Vietnam-era draft, military service, and antiwar activities. . . . These include not only draft resisters, but also military deserters, civilian protesters, former Americans now citizens of other countries,

and the more than 500,000 men given less than honorable discharges."

Mr. Regier continued, "for the sake of healing these war wounds and providing compassion for the great many living American victims of this unfortunate war, we ask that you declare an unconditional amnesty."

The letter also "affirmed your reticence to endorse the B-1 bomber." It mentions the buildup of military hardware and nuclear weapons as a threat to human survival. "We ask that you scrap the life-threatening B-1 program and that these resources be used for life-enriching people programs."

"This is an opportune time to set a new direction, to determine new priorities and policies that are more in harmony with the commitment both you and we have to the Christian faith and its teachings of love and justice and peace," Mr. Regier wrote to Mr. Carter.

Baptist, Jew warn against religion in politics

In a postmortem on the 1976 elections in the United States, a Baptist religious leader and a Jewish rabbi have warned that drives to establish a "religious test" as a qualification for public office violate the U.S. Constitution and are contrary to the American tradition of religious liberty.

James M. Dunn, Baptist General Convention of Texas, and Marc H. Tanenbaum, American Jewish Committee, cited especially those right-wing evangelical groups who had campaigned to elect "Christ-centered" candidates on national and state levels.

The "vote-Christian" movement, they pointed out, had been organized by "a loose coalition of organizations with common goals and interlocking directorates." Among these, they listed the Christian Freedom Foundation of Washington, D.C.; Third Century Publishers of Arlington, Virginia; the Christian Embassy of Washington, D.C.; Campus Crusade for Christ; and Intercessors for America.

Mr. Tanenbaum said Third Century Publishers, in its latest news bulletin, had expressed satisfaction with the fact that twenty-one of fifty-four "Christ-centered" candidates had won.

The rabbi denounced the concept that non-Christian believers, nonbelievers, or even Christians with a different religious commitment were less qualified, trustworthy, or patriotic.

Mr. Dunn warned that "we must guard against those subtle political-religious movements that would make religion the handmaiden of a specific political ideology."

"The insistence that candidates for public office seek the language of Zion, pass a 'born-again' test, or meet the demands of a right-wing questionnaire is not in the tradition of religious liberty as understood by Baptists or Jews," he declared.

Mr. Dunn noted that the intrusion of religion into the political picture had been a subject of discussion in the 1976 report of the Texas Baptist Christian Life Commission, which had stated, "Christianity is not limited by or tied to any one form of political party or even any one form of government."

It had also called on Texas Baptists to reject attempt to "baptize" any particular political philosophy.

The two men spoke at the annual meeting of the American Jewish Committee's national executive council.

Thirteen Latin Christians appeal to North Americans

Thirteen Christian leaders in Latin America, five whose names are not identified because of the dangerous situation in which they live and work, have written an open letter to their sisters and brothers in North America.

In a three-page communique, the signers urge solidarity in the struggle for basic human rights under repressive regimes, appealing to North American Christians to recognize the impact of United States policies beyond its own borders.

The letter concludes with the following paragraphs:

"Friends and fellow Christians, it is time that you realize that our continent is becoming one gigantic prison, and in some regions, one vast cemetery; that human rights, the grand guidelines of the gospel, are becoming a dead letter, without force—and all this in order to maintain a system, a structure of dependency that benefits the mighty privileged persons of always, of your land and of our land, at the expense of the poor millions who are increasing throughout the width and breadth of the continent.

"For this reason this open letter seeks to be the lamentation or the outcry of those who now have no voice in our America, because they are buried in the volcanos, in the rivers, or in the cemeteries; because they are rotting in prisons or concentration camps; or because they languish in incredible conditions of malnutrition and misery. This letter seeks to be an anguished, fervent call to your conscience and to your responsibility as Christians.

"If in the past you felt it to be your apostolic duty to send us missionaries and economic resources, today the frontier of your witness and Christian solidarity is within your own country. The conscious, intelligent, and responsible use of your vote, the appeal to your representatives in the Congress, the application of pressure by various means on your authorities can contribute to changing the course of our governments toward paths of greater justice and brotherhood, or to accentuate a colonialist and oppressive policy over our peoples. In this sense you must ask yourselves if you will or will not be your brother's keeper in these lands of America, from which the blood of millions of Abels are clamoring to heaven.

"We, between tears and groans, are

interceding for you, in order that you may respond with faithfulness to the historic responsibility which as citizens of one of the great contemporary powers and as disciples of Jesus Christ it falls on you to assume."

Signing the letter were Sergion Arce, moderator of the Presbyterian Church of Cuba and rector of Evangelical Theological Seminary, Matanzas, Cuba; Plutarco Bonilla, rector of Latin American Biblical Seminary, Costa Rica; Augusto Cotto, rector of Baptist Seminary of Mexico; Secundino Morales, Methodist pastor in Panama; Tapani Ojasti, general coordinator of the Lutheran Church in Costa Rica; Jacinto Ordonez, executive secretary of the Latin American Association of Theological Schools; Antonio Ramos, bishop of the Episcopal Church of Costa Rica; and Saul Trinidad, director of the extension program of the Costa Rican Methodist Church and pastor of the Peruvian Evangelical Church.

Mennonite Health Assembly plans March convention

C. Everett Koop, surgeon-in-chief at Children's Hospital, Philadelphia, Pennsylvania, will address the opening session of the Mennonite Health Assembly March 5-9 at the Ben Franklin Hotel in Philadelphia.

Mr. Koop, also professor of pediatric surgery at the University of Pennsylvania, headed the medical team which in 1974 successfully separated Siamese twin baby girls. Mr. Koop's address, "The sanctity of life: Challenges and alternatives," will deal with his concern about the directions in contemporary thought on human life, especially related to abortion and euthanasia.

The Protestant Health and Welfare Assembly opening celebration and theme interpretation is at 8:30 p.m., Sunday. The theme is "Christ's love—Keystone of the caring community." Concurrent denominational and general PHWA sessions continue Monday to noon Wednesday.

Mennonite Health Assembly membership is made up of persons from all Mennonite groups involved in church-sponsored health and social welfare programs, including administrators, chaplains, nurses, and other interested persons.

Persons not on the MHA mailing list may write for registration and program information to Luke Birky, Mennonite Health Assembly, Box 370, Elkhart, Indiana 46514.

Brethren leader is part of WCC peace program

Planning sessions January 18-22 in Geneva, Switzerland, to launch a new World Council of Churches action program against militarism and the armaments race will be moderated by H. Lamar Gible.

Mr. Gible, who is peace and international affairs consultant for the Church of the Brethren, Elgin, Illinois, is one of three representatives from North America recently named to the WCC's Commission of the Churches on International Affairs.

The sessions, Mr. Gible pointed out, are to implement decisions made at the WCC's fifth assembly held in Nairobi, Kenya, in 1975. On the agenda is a world consultation on militarism to be held in the fall of 1977. Dates and place have not yet been determined.

"The churches of the world need to come down hard against the armaments race," insisted Mr. Gible, "because years of negotiation between the United States and the Soviet Union, for example, to get missile-for-missile reduction of armaments, have not really given the world more security."

New mission structure approved in Bolivia

An executive committee which includes nationals has been organized to direct the Mennonite mission program near Santa Cruz, Bolivia.

In November leaders from each of the local churches met at the Mennonite Central Committee center in Santa Cruz to elect two representatives on the newly formed executive committee. Elected were Hugo Ribera of Las Camas and Asterio Salazar of La Cruzena. They will work on the committee with two MCC representatives, Gerald Mumaw and Lois Amstutz, and two missionaries, David and Sara Letkemann.

The Bolivian mission program was formerly directed by the mission workers and two or three MCC people.

Among those cooperating in the Bolivian mission are the Commission on Overseas Mission of the General Conference Mennonite Church, the Mennonite Board of Missions of the Mennonite Church, and the Argentine Mennonite Mission Committee.

David and Sara Letkemann served under the Commission on Overseas Mission of the General Conference. David was pastor of the Pleasant Hill Church in Saskatoon formerly.

Can conscientious objectors be citizens?

William Janzen

any Mennonite Central Committee workers talk of the enriching experiences that come to them as a by-product of their work. One such experience came to me recently in a conversation with Torbjorn Jensen, a Jehovah's Witness. The occasion for the conversation was a three-hour trip to a law office. We wanted to make arrangements to appeal a ruling that the Citizenship Appeal Court had made against Mr. and Mrs. Jensen last April. They had applied for Canadian citizenship. The judge had described them as a good family, but he had ruled that their stand as conscientious objectors made them ineligible for citizenship.

The Jensens had planned to take this appeal to a higher court, but the costs of doing so led them to decide against it. However, since the ruling had serious implications for Mennonites and brethren in Christ and other conscientious objectors, MCC (Canada) decided at the September meeting of the executive committee to assist the Jensens in making the appeal.

The 120-mile trip from the Jensens' farm near Belleville, Ontario, to the lawyer's office in Toronto, allowed for some leisurely exploration of the way we understood nonresistance, how we had come to it, and why we held to it. He said, "We believe that we belong to another kingdom and therefore we want to be as neutral as we can in the conflicts between the kingdoms of this world. These earthly kingdoms will soon pass away. They will be overcome by Christ and we want to work for him and not with carnal weapons."

Does your desire to be neutral in the conflicts between the kingdoms of this world mean that you do not believe in democracy or value the freedoms that it provides? Do you not have some concerns about communism?" I asked.

We do value the freedoms of democracy," he said. "We treasure them very much. Without them we could not do our preaching. But we would not go to war for democracy. If we had to live under communism, we would try to do as we saw fit. We would obey the government in whatever ways we could. But our loyalty would always be limited. God has priority. And if they put us in prison, we would try to accept that, and

What about other forms of political

and social involvement? There are ways of supporting our society without going to war; indeed, sometimes I think that the best ways of working for the good of other people do not include going to war for them. What do you think about that?" I asked.

"Oh," he said, "we do support our society. We pay our taxes. We try to do our jobs as well as we can. We try to help the communities in which we live, in various ways. And if there was a war here and some soldiers or other people were injured near our homes, we would do all we could to help them. But if you are thinking of politics we do not go for it. We do not vote, nor do we run for political office. That just takes up time and leads us away from the primary task of preaching the gospel."

"Let me then ask you about our peace witness," I said. "Mennonites tend to believe that the position of not going to war leads to a general opposition to war. Therefore, when governments spend large amounts of money on the weapons of war, we believe that we should try to let them know that we are against it. We have not done much of this. But we try. What do you think about that?"

"Things like that are good," he answered. "I have nothing against them. They should be done. But their value is limited. In the temptations of Jesus, Satan offers the kingdoms of the world to him. Satan could make that offer because in a sense they belonged to him. To think that the right kind of political involvement will take them out of Satan's grasp and transform them into God's kingdom is mistaken. Politics at best is a game that people play for their own pleasure. At worst it is Satanic. What the government people do with our tax money is really up to them. We want to preach the gospel. We believe that we are the ones who preach the true gospel and we feel that our energies should be given to this."

As we neared our destination, he had some doubts about our endeavor. Earlier, he had expressed gratitude for MCC's intention to help. Now he talked of "these strange lawyers."

"For them it is probably just a job; and it will cost money. Is it right to spend the money of your honest and hard-working people in this way? I can live without being a citizen," he said.

The two lawyers, one of Protestant

background and the other of Jewish faith, had long been interested and sensitive to the persecution of religious minorities. They had also done their homework. They pointed out that it was not certain that an appeal could be made. The law did not provide a right of appeal. But they were willing to make an attempt if we wanted them to. After considerable discussion, we said yes.

On the way home, Mr. Jensen talked more favorably. "Those lawyers were really good people," he said. "You could just feel their deep humanity. And I really want to thank you and your people for being so helpful in this matter."

The questions about the legal status of conscientious objectors that this case raises have not been settled at the time of this writing.

MVS restructures in Philadelphia

The support group for the Mennonite Voluntary Service unit in Philadelphia, Pennsylvania, has been expanded to include representatives of more Mennonite agencies in the city.

Charles Neufeld, associate director of MVS, said the unit had formerly served under the direction of the Crossroads Community Center board. Most volunteers have been assigned to the center.

The new structure, which took effect in September, brings together in the advisory committee for the unit representatives of the community center, the nearby Second Mennonite church, the Fairhill neighborhood, the MVS office, and possibly from the Germantown Mennonite Church and the Philadelphia Mennonite Council.

Mr. Neufeld said the broader support committee would allow for more flexibility in service involvement for the volunteers.

Philadelphia is one of more than twenty locations in the United States and Canada in which Mennonite Voluntary Service has personnel. Mennonite Voluntary Service is an arm of the Commission on Home Ministries, an agency of the General Conference Mennonite Church. Most volunteers serve a one- to two-year assignment in such areas as housing rehabilitation, day care, and community organization.

Words & deeds

Mennonite church leaders representing Kenya, Ethiopia, Tanzania, Somalia, Sudan, and the Eastern Mennonite Board of Missions and Charities, Salunga, Pennsylvania, met in Nairobi, Kenya, recently to lay plans for coordinating the efforts of Mennonite churches in eastern Africa. Until this year, the Eastern Board's office in Nairobi had served a coordinating role. Now the churches themselves have taken action to have their own regional office. Bishop Zedekia Kisare, chairman of the committee, said the office, in addition to assisting the churches in working together, will serve as a liaison with other Mennonite agencies throughout the world. The committee plans to meet twice a year. Projects currently under discussion are leadership training, mission outreach to Mozambique and Djibouti, and ways to strengthen a witness to Muslims.

The first humanitarian aid to Kampuchea (Cambodia) by any U.S. private organization since the war ended in April 1975 has been sent by the American Friends Service Committee. Over one ton of medicines, valued at \$12,000, was sent to help alleviate a dangerous shortage of drugs to fight malaria. About 90 percent of the adult population is reported to be affected by the disease. The shipment was sent under a license issued by the U.S. Treasury Department last summer.

The Bethesda Mennonite Church (GC) and the Mennonite Brethren Church of Henderson, Nebraska, recently cooperated in a meat-canning project for relief. The total project amounted to 58,581 pounds of beef: 14,840 cans of beef chunks and 4,620 cans of broth.

To encourage expression of public opinion on the peace issue, the National Council for a World Peace Tax Fund is launching a campaign to help taxpayers send messages to the U.S. Internal Revenue Service with their income tax returns and to elected officials. "We are urging people to express their individual views," said Delton Franz of Washington, D.C., chairman of the council, "but we have also prepared cards addressed to IRS and elected officials for those who wish them." The cards are designed especially for conscientious objectors and carry the following message: "I oppose paying taxes for war.

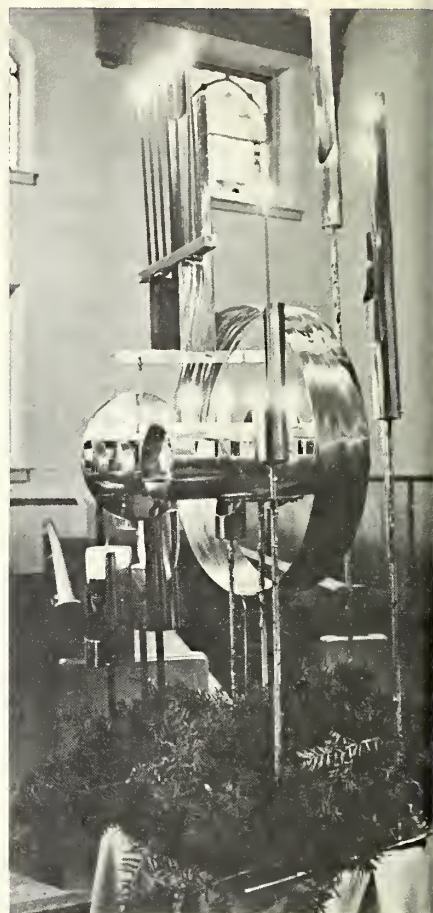
Give me a legal alternative. Support the World Peace Tax Fund bill. It would allow conscientious objectors to have that portion of their taxes which would normally go for military purposes used instead for peace projects." Packets containing five income tax cards can be obtained from the National Council for a World Peace Tax Fund, 2111 Florida Ave., N.W., Washington, D.C. 20008. Contributions may be sent to cover the cost of printing: 25 cents per set, ten sets for \$1.00, \$9.50 per hundred, \$85 per thousand.

A cooperative effort of the Canadian International Development Agency, the government of Saskatchewan, Mennonite Central Committee, and the government of Swaziland is providing a grant of \$40,650 to the Swaziland Ministry of Education's Schools Agriculture Panel. The money is being used to buy a truck to transport building and curriculum materials to primary and secondary schools, to prepare agriculture curriculum materials, and to support an MCC volunteer working on development of curriculum and audiovisual materials.

An effort to help people on Haiti's central plateau develop their communities has begun with cooperation from Mennonite Central Committee, the Missionary Church, its associated national church, and the Christian Reformed World Relief Committee. The community development effort emphasizes an integrated program of agriculture, appropriate technology, preventive medicine, and nutrition. Haiti's central plateau was chosen because of its less mountainous, large fertile land area and the limited amount of community development already in progress there. It is near Grande Riviere du Nord, where MCC has operated a program since 1959.

Recent visitors-in-residence at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, have included Esther Lloyd-Jones, educator and writer from Columbia University; Howard Hersberger, Hesston, Kansas, businessman; and Milo Shantz, St. Jacobs, Ontario, businessman.

The 1977 Week of Prayer for Christian Unity, to be observed January 18-25, will focus on the theme of hope in Romans 5:1-5.



Sculpture for Advent

The Rainbow Boulevard Mennonite Church in Kansas City, Kansas, one of three congregations comprising a Sharing Community in Rosedale, used metal sculpture by Arlie Regier (see above) as one of several visual focal points during its Advent worship services in December. The advent celebratory piece, weighing eighty-five pounds and standing five feet tall, was created by Mr. Regier to involve the congregation in the expectation of the peace and joy of Christmas. Untitled, the work is constructed of brass, copper, stainless steel, and chrome, which reflect the light of twenty tapers and candles. Placed in the midst of the congregation, rather than at the front of the sanctuary, the sculpture reminded the worshipers that they are involved and participating in the Advent services instead of being spectators. Members of the congregation could see each other mirrored in the two mobile chrome disks that are part of the sculpture. The church also used banners and bulletin covers created by the members of the congregation during Advent.

A family affair in Indonesia

The following interpretive article was written by Dan Nickel, Mennonite Brethren missionary in Indonesia working with the Murio Christian Church in Indonesia, which is a member of Mennonite World Conference.

Why is the family so strong in Indonesia? One reason is that the churches conduct *Pekan Keluarga*, or "Family Emphasis Week," each year, usually in September. The Muria (Mennonite) Synod has urged this on its local churches as well.

One church in Jakarta conducted its meetings in the homes, a different one each evening. Beginning with husband-wife relationships, they moved to parents' responsibilities toward their children, children toward parents, and family responsibility to the church and community. In all sessions the whole "church family" was together in one place. The small membership and the floor-outdoor style of living in Jakarta made this possible. On Saturday evening the *Pekan Keluarga* culminated in a marathon sharing session including much praise and prayer.

Another church in Jakarta arranged for a picnic as part of its *Pekan Keluarga*. Half the fun is getting there, and people, young and older, piled into



the backs of camper-style trucks and took off for the mountains. A few private cars were used as well.

Reaching the summit after following the switchback road through a mountainside of tea gardens, the caravan descended to the picnic site near a semiactive volcano. The truck driver in the lead tested his brakes on the first curve and found them insufficient to control. As he gained more speed, he apparently decided to ditch. Nosing into a high bank, the truck turned on its side and slid to a dusty halt on the gravel shoulder.

One girl received deep cuts to her left

arm as the canvas wall tore to shreds in the skidding. The driver suffered similar cuts to his right arm. Other injuries were more superficial.

The whole church family stuck together, getting the injured to a nearby public health center. The center was not busy, and while people were getting treatment, continuous prayer and praise were offered in smaller and larger groups. Twos and threes went to the bedsides to encourage the injured with their presence and prayer.

Lunchtime rolled around. The picnic site was only a five-minute drive away, but nobody suggested going there, not until the health of the injured people was known.

Instead, a buffet was set up in the lobby of the public health center, and the church family proceeded to eat potluck to the background of continued expressions of concern. As the injured emerged one by one, they joined us at the buffet, and our appetites picked up.

The picnic was held later. There on the grassy slopes near a big tree, the church family sat to hear yet another lecture in the *Pekan Keluarga*. The discussion which followed was filled with suggestions of what it means to practice body life in the church, the family of God.

Nursery school serves Freeman youngsters

Forteen 4-year-olds in Freeman, South Dakota, are attending a nursery school opened last September by Freeman Junior College.

The school provides a laboratory training center for college students enrolled in the early childhood curriculum and also provides a service to the surrounding communities, according to Susan Yoder Graber, director of the early childhood education careers program at the college.

Working as staff at the school are the college students who will complete their training in the early childhood education program this spring. In addition to their experiences at the nursery school, they will receive practical experience at the Markham Day Care Center, Markham, Illinois, and at the United Day Care Centers, Sioux Falls, South Dakota.

At the Freeman nursery school, children meet at the Bethany Mennonite

Church from 9:00 to 11:15 a.m. Monday, Wednesday, and Friday.

The day begins with group time, when the theme of the day is introduced and discussed. A story or music may be part of group time. A midmorning lunch may introduce the children to new foods. During the free play which follows, children may choose such activities as paints, clay, a workbench, unit blocks, a housekeeping area, tunnel, balance beam, and toys requiring small muscle manipulation. When weather permits, outdoor play follows.

One of the most important functions of nursery school is to help children deal with problems, said Petrea Preheim, director of the nursery school.

The nursery school staff tries to help children solve problems, but does not solve problems for them, she explained. When children are frustrated or angry, the staff tries to get them to express what they're feeling and what they

want. And they try to make the children understand they can't always have what they want.

"You have to be firm with the children," said Ms. Preheim, "but you must let them know that you care about them. They can sense any phoniness."

Attendance at nursery school also provides an opportunity to discover any learning disabilities the child may have.

Goals for the nursery school children include their development of a good self-image, a wholesome attitude toward their bodies, a good start toward reaching their potential, and a positive attitude toward teachers, school, and learning.

The FJC nursery school is governed by a seven-member board. Four of the members have children in the school, and three do not. The board is advisory to the Freeman Junior College Board. Erwin C. Goering, Freeman Junior College

Record

Workers

Curtis Berkey has been appointed to a one-year assignment as consultant for native American affairs in the United States to MCC U.S. Ministries. He is a 1974 graduate of Eastern Mennonite College and has served as an MCC volunteer at the Institute for the Development of Indian Law (IDIL) in Washington, D.C. His assignment will be part time in addition to his studies at Catholic University Law School, Washington, D.C.

William E. Dunn, executive vice-president of Mennonite Hospital, Bloomington, Ill., has been elected to the Illinois Hospital Association board of trustees. He is serving as chairman of the board of the Mennonite School of Nursing and is a member of the board and past chairman of the Bloomington Normal School of Radiologic Technology.

Marles Preheim, Goshen, Ind., has been appointed associate professor of music at Bethel College beginning in the fall. He will be coordinator of the music education program, codirector with Walter Jost of the college's choral groups, and private voice instructor. Mr. Preheim taught at Dakota State College, Madison, S.D., in 1972-75 and then joined the Goshen (Ind.) College faculty in choral music.

Vern Ratzlaff, Winnipeg, has been appointed executive director of MCC (Manitoba) effective in spring after the end of the college school year. He is replacing Arthur Driedger, who has held the position for 6½ years. Mr. Ratzlaff has been instructor of philosophy and church history at Mennonite Brethren Bible College, Winnipeg, for the past eleven years.

Fremont Regier has been appointed director of agricultural education at Bethel College beginning in the fall. In addition to teaching courses in Bethel's associate in arts program in agriculture and business, Mr. Regier will serve as the liaison in cooperative efforts with Hesston College in agriculture and coordinate a joint Kansas State University-Bethel agricultural program. Mr. Regier has served in the Rural Christian Development program in Zaire since 1965, returning to the United States in 1976.



Berkey



Preheim



Ratzlaff



Suderman

David H. Suderman of North Newton, Kans., will begin Jan. 1 as staff person in higher education for the General Conference. Mr. Suderman will join the Commission on Education staff in Newton, Kans., half time to strengthen relationships between local congregations and church colleges. He will also help congregations understand what happens to young persons who go away to college. Mr. Suderman, a native of Hillsboro, Kans., graduated from Bethel College, North Newton, and received graduate degrees from George Peabody College for Teachers in the field of music. He taught at Bethel College from 1936 until his retirement this past June. During that time he served as chairman of the Humanities Division and later as chairman of the Fine Arts Division. He taught choral music, voice, music education, and music history.

Published

A bibliography of Mennonite history books is available free of charge through Faith and Life Press, Box 347, Newton, Kans. 67114. The annotated bibliography, compiled by Cornelius J. Dyck of Elkhart, Indiana, lists forty-six book suggestions for church libraries, congregational leaders, and church school teachers. The preparation of the bibliography was a project of the heritage committee of the General Conference Mennonite Church.

The good news Bible, the Bible in Today's English Version, has been released by the American Bible Society. It is the first translation of the Bible in the English language to be produced by the society. The new Bible is expected to break previous records with the first press order totaling 1.2 million copies.

Calendar

Feb. 4-9—Council of Commission Newton, Kans.

Feb. 25-26—Conference of Mennonites in Saskatchewan annual session Hague; speaker, Helmut Harder

Apr. 14-17, 1977—Central District Conference annual sessions, Calva Church, Washington, Ill.

May 4-6, 1977—Mennonite Medical Council annual convention, St. Paul School of Theology, Kansas City, Mo.

July 28-Aug. 3, 1977—General Conference triennial sessions, Bluffton, Ohio

Central

Jan. 16-20—Bible conference, Rokenoke Church, Eureka, Ill.; speakers: Erland Waltner, Gerald Studer, John Drescher

Northern

Jan. 16-20—Interterm study on the Book of John, Bethesda Church, Henderson, Nebr.; speaker, Bertha Harder

Western

Feb. 5—Bluffton College alumni reunion, Camp Hawk, Newton, Kans.

Feb. 6-8—Bible lectures, Bethel College, North Newton, Kans.; speaker, Kalyan Dey



Help wanted

Openings between January and September 1977. Twenty child-care workers; fifteen house rehabilitation workers; fifteen community service workers; two apartment house managers; two lawyers; three medical workers. Plan ahead! It's not too early to apply. Contact: Mennonite Voluntary Service, Box 347, Newton, Kansas 67114 (316) 283-5100

Letters

Article with answers

Dear Editor: Thanks for "My reflections about stepchildren" (November 30, 1976, issue).

I appreciated it because it was an article with answers (as opposed to beginning to face the issue" or "working toward a solution"). I felt the answers were ones that the author had and from her relationship with God and that they were biblical.

This is the kind of article that I look for: one with concrete biblical guidance relative to life situations and relationships with man and God. Again, thanks. *M. M. Zoschke, Box 1, Warroad, Minn. 56576*
Dec. 3

Cease-fire for liberators

Dear Editor: I was among those who "agonized" about the family at Wichita (November 30, 1976, issue). The lectures by Letha Scanzoni left me somewhat afraid. It seemed that she was encouraging husbands and wives to be mainly concerned with their own fulfillment. There were strong "liberation" overtones.

How can I be reprogrammed from the school of gentleness toward those human beings which God made so beautiful and attractive—to me at least?

A dear brother, perhaps having forgotten that we should treat everyone equally, opened the door for one of the female participants. His gentle gesture was not accepted. I was not able to catch his remarks sufficiently to repeat them now. I thought, Be careful to learn—here in Wichita, at least—as quickly as possible. You have to adapt in order not to hurt others by similar behavior.

Next day I was in real trouble. A woman was sitting next to me. Her name sounded so familiar. Should I ask whether she was the wife of someone I knew of? She might be offended by the assumption to be someone's wife and not a truly liberated, self-fulfilled Ms. Perhaps phrasing my question somewhat differently would help.

Is _____ in _____ perhaps your husband?" Well, he may also be a liberated person in her view.

How in the world can I find out? I would like him to know in a personal way that I have learned to appreciate

him through his work. I may not have this chance again, if she is indeed his wife.

"Are you perhaps somehow connected with _____ in _____?" That shouldn't hurt anyone.

"Yes." That was all. I was lost again.

"Why do you ask?" Hurrah! I made it!

"Well, I have read his articles in different papers. I really appreciate his work and ideas. He is doing an important job."

Reaction: "I will let him know." With that, the conversation came to an end.

I don't think I had a chance to relate my feelings in a meaningful and personal way. Too bad. I didn't want to hurt, but the price I had to pay seemed very high to me. Is this what I have to sacrifice for the sake of liberation? It may sound overdone, but it was an agonizing experience.

Mel Schmidt's sermon on Matthew 14:22-23, entitled "What made you lose your nerve like that?" reminded me again that faith really means walking on the water. This is the challenge to all of us. Is it necessary to employ the coercive means that secular society is using in order to deal with continuous adjustments taking place in the church? Could we not expect these changes to come about by Bible study, prayer, and sensitivity to the leadership of the Holy Spirit?

With this in mind, I propose to all "liberation martyrs" a cease-fire in favor of the preservation and strengthening our families are so much in need of. I am looking forward to our triennial meeting in 1977, focusing on the unifying aspects of the family. *Erwin Cornelissen, 107 East 58 Ave., Vancouver, B.C. V5X 1V7*
Nov. 19

Christmas in retrospect

Frieda Schroeder

The Christmas tree stands bare,
Robbed of its glistening tinsel
And its angel hair.
Cupped in my hands is a shiny ball
So fragile and so light that, did it fall,
Its loveliness would shatter at my feet.

I gaze at it in fascinated wonder
And see reflected there the children's faces,
Their eyes more beautiful than stars
And all the shining things that hang upon the tree,
Their faces fragile like the lovely ball,
So beautiful to see, so quickly shattered
By trembling hands that let it fall.

Slowly and carefully I put away
The shining object of my thoughts,
Wrapped in layers of tissue paper
And left snugly in a box.
How can I wrap those lives
In cotton wool and keep them safe,
Keep them from breaking in the falls of life?

If I could wrap them in my love
To cushion all the blows,
Secure it with my prayers, would they be safe?
Yes, I will put my love around them,
Tied up and knotted with my prayers.
Then, like the ornaments snug in their boxes,
I'll put them in God's care
And leave them there.

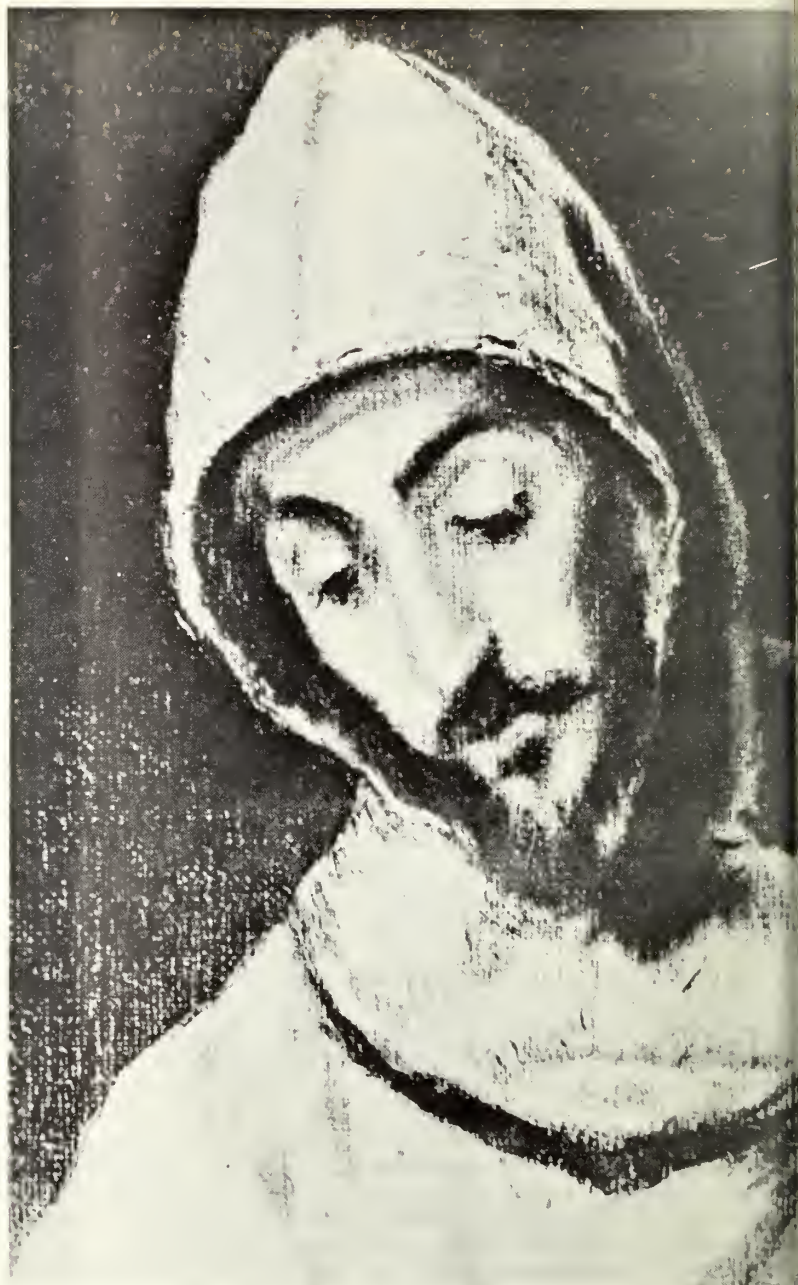
Thaddeus Horgan

An unusual stone engraving can be seen on the Rockefeller Center building in New York. The center is located at Fiftieth and Fifth, one of the busiest corners in the world. The ancient mythological gods of arts, crafts, and industry are all there on the walls. Atlas, muscles taut with strength and pain, bears a groaning expression as he carries the world on his shoulders.

Just around the corner is the unusual engraving. It stands out in its own peculiar way because it appears so tiny in this mammoth canyon of stone giants. Unlike the other engravings or the atmosphere, it depicts a man at rest, basking in his leisure and his peace.

There in the midst of technology's and wealth's massive monument—that is really what Rockefeller Center is—is an image of the poor, simple, uncomplicated saint, Francis of Assisi. He sits above a busy doorway on a usually noise-filled street. He looks peaceful and undisturbed. In an arc that forms the outline of the engraving are birds in flight, but in flight toward him. Now that is unusual in New York.

At first, the engraving seems out of place, or at least one might think it was some sort of countercultural declaration. Who put it there? And why? I do not know. Perhaps someone just liked Francis of Assisi and gave him a place there. Maybe the designer realized this saint, despite the image and legend, was as enterprising as any of the people who fill Rockefeller Center's halls, offices, stores, or malls. Despite Francis's popular and apparently contradictory image (who would expect this gentle saint to be in Rockefeller Center?) I think he belongs up there on the walls. Among the mythological gods of human achievement, he is the only realistic



*New hope
from old
images*

representative of a truly human person. Francis of Assisi knew himself. He knew what life was all about. He related to all with people. He was at peace with God. He was in harmony with nature. He was completely human and allowed himself to experience kindness, love, and security. He dared to share these with others. He was enterprising and courageous despite adverse circumstances. He remained joyous! He had trials, much pain, bad health, many disappointments, particularly with the church establishment and his first companions. We tend to forget that. Actually Francis was a blend of the many ingredients of life that we all experience. Because he was not crippled by living as he pursued life, he is somewhat of a hero. He definitely belongs in Rockefeller Center. He is a symbol of something we all need today—hope.

Francis was an outstanding Christian. That is why there is so much legend concerning him. He became what all Christians can become. And he did it so well that we have romanticized him right out of reality. That is unfortunate. It is like setting out on a trip and deciding that we will not arrive at our destination. To achieve any sense of self-fulfillment in our lives, both as individuals and as the people of God, we Christians must arrive finally somewhere.

Our age has tried to convince Christians to substitute things for the real hope we should have within. Christianity teaches that in Christ we have a new relationship with God. The gospel tells us how to express this relationship in daily life. And God has given us his Spirit so we can turn to him constantly, especially when we fail, and continue to express our relationship with him by loving one another. We are truly the family of God. It is so simple when described in words.

Like Francis, we can become distracted and seek our destiny where it can not be found. Commercials today promise us all sorts of messianic blessings and can lead us off course. Somehow it takes us time to realize that life is not fulfilled by getting a big car. Like Francis, too, we may sometimes be on the right course, but find ourselves using the wrong means. When he was first inspired to "renew the church," Francis went into the brick and mortar business, restoring tumbledown buildings. Later he learned that renewal meant doing the gospel with and for others. He fumbled a bit in practice, but he was sure of one

thing: his relationship with God was that of a son to a father because of Christ. He could always turn to God. He could always start anew. That was the basis of his hope, the source of his energy, and the ultimate reason for his persistent joy.

We Christians can also have that joyous hope. We may find that difficult to believe because as Christians we are disunited. We are not exactly a model of hope for an agnostic or unbelieving world when we say theoretically that we are all Christians but then squabble because we are not one in fact. We can be one, though. Faced with our divisions, unity can still be our hope. We do not seek to be uniform, only at-one. In essence Christianity has to do with relationships: with God, with people, with creation. No one relationship is exactly the same as another, even within one family: wife and husband, child and child, brother and brother, sister and sister, and so on. A common bond of identity and a variety of love-expressions exist nonetheless among distinct individuals.

God tells us through Scripture and the preaching of the church that he wants to be "at one" with all his creatures. In Christ he has brought about at-onement. He has entrusted his Word and sacraments to the church to help us grow in unity. We can be one as God's people. It is our hope, a hope that is gradually being fulfilled. We have many human obstacles to overcome, not the least of which is mistrust, the destroyer of God and divider of his people. Our hope has no reason to fail us, however, if we are intent on doing God's will.

Our efforts make our hope credible: prayer, common social concern, doctrinal discussions, sharing, and many other opportunities. This is what is so important—our hope can be a sign to all if we make it credible in practice. Another opportunity is at hand—the Worldwide Week of Prayer.

If we choose not to be involved, we can be like the stone at Rockefeller Center on which the image of Francis is engraved. Millions pass it daily without seeing it.

On the other hand, if we do choose to be involved, we will have to deromanticize the images many people have about Christians. They then will see our hope as their hope. Once people notice the engraving of Francis and become aware of the facts about life, then every time they pass by they will see the real message there—not one about arts or crafts or industry, but one about life.

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The Mennonite

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The many meanings of church growth

Floyd G. Bartel

The term "church growth" has taken on special meaning in recent years.

The Apostle Paul says in 1 Corinthians 3:6, "I planted, Apollos watered, but God gave the growth." It is still God who gives church growth. Church growth begins with the Holy Spirit fulfilling the statement of Jesus "I will build my church" (Mt. 16:18).

Church growth has taken on special meaning as a study discipline through the work of Donald A. McGavran, a former missionary in India. Mr. McGavran described his observations of the overseas churches' growth or lack of growth as early as 1936. In the last twenty years, his studies have led to several books and the establishment of the School of World Mission at Fuller Theological Seminary. In 1972 it was decided to apply the research and study approach, first applied to overseas churches, to the churches in North America. Today the Fuller School of World Mission includes the Institute of American Church Growth.

Church growth thinking is also touching Mennonite churches. During the past several years, a number of Mennonite leaders have attended church growth seminars conducted by Donald McGavran and Win Arn.

A Consultation on Church Growth for Canadian churches was convened in Calgary during November of 1975. This was followed by the Bluffton Consultation on Church Growth in November 1976.

Lack of church growth in the General Conference was an agenda item at the General Board executive committee meeting held in December 1975.

The topic has become so popular recently at church conferences of various kinds that church growth seems to have become the new goal of the church. But is church growth our main goal? Our goal as a church is as it has always been—given to us by the Lord Jesus in the Great Commission. He did not say, "You shall grow." He said, "You shall be my witnesses," and "Go . . . make disciples." To ask questions about church growth means asking questions about our faithfulness to the Great Commission at home.

One meaning church growth has for many is growth in numbers. Others emphasize quality

of commitment rather than numbers. Ralph Winter suggests that to set qualitative growth over against quantitative growth is to pose a false issue. Jesus emphasized both. He worked with a small band of disciples and also ministered to the multitude.

Church growth has many dimensions. Where the Holy Spirit is evident in the life of the church, there is growth in teaching, in fellowship, in witness, in service, in prayer (see Acts 2:42), and other ways. Many aspects of growth cannot be measured. Yet there is also measurable growth in numbers where the church seeks to be faithful in its mission (see Acts 2:41, 44).

In my observations as a pastor, when a Mennonite congregation began to develop increasing interest in sharing the good news with its neighbors, there was a heightening of spiritual vitality which in turn was further enriched by the infusion of new believers into the fellowship.

Another meaning of church growth for some of us is fear of losing our Mennonite identity. This includes such important features as non-resistance, committed discipleship, and a strong sense of peoplehood. Some of us wonder, "Will growth cause us simply to become more and more like other churches around us?"

We have been reminded often in recent years that our Anabaptist forebears emphasized the importance of discipleship. We are to be disciples. One purpose of our consultations has been to examine how church growth fits our heritage and our identity. We are rediscovering that the Anabaptists were also the reformers who reclaimed the Great Commission for every member, that they not only emphasized being disciples, but making disciples, as the Great Commission says. That needs to be emphasized among us also!

We are seeing some new evidence in recent years that the testimony of a vital peoplehood reflecting the Spirit of Christ draws people to hear and believe the gospel in our day even as it did in the early church (Acts 2:47) and in the sixteenth-century Anabaptist movement. Our consultations on church growth are helping us to see that we have been given more to share than we had imagined!

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

922 JANUARY 11, 1977

Inside this issue:
Focus on TV—Why the fuss?
From generation to generation
QUIT
Between the lines



Why the fuss?

Larry Keh

Some critics have sardonically suggested that television's most prominent feature is its power to sedate.

"Just because a lot of people look at it compulsively for hours on end, or at any rate like to have it on when they are around," says Malcolm Muggeridge, "does not necessarily prove that they are influenced by it other than superficially."

The British wit goes on to explain that of the many people who have told him that they saw him "on the telly," no one has so far ever so much as mentioned, let alone quoted, anything he said.

So why the fuss? If TV puts people to sleep, is that not a blessing in an age in which insomnia is running wild and nervous tension is a constant worry?

A few critics argue that not only are we dozing off under television's relentless and repetitious onward drone, we're actually being made zombies as a consequence. Now, that's a more serious charge, wouldn't you think?—one that we should not take lying down.

Jack Mabley, a *Chicago Tribune* columnist, recently accused TV of being a bigger peril than the atomic bomb. He approvingly quoted a reader who made the following scathing analysis of television's addictive qualities:

"Televiewing, in my opinion, is the narcotic that will one day have all of us zombies in the fullest definition of the word. People have become so fascinated by the medium that they no longer know how to converse, how to think, how to behave in public, and, like all dope addicts, have lost allegiance to moral values on which this nation was built."

If that's the heart of the matter, I can hear some saying, the thing for Chris-

tian people to do is to swear off the tube permanently. Ban it from the home and from the lounges of our church schools—and that will be that.

Some families are following that route, but their number appears to be dwindling. Total abstinence is now rarely practiced.

Banning the television screen from our living and family rooms may not solve the problem. Children from TV-deprived homes seem to have sundry and ingenious ways of finding friends

who can provide them with several hours of illicit viewing every week. A few Hutterite colonies in Manitoba are discovering that even their well-insulated communities are not capable of protecting their young from the electronic screen's allurements. Somehow their young men are finding ways of seeing "Hockey night in Canada" and other favorite programs.

Television can thus be an issue even for families without sets. The question which TV-less families must ask the

Does your television disrupt your meals, either by dictating when to eat or by calling some family member to another room?



...ves is. Should we ignore the medium together, washing our hands of its effects because we don't have a set, or should we provide at least some guidance, knowing that our children will likely get in some viewing sometime and its neplace?

It must be noted that not nearly all critics are agreed that television is merely an anesthetic and no more. They would concur that the broadcast industry tends to shape most of its programming for a target audience that seems always to be below average in intelligence and sensitivity. Its content rarely rises above mediocrity. But these observers would insist that far from being a mere sleep-inducer, this the newest of the mass media tends to be a stimulant toward violence, greed, and other undesirable behavior. They are deeply concerned, for example, about what the medium is doing to children. (TV violence and its effect on youngsters will be highlighted in a later article in this series.)

Here is a quick survey of what a few of the critics are saying in the religious press:

—Carol Miller [*Christian herold*, October 10, 1976] listed ten questions people should ask themselves to see if TV has gained the upper hand in their lives. Among the queries she poses are these: "Does your television disrupt your meals, either by dictating when to eat or by calling some family member to another room? . . . Have you ever experienced an unexpected visit from a friend because he interrupted your dining? . . . Have you become tolerant of language or vulgar behavior on the electronic screen that you once would have considered shocking?"

—John Stapert, editor of the *Church and World* (May 2, 1975) and a psychologist with marriage counseling experience, wrote: "When it comes to impact on family life, I've often picked on the soap operas, because I think they're really harmful. Every one of them is filled with suspicion and intrigue. . . . Everyone pretty much expects infidelity."

In A.D. magazine's "Platform" series, Jerry Skornia (March 1976) charged: "I feel that never before have human beings been battered, confused, deceived, and conditioned to violence and greed as by commercial television . . . day. In selling the 'goods' of the American way, private economic power leaves frustration in the wake. Our graph may read: 'We didn't know it was loaded.'" He recommends that Christians stop watching exploitative



This newest of the mass media tends to be a stimulant toward violence, greed, and other undesirable behavior.

programs and that they boycott the sponsors of such shows.

—"Television is not only an invader, it is a robber," writes Betty Lundberg (*The Wesleyan advocate*, April 3, 1972). "Christians who talk long and loud on the evils of drugs are hooked on TV. . . . Not only is the furniture grouped around the set, but lives and living are dependent on television."

—Deacon Anderson, an information specialist with a public utility company, takes a more philosophical view in *Covenant companion* (October 15, 1975): "It's not an easy thing for a body of believers born out of the 'readers' tradition—whose near-creed is 'Where is it written?'—to come to terms with television. . . . It is particularly difficult to see television for what it really is because we usually see what we don't want to see on the newscasts, and the commercial content of TV runs the gamut from unwholesome to outright disgusting. TV is neither wholesome nor unwholesome. It is not radio-with-pictures. TV is to radio what a birthday cake is to a loaf of sliced white bread—some of the ingredients may be the same, but it's a different entity made from a different recipe for a different purpose."

To make our response to television even more difficult, those programs which we hold up as models often have deficiencies, too. When it comes to

wholesomeness, few programs would get a higher rating than "The Waltons." Yet Ralph Waite, a former United Church of Christ clergyman who plays the role of the father in this popular show, had this to say in an interview with Frederic A. Brussat [*A.D. magazine*, February 1974]:

"Sometimes I feel it is a modest and fairly honest show that promulgates simple virtues. Then I have days when I think it is really of dubious value—seducing people into thinking that the family and life in America should be as it is for the Waltons. It lulls people into believing that there aren't any real changes or crises going on in society. I wouldn't recommend that this show become a model to use in raising children. . . . My own growing up had much more pain, confusion, chaos, and much more of everything of life than the Walton family has. If a child grows up expecting to step into a world like the Waltons', that person is going to be very angry at us when thirty years old. There are so many things happening today that the Waltons just haven't come near."

So the reasons for fussing about TV are numerous. Some are obvious, others may be more difficult to see. A *Meeting-house* article

Next issue: Beauty and the beast (Violence and the children)

The many generations of Mennonite farmers indicate that farm businesses have been successfully passed on within families. In fact, when parents could not pass on a farm to their children, it often became the major cause for migration to another country or to another area within the country.

A major desire of the pioneer Mennonite farm family was to provide a farm for each child. Mennonites moved in almost a straight line across the United States and Canada, seeking cheaper land on the frontier of the West. They were usually also motivated by the desire to be part of a Mennonite community. Thus in strengthening their families, they also strengthened the Mennonite church.

The Old Testament indicates some rather hard and fast rules about primogeniture among Jewish families. This system provided for the eldest son to take over the family business. It also outlined the responsibilities to other members of the family. There was not much freedom of choice. If you were the eldest, this was your responsibility. It was expected and in most situations it was carried out.

Studies of Mennonite farm succession in America indicate that the youngest son most often took over the home place. Older sons usually hired out, often to

From generation

other farmers, to earn money and develop management skills prior to renting and finally purchasing their own farms. The youngest farmed with his father usually until the father retired. A traditional ladder to owning a farm business was hired hand, renter, owner.

Mennonites have engaged in business other than farming, mainly during the last generation. Farm succession has been thoroughly researched but patterns for other business succession are not yet established. Now is a good time for us to examine what is important for "succession."

Family succession of any business is possible only if the size of the operation is manageable by the family. If the parents are "real promoters" and develop a large business, the chances for the next generation's "taking over" are almost nil. When one aims to build a business as large as possible, the problems of succession are compounded.

A second area to consider is the training of those who are to take over the business. Today a great premium is placed on "freedom," often with accompanying frustrations. The heir must feel an interest in the business and that he has a say in what goes on. He also needs experience in the enterprise. Parents often want to give their children the which they never had, thus providing a warped impression of how the business world functions. Or another extreme is to require the children to work long hours at routine, boring tasks, thus killing any further interest in the operation.

Perhaps the most important aspect of business succession are the values and attitudes of the parents. If the child's aim is "empire-building," it may well "turn off" the children. It is said that anyone can be a millionaire if he is willing to pay the price. But how can the children cope with a large operation? Tax problems and necessary operating funds can discourage many budding businesspeople. After seeing the "price" paid by parents to build an "empire," many children decide that it costs too much.

What happens to our family life when we give our "all" to make the business go? How can we keep the business as a "servant" and not "master" of our lives?

Howard D. Raid

When is a business to the point where we can also "live" as a family and as members of the church and community?



Many Mennonites are first-generation businesspeople who have worked hard to make it survive, let alone grow. Can we sense when a business is on solid ground? Must the business continue to grow for survival or is it necessary only for our egos? When is a business to the point where we can also "live" as a family and as members of the church and community? When is the point in an operation where we say: "I will not open another branch or buy a larger machine, but I will give more time to my church and family"? Or when do we say: "I will use that money for this or that church project"? Our churches and communities greatly need the skills and abilities that are so useful in developing a business.

Most of our activities are determined by our ideas, attitudes, and values. Is our business a "way of life" that fits into the total life of the church and community? Agriculture once supported and sustained the church. Farmers usually lived in a compact geographical area around the church. They did not have to many contacts with people who held different values. There were no trade associations or labor unions demanding loyalty. All of the economic, social, and religious life centered around the church community.

Today's businesses all involve many

to generation

organizations. What does this do to time, loyalty, and money for the church? In meetings of Mennonites, one usually knows what to expect and how to address the issues. Among non-Mennonites, one often needs to learn first how they operate.

If the business tends to destroy church and community life, one is probably engaged in "empire building." Business succession makes sense only if one is committed to working diligently at also building the family, the community, and the Christian church.

We should begin early to share the ownership of our businesses with the interested child(ren). By transferring early, we enable them to live in the community and take an active part. They will acquire the necessary skills while we are around to give counsel. Retirement will mean more for us and we will have time, energy, and skills for some kind of voluntary service. The federal tax laws encourage this early giving to our children. And the financial

burden is lighter when transfer takes place over a longer period.

Division of estates needs to be planned in fairness to all the children. This is essential if we wish to practice business succession and build the church community. Those children who are interested in the family business have a built-in opportunity to learn a trade and to learn how to work for a living. But the ones who will never share in the family enterprise should be assisted with an education to gain a marketable skill—a trade or a profession. Then they, too, will be enabled to earn a living. To try and give each child an equal share of the operation is never fair to those taking over. They may have to liquidate the business to pay over the money. The family then loses the business, and the ones who were to take over may end up on an assembly line. The church community also loses because the business may well go to nonsupporting owners. It is much better to help each child learn how to make a living.

Christian businesspeople are interested in more than "building an empire." They want to see their generation pass on a good heritage to the coming generation. Their business is regarded as a "servant" to strengthen the family and the church.

Must the business continue to grow for survival or is it necessary only for our egos?



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Harry E. Martens

"I will make my will when I get around to it." That statement will probably ring in my ears for the rest of my life. I heard it repeatedly during my last seven years as an estate planning consultant.

We don't have authentic statistics on how many Mennonite couples or single persons have written their wills. My observation over the years is that we are around the national average of less than 50 percent. This counts only those who by all standards should have a will.

We are called to be good stewards of what God has given us. That includes making proper and thoughtful provision of our material possessions now for the time when we die. In Canada and the United States, this privilege is still available to us.

Many people have never thought about wills. Several times I've had the experience that people started to shed tears when I spoke to them about the need for a will and the opportunity to designate a percentage of the estate to the Lord's work. When I tried to apologize for offending them, the invariable reply was, "No, no, I am ashamed that we never gave any thought to the opportunity for saying thank-you to God for all he has given us. We are Christians and I cannot help but feel that Christ must be ashamed of us."

A single woman died recently at age seventy. She never wrote a will because "she had nothing." It is another common statement made by both those who have

little and those who have much. This woman had comparatively little. After all expenses, including administrative fees, attorney fees, and taxes (higher in this case because there was no will) were paid, the residue was \$1,500. Because there were no close relatives, the state distributed this to over 100 heirs. The largest bequest was slightly over \$16 and the smallest was 42 cents.

A brief will written, signed, witnessed, dated, and residue after expenses designated for church causes could have extended this woman's witness beyond her death to help needy people see a new light of hope through Jesus Christ. If she had designated her estate to MCC for houses in Bangladesh, her seemingly small possessions would have paid for the building of six houses for refugee families returning from India.

With this article, we are giving you a round TUIT. You can never again say that you have never heard about making a will. And we are trying to help you get around to it.

An important and last testimony to the great love of Jesus Christ for each of us can be written into our "last will and testament." It is a witness of our belief to members of the family, fellow believers, and others who may learn about it.

God expects of each Christian to have a program of systematic and proportionate giving, both of our annual income and of our accumulated posses-

sions. The big test and the most important reason for having a will is to take this opportunity and say thank-you to God for what he has given me and permitted me to use in my life. You can do this by designating a percentage of the Lord's work so that his love, the gospel, can be "for all people"—through evangelism, Christian service, education, and witness. Never underestimate what even a little can do, if God is with it.

To those who have already written their wills, I urge you to review them. Tremendous changes have taken place in the last ten to twenty years. We keep up to date on furniture, clothing, office, milking parlors, machinery, landscaping, appliances, and cars. But many neglect to see that their wills are up to date. Too often, we say that can wait until we get a round tuit.

When you review your will or when you write one for the first time, here is a sentence you might include: "As an expression of my gratitude for my Christian faith and as evidence of my faith in the future of the church of Jesus Christ, I designate _____ percent of my estate to _____ (church causes or charities of your choice)."

"Then there were motive, purpose, and desire, these three; but the most problematic is desire." May I suggest that you decide today to get "around to it." Do it in the interest of your family and for the work of the church.

Faith and Life Bookstore opens on West Coast

Another Faith and Life Bookstore was opened on January 3 in Fresno, California. The bookstore is the only one west of the Rockies operated by the Department of Faith and Life Press, General Conference Mennonite Church. It is intended to serve Mennonites along the Pacific coast.

Dick Rempel of Newton, Kansas, staff person for the Department of Faith and Life Press, said the bookstore is being started in response to a need felt among a number of churches in the Pacific Northwest.

Manager of the bookstore is Ramon H. Hantz of Fresno, who has been operating a business called Educational Ideas at the same location.

The new store is located at 1835 East Broadway, Fresno, California 93726.

Other Faith and Life Bookstores are in Newton, Kansas, and Berne, Indiana. The department also operates the Fellowship Bookcenter in Winnipeg, Manitoba, jointly with the Mennonite Brethren Church.

Zaire returns schools to church administration

The Zaire Government will return to the churches and other private organizations the schools it took over nearly two years ago.

Included in the decree of December 30, 1974, which provided for the nationalization of nonstate schools, had been the closing of religion classes during school hours. These are to be allowed again under the order revoking the 1974 decree.

A circular sent out by Anglican Bishop Yungu, president of the Episcopal Conference of Zaire, to dioceses and religious orders asking them to resume responsibility for the schools they had previously run, specifies that clergy or members of religious orders should not necessarily be appointed as heads of the schools. They should, however, be responsible for the management of the schools and for the appointment of personnel.

The issue of church control of schools had been discussed between the commissioner of state for political affairs, M. Engulu, and Bishop Yungu, accord-

ing to an EPS news release.

After the 1974 decree, Mennonite schools as well had been turned over to the government, and responsibility for religious education was transferred to Sunday schools. The changeover had also meant that teachers were no longer employees of the church and obligated to attend or to tithe and that Bible school graduates, for example, could not be employed as Bible teachers in the schools.

Mennonites among those asking for government files

The MCC Peace Section (U.S.) is one of several church groups which is attempting to obtain its files for U.S. intelligence agencies, particularly the Federal Bureau of Investigation.

At its November meeting the Peace Section (U.S.) asked its staff to seek to obtain information that government agencies have on file about it and seek to have MCC as a whole join with the Peace Section in this request.

National Catholic News Service has reported that at least eight church groups have launched Freedom of Information Act suits to obtain their files.

Some of the groups, such as the U.S. Jesuit Conference and the American Friends Service Committee have made several requests for their files because, they said, information was withheld from them after their first requests.

Dan Sheehan, counsel to the Jesuit Conference, said material in the intelligence agency files focuses primarily on churches which have been active in social justice causes such as support for civil rights and opposition to the Vietnam War.

Harold Regier, General Conference Mennonite secretary for peace and social concerns, said he is requesting files which U.S. intelligence agencies might have on Mennonite activities in Gulfport, Mississippi, where Mennonites were active in the civil rights movement. Mr. Regier was formerly a pastor there.

Among the church groups which National Catholic News Service said have sought their files are the United Church of Christ, the Zion Methodist Church, the Church of Scientology, the Mosque of Islam, and the Union of American Hebrew Congregations.

Overseas administrators' group will include MCC

Council of International Ministries (CIM) is the name of a new consultative body established by MCC administrators and Mennonite and Brethren in Christ mission board secretaries December 7-8 in La Grange Park, Illinois.

The new council represents the addition of MCC to the former Council of Mission Board Secretaries (COMBS), which has been meeting since 1958. In recent years COMBS had met jointly with MCC representatives at nearly all its semiannual sessions.

"It became increasingly clear that the agenda reflected a growing common interest in many overseas areas where Brethren in Christ and Mennonite missionaries and MCC personnel work side by side," said James Bertsche, administrator for Africa Inter-Mennonite Mission.

The council also devoted a major block of time to leadership training overseas. Resource people were Hugo Zorrilla, dean of the Latin American Biblical Seminary, San Jose, Costa Rica, and Jonathan Chao, dean-designate of the China Graduate School of Theology, Hong Kong.

Among their concerns were the following:

- a theology developed in the West and taught as normative in other parts of the world.

- a curriculum fashioned in the West and transferred overseas.

- teaching materials that are, by and large, direct translations of manuals written for use in the West.

- a heavy contingent of teaching staff whose training is western-oriented and who do not understand the need around them.

- the assumption that a full-time paid clergy is needed or even possible in other areas of the world.

"The theological content and materials have not changed, even though there are sociopolitical factors that influence our ministry, even if we do not want them to," said Mr. Zorrilla.

The council will discuss leadership training further at its next meeting May 17-18 in Hillsboro, Kansas, and will draw up guidelines for evaluation of leadership training efforts overseas by its member groups.

South Americans plan conference

The South American Conference of the General Conference Mennonite Church will hold its triennial meeting February 10-13 in Witmarsum, Brazil.

Main speaker will be Samuel Gerber on the general theme "Geuebte Sinne durch Wachstum" (Heb. 5:13).

Special meetings for women and youth are planned during the conference.

The conference will be preceded by a pastors' course in Curitiba, Brazil, on the subject of pastoral care, also led by Samuel Gerber.

The South American Conference has thirteen congregations, twelve of which are members of the General Conference. Total membership is about 4,000 in Brazil, Paraguay, and Uruguay.

Canadian historians report establishing new archives

A Mennonite historical library is being established in British Columbia. George Groening of Chilliwack reported at the recent annual meeting of the Mennonite Historical Society of Canada held in Winnipeg.

The newly reorganized British Columbia Mennonite Historical Society is also planning to work in the area of cultural expression and archives.

The Saskatchewan-Alberta society reported it is setting up an archives

facility at Rosthern Junior College.

Other reports concerned a film from Ontario, Frank Epp's research on a second volume of *Mennonites in Canada*, and future publication of a manual for writing congregational histories.

A major point of business was the decision to incorporate the national society. Provincial societies joining now will be British Columbia, Ontario, and Saskatchewan-Alberta. The matter remains under discussion in the Manitoba group.

Church growth meeting set in Ontario

United Mennonite churches in Ontario are planning a church growth seminar March 11-13 at the Bethany Mennonite Church, Virgil, Ontario.

The seminar will follow the pattern of earlier church growth consultations in Calgary, Alberta, and Bluffton, Ohio.

John Wimber of the Fuller Evangelistic Association, Pasadena, California, will speak on how existing churches grow and new churches are started. He was also a speaker at the Bluffton consultation in November.

Floyd Bartel, secretary for congregational mission for the General Conference Mennonite Church, Newton, Kansas, will speak on biblical perspectives on church growth.

About 160 people from the seventeen Ontario churches are expected to attend.

Brazilian women learn nutrition, sewing

"Need and interest in cooking-nutrition classes, basic sewing classes, and health classes have been great," reported MCC volunteer Pat Short who has been teaching courses in these three areas to the poorer classes in Viracao and Riacho Seco, two rural areas in northeast Brazil, as well as the town of Bonito.

The cooking-nutrition class is a combination of book learning and practical experience. The group discusses topics such as how the digestive process works, why water should be boiled and filtered, how to plan a balanced diet, and the importance of vegetables.

During the second part of the class the women work together to make a dish from each of the three basic food groups. "The recipes are kept basic, as cheap as possible and nutritious, using only what is available in the community," Ms. Short said.

Women taking the course in the rural

areas pay about 15 cents to participate and those in Bonito pay 30 cents, according to Ms. Short. "This seems to put more value on the class and they have a part in paying for some of the food we use, MCC paying the remainder."

In her sewing classes, Ms. Short works in tandem with Brazilian women who sew Brazilian style—without patterns. In Viracao, one of the rural areas, two young women have completely taken over teaching the sewing class.

As the classes progress the women learn to make buttonholes, insert zippers, do mending, and design patterns for and construct basic garments for babies, children, and themselves.

The women pay about 30 cents to take the course and MCC donates sewing kits for each of the women.

Women's health classes include material on family planning, childhood diseases, menstruation, and first aid.

Congregations may see Foundation Series in March

First-quarter materials for the new Foundation Series curriculum are scheduled to be off the press in March.

"This will give congregations ample time to examine and become familiar with the new curriculum prior to use in September," said Paul Lederach, executive director of the cooperative project.

The General Conference Mennonite Church, Mennonite Church, and Brethren in Christ Church are jointly publishing the curriculum for nurseries through grade eight, with the Church of the Brethren participating as a "cooperating user."

From March through mid-May, training conferences are planned for people in each district who will be curriculum "communicators," who will be prepared to explain curriculum content, methods, and ordering procedures to congregations. They will also be available to counsel with teachers using the Foundation Series next fall and to help any who may have problems.

Most training conferences this spring will be cooperative workshops with four groups. Participants will be appointed by district Christian education committees.

Training conferences are planned for South Bend, Indiana, March 4-5; Omaha, Nebraska, March 4-5; Grantham, Pennsylvania, March 11-12; Kidron, Ohio, March 18-19; Goessel, Kansas, March 18-19; Souderton, Pennsylvania, March 25-26; Dallas, Oregon, March 26; Upland, California, March 25-26; Harrisonburg, Virginia, March 25-26; Saskatoon, Saskatchewan, April 1-2; New Holland, Pennsylvania, April 2-3; Roanoke, Virginia, April 29-30; and Waterloo, Ontario, May 13-14.

Conference minister required

The CMM invites applications or inquiries for the position of a conference minister, to commence as soon as possible. The applicant will be responsible to serve in a pastoral role to church leaders and to counsel and initiate some programs with ministers and deacons. He will report to the executive. A knowledge of the German and English languages is preferred. Salary is negotiable.

Applications available on request. Please forward personal resume with application.

Conference of Mennonites in Manitoba
202-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C9
Attention: John F. Wiebe, Conference Administrator

Words & deeds

A new Mennonite fellowship in Hwa-an, Taiwan, began meeting October 17. The new church is located in Fu-an, a new housing development. Leadership is coming from missionary Otto Dirks and from the other two Mennonite churches in the city. One of the goals of the Fellowship of Mennonite Churches in Taiwan (FOMCIT) is to establish a third Mennonite church on the east coast.

Voilà le coup de foudre is a French-language pamphlet recently produced by Mennonite Radio and Television in Canada (representing the Mennonite Church, Evangelical Mennonite Conference, Mennonite Brethren Church, and General Conference Mennonite Church). The pamphlet is a translated and edited version of David Augsburger's "Like falling in love." The pictures were rephotographed in Montreal. Limited quantities are available free from Mennonite Radio and Television, Box 2, Station F, Winnipeg, Manitoba R2L 2A5.

The Hoffnungsou Mennonite Church, Inman, Kansas, recently donated an eleven-passenger Dodge van to Hopi Mission School, Oraibi, Arizona, and delivered it to the school in December.

Three MCC representatives were to spend two weeks in Vietnam, beginning January 5. The three are Max Ediger, an MCC volunteer who returned from Vietnam in May 1976; Harold Jantz, editor of the Mennonite Brethren *Herald* in Winnipeg; and Donald Sensenig, former missionary in South Vietnam under Eastern Mennonite Board of Missions and Charities. The Japanese Mennonite Fellowship was also invited to send a member of the Mennonite delegation but was not able to arrange the visit. The delegation will visit the Long Giang District Hospital, the site of major MCC assistance in 1976, and will inspect and visit the 1977 project location, according to MCC Asia secretary V. Preheim.

Dairy farmers are being urged by MCC (Canada) to save early winter bull calves until May 15 to be donated to an MCC native agricultural project. Last summer forty-six calves were taken to two Indian and metis communities: Bodvein River and Berens River. MCC anticipates the bull calf project will be



Children collect paper for seeds

The junior Sunday school department at the Groce Mennonite Church in Phoenix, Arizona, has been collecting newspapers to raise money for seeds used in MCC projects around the world. The children have visited their neighbors, apartment complexes, and trailer courts asking for old newspapers. The newspapers were then transported to the recycling plant, which bought them. Through paper collection and their own offerings the children collected over \$900 in a year. They decided to send \$500 to MCC to buy seeds and to use the rest to buy two benches for the new church building.

expanded this year to three additional communities. Animals of grazing age, six to eight months, will be transported by truck to the native communities where they will be sold to individual families. The cost of the animal will be approximately 80 percent the market price. Heifers will also be accepted.

Two long-term Mennonite Disaster Service projects were closed before Christmas. Flood recovery projects on the Lummi Indian Reservation in northwest Washington and in Clayton, Georgia, were terminated, with volunteers moving to other MDS sites. Other long-term projects are in Imperial County, California, near the Mexican border, where tropical storm Kathleen hit in September 1976; Atlanta, Georgia, where MDS is reopening a tornado relocation and inner city rehabilitation project; in eastern Idaho, where the Teton Dam broke in early June; and in the Big Thompson Canyon in Colorado, site of a July flood.

A Mennonite history contest for students in grades seven through twelve has been announced by the heritage

committee of the General Conference. Contestants may write on any topic relating to past and present Mennonite experiences. Typed manuscripts of about 1,500 words should be mailed by June 15 to Heritage Committee, Commission on Education, Box 347, Newton, Kansas 67114. Cash prizes will be awarded in each of two categories: grades seven to nine and grades ten to twelve. Prizes will be \$50 for first prizes, \$30 for second, and \$20 for third.

The church in the Soviet Union, immigrants to Germany from the USSR, and returned worker testimonials will be highlights of the public meeting January 21 at the Bethel Church in Winnipeg in connection with the MCC (Canada) annual meeting. On the board's two-day agenda are the possibility of entering into a contract with the Canadian International Development Agency (CIDA) Bilateral Division, a proposal for a staff person for the concerns of Kanadier Mennonites in the western hemisphere, and the relationships between Canada and the United States in the context of MCC.

Quota rules reduce donations to Food Bank

The Food Bank of MCC (Canada) was designed on the "Joseph concept"—the principle that food would be stored up during the years of good harvest in readiness for the bad years.

Theoretically, Canadian wheat farmers should be able to give abundantly this year because they have had a record harvest both in quantity and quality of wheat.

But it hasn't turned out that way. John R. Dyck, director of the Food Bank, said contributions have been slower in coming than expected, and the outlook is gloomy for the western producer.

Farmers want to give, he said. During a recent tour to farming communities in the Prairies, he found many who would gladly give their wheat, even without the income-tax-deductible receipt, if they could.

According to the Food Bank's agreement with the Canadian Wheat Board, the producer must make donations within quota restrictions. The quota is set for each grade of wheat according to the amount that can be sold on the market. On August 1 the first quota was three bushels to the acre for No. 1 wheat. Whereas some areas have received an additional quota for this high quality wheat, many have not.

At a recent meeting, officials in the grain trade offered little hope to farmers that they would be able to sell more than

ten bushels to the acre this crop year (ending July 31, 1977). Producers may not make enough sales to cover production costs.

Many factors affect the demand for Canadian wheat. One of the most important is the world food harvest. When the harvest throughout the world is good, the Wheat Board has a hard time selling Canadian grain.

Ironically, the high quality of the wheat crop this year—a large percentage of the harvest is No. 1—makes it more difficult to sell on the international market. No. 2 and No. 3 wheat would find markets more readily, particularly in the third world.

There is nothing much the producer can do about the quality of his crop. For various reasons, wheat cannot be assigned a lower grade for convenience, tempting though it might be.

Some farmers have sold No. 1 wheat to feed mills at a much lower price than it is worth on the international market. All wheat, except what is sold locally as feed by individual farmers, is marketed through the federal Canadian Wheat Board to give all farmers an equal opportunity to sell their grain.

Mr. Dyck became aware of these problems during his six-week tour of Prairie communities. At meeting after meeting he was told that the Canadian Wheat Board should allow above-quota

donations to the Food Bank.

But even were such donations allowed at this time, it is unlikely that the producers could deliver; the elevators are glutted.

Mr. Dyck is not pessimistic, however. "We are convinced that the Canadian Wheat Board wants the Food Bank to succeed," he said. "We understand the reasons for restricting donations to the quota. But a way needs to be found to allow farmers to give to the Food Bank."

He also offered the hope that the Wheat Board may make sales during the year which at present it cannot project. Should such a sale occur, the quota could conceivably rise, allowing farmers to deliver more grain to the elevators.

Mr. Dyck noted that many people outside the farming trade have difficulty understanding why wheat farmers cannot give more to a program such as the Food Bank when the harvest has been above average (twenty-eight bushels to the acre has been reported). But the grain trade is capricious and many factors influence the market, the harvest, and the production costs.

To date, the Food Bank has received initial payments for 16,000 bushels of wheat delivered to grain elevators for the Food Bank. The target for the first year of operation is 500,000. The Food Bank began operating October 1, 1977.

Ethiopian church and MCC cooperate in agriculture

In Ethiopia, where almost 92 percent of the people are rural, sowing their fields by hand and reaping with a sickle, Meserete Kristos Church (MKC) is making agricultural development one of its top priorities.

"As much as possible, the spirit of development should emphasize local resources," wrote Negash Kebede, an Ethiopian currently studying in North America. MKC, of which Negash is a member, recently invited MCC to work with its Development and Rehabilitation Board.

Eric and Mary Rempel and their two children, volunteers from Ste. Anne, Manitoba, arrived in Nazareth, Ethiopia, in October to begin working with the development board. The board currently has a goat-raising project in Deder, a town in the mountainous eastern region of Ethiopia. Another project seeks to build ground water reservoirs and wells in the hot desert of

the Awash Valley east of Addis Ababa, Ethiopia's capital. Other projects include a farm co-op store in a town near Deder and a chicken project in Deder.

A major drought struck large areas of Ethiopia in 1973. Now that the crisis is subsiding, however, need for long-term integrated rural development becomes even more evident. Rainfall is seasonal, making the water supply a problem. Overgrazing by cattle and cutting trees for firewood threaten to aid the spread of the desert.

MKC was not as involved in famine and relief work as it might have been, according to MKC executive secretary Tesfatsion Delallew. However, MKC wants to serve in development.

Tesfatsion, development director Assefa Ketema, and P. T. Yoder, all of MKC, and Eric Rempel and Edgar Stoesz of MCC met in Nazareth in October to discuss their cooperating relationship. They agreed that the program will be

supported principally by funds and personnel from MKC, Eastern Mennonite Board of Missions and Charities, which has been active in Ethiopia since 1948, and MCC.

Mr. Rempel will serve both as a staff person of the MKC development board and as MCC country representative. Because the program in Ethiopia will be based on the development priorities of the national church, this cooperation with the MKC represents a new model for MCC programs in Africa.

Rempels previously served in Botswana, where Eric designed an ox-drawn tool carrier. Other volunteers in Ethiopia are Marcus and Diane Bock at Bible Academy in Nazareth and Edgar and Cheryl Bauer in Deder.



Material aid program defended

"We have problems, no question about that," said John Hostetler, MCC material aid director, "but they are not major enough to make us reevaluate the program in terms of closing it down."

There is still a need for the millions of tons of food and other material aid which MCC ships annually to crisis situations—droughts, floods, hurricanes, Mr. Hostetler and other MCC administrators are saying.

The questions which need to be answered are what kind of food will best fit in the environment and what is the best way to distribute it, they say. They regard it as a learning experience for MCC when MCC-canned meat is sold in the market in Port-au-Prince, Haiti, and the story is investigated and publicized by the Associated Press.

How do such situations occur? MCC administrators said that, before 1975, most of the food sent by MCC to Haiti was being used by institutions such as orphanages and hospitals. However, because of a severe drought in Haiti in 1975, MCC increased its food shipments from twenty-three tons sent

in 1974 to 134 tons. The MCC program expanded to include paying Haitian peasants for their labor with cans of beef rather than cash since food was not readily available for purchase.

Because food was short and a can of beef could be traded for five times the volume in rice, the peasants were willing to trade quality for quantity. Some of the beef found its way to the market where an Associated Press reporter saw it and where the more wealthy who could afford quality food bought it.

"The 134 tons of food sent to Haiti in 1975 represents less than 5 percent of the total amount of food we shipped around the world during 1975," said Mr. Hostetler. "Only part of that 134 tons was beef, and only a portion of the beef we distributed showed up for sale in the Port-au-Prince market. It was not thousands of cans as erroneously reported."

During the past year only thirty-one tons of food was sent to Haiti, since the drought had ended. Most of that is again being used in the kitchens of institutions.

Even though the quantity of meat marketed in Port-au-Prince was small and the occurrence short-lived, MCC is concerned about what happens to meat and any other supplies after they are distributed. "We do care when material aid supplies are traded for other items or we lose a small quantity of supplies when a warehouse is broken into," said Edgar Stoesz, associate executive secretary for MCC overseas programs.

"However, any program we undertake or any way we decide to do things has problems. When a disaster such as the earthquake in Honduras occurs and we air freight food and begin distribution quickly, such distribution takes place under chaotic conditions."

Another important factor in the distribution of food is the dignity of the people who receive it, both Mr. Stoesz and Mr. Hostetler stressed. "We could control our food distribution programs in such a way that we could account for each bit of it, but that would require creating military-type conditions which would raise more objectional problems because that would destroy the spirit and dignity of the recipient," said Mr. Stoesz.

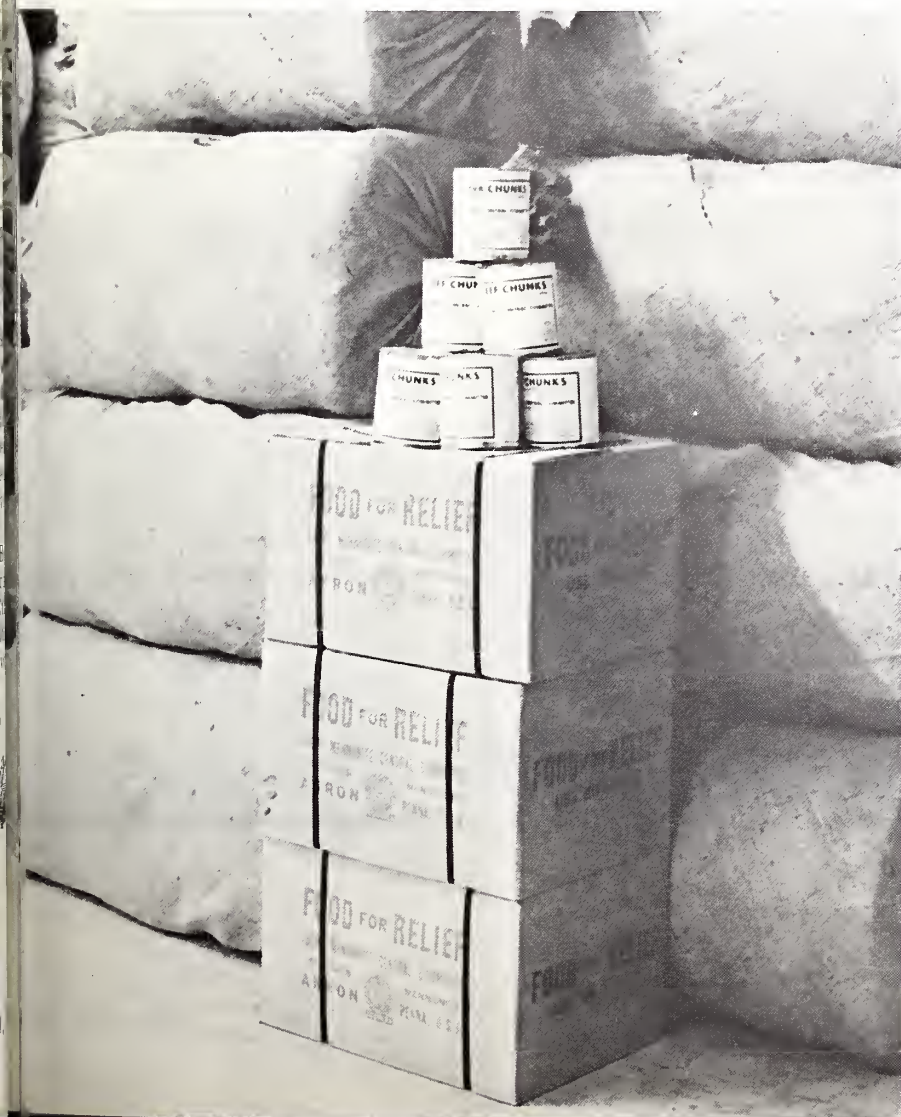
MCC personnel also emphasized that the material aid program is a supplement to the long-term development programs and a stop-gap measure to provide food supplies for a limited time when disasters such as drought or war temporarily stifle local production.

"Our most significant contribution is our personnel rather than the material aid supplies we distribute," said Mr. Stoesz. "The services we supply through skilled persons are a resource which brings about positive change lasting longer than material resources and which cannot be exchanged the way material commodities are."

"We take a hard look at our material aid program every year, but we are not planning a major review of it, making major changes in it, nor encouraging others to do so," said William T. Snyder, MCC executive secretary. "We do not just continue shipping the same amounts to the same places as the year before. Each year careful planning is done for the next year in preparation to shift with the needs of the world as they become apparent."

He said, "The question is not whether we should or should not have sent food to Haiti—there was a drought and there was not enough food to go around."

Bales and cartons await shipping at the MCC center in Ephrata, Pennsylvania.



Peace Section member visits Ireland

Building a new nonviolent society from the bottom up is the goal of the peace movement in strife-torn Northern Ireland, according to Atlee Beechy, who visited the Irish Republic and Northern Ireland November 29 to December 6, 1976. Mr. Beechy served as representative of Mennonite Central Committee Peace Section on the Journey of Reconciliation.

The Journey of Reconciliation, a response to an invitation by leaders of the peace movement in Northern Ireland, was sponsored by Church World Service and Pax Christi, the American section of the International Catholic Movement for Peace. Participants on the Journey of Reconciliation, including four Canadians and 105 people from the United States, attempted to give spiritual and moral support to the peace movement's efforts to stop the violence. More than 1,600 people have been killed in the past six years in Northern Ireland.

Members of the group, who ranged in age from fifteen to seventy-eight, represented all the major Protestant denominations, the Catholics, the Quakers, and the Church of the Brethren. Mr. Beechy was the only Mennonite in the group. About three-fourths of the group were women.

The climax of the week, according to Mr. Beechy, was a reconciliation walk and peace witness in Drogheda December 5. More than 15,000 people gathered at the River Boyne, the site of a major seventeenth-century battle where the English slaughtered the Irish.

People from the Irish Republic and the international delegation met at one side of the river and people from Northern Ireland gathered on the other, advancing to meet in the middle of the Peace Bridge that spans the river. In spite of the cold weather, the people remained for hymn singing, Scripture reading, and addresses by Catholic and Protestant leaders of the peace movement.

Mairead Corrigan, who helped to found the women's peace movement of knocking on doors, getting signatures, and organizing walks after her sister's three children were killed, spoke of a new battle of love among all people to replace war with peace.

Based on his participation in the Journey of Reconciliation, Mr. Beechy will recommend to MCC Peace Section several ways in which Mennonites might share in the efforts to make peace in Northern Ireland.

Record

Workers

Walter Friesen, North Newton, Kans., has resigned as vice-president and dean of student affairs at Bethel College. His plans for the future are open, but he has said he wants to "move out of top-level administration and return to counseling, consulting, and teaching." Before joining the Bethel faculty Mr. Friesen served as dean of the University College at Wichita State University. He is a member of the Lorraine Ave. Church, Wichita.



Friesen



Sprunger

Brent Sprunger of Berne, Ind. has been named manager of the Faith and Life Bookstore in Berne, beginning Jan. 15. He is a December graduate of Goshen [Ind.] College with a major in communications and peace. He replaces Howard M. Culp, who has been manager of the Berne store for more than twenty-five years. Mr. Culp will work for the United States Postal Service in Berne.

Calendar

Feb. 4-9—Council of Commissions, Newton, Kans.

Canadian

Jan. 21—MCC (Canada) annual meeting, Bethel Church, Winnipeg

Jan. 27-29—Canadian Council of Boards, Winnipeg

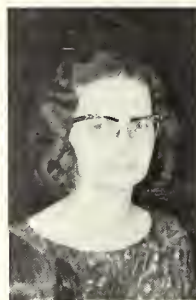
Feb. 25-26—Conference of Mennonites in Manitoba annual sessions, Steinbach (Man.) Church

Central

Mar. 4-6—Lay leader-pastor workshop, Bluffton (Ohio) College

Western

Jan. 18—Women Enrolled at Bethel Day, Bethel College, North Newton, Kans.



Klaassen

Deaths

Olga Unruh Klaassen, General Conference missionary on furlough from Zaire, was born Mar. 30, 1927, and died unexpectedly on Dec. 27, 1976, Saskatoon, Sask. She and her husband John E., had been missionaries in Zaire under Africa Inter-Mennonite Mission since 1964. They taught first at Nyan and later at Mukedi. While on a previous furlough, Olga earned a bachelor's degree in education, and during the furlough she was continuing her French studies. She was a member of the Carleton Place (Sask.) Church. Funeral services were in the Eigenheim Church, Regina, Sask.

Ministers

Henry Harder was ordained Oct. 31 at North Kildonan Church, Winnipeg.

Gerhard A. Peters is retiring from the pastorate of the Erie View United Mennonite Church, Port Rowan, Ont., effective this month. J. H. Petker will be assuming leadership of the Erie View congregation. Mr. Peters has served pastorates at the Ebenezer Church, Gotebo, Okla.; First Church, Burdett, Kans.; Bourdon-Albright Church, Irkutsk, Russia; Hutterthal Church, Freeman, S.D.; and Bergthal Church, Pawnee Rock, Kan.

A history of the Hague Mennonite Church by John D. Rempel, a narrative and pictorial presentation of the history of this congregation 1900-1975 is available for \$4.00 from

John D. Rempel

Box 175

Hague, Saskatchewan S0K 1X0

To conscientious

Dear Editor: Permit me to respond to an issue on payment of taxes (November 2, 1976, issue). I think that it is wrong to withhold taxes for the following reasons:

(1) Jesus paid taxes (Mt. 17:24-27). We can say what that money went for? Maybe to pay for the salary of the soldier who pierced Jesus' side, maybe to pay for the legions who brutalized people on the front in Gaul, maybe even to pay for, ultimately, the sword with which Paul was beheaded.

(2) Jesus commanded to pay taxes (Mt. 22:15-22). The answer came as a direct question: Should we pay taxes?

(3) Paul commanded that we pay taxes (Rom. 13:6-7).

(4) Were not all those subjected to the Nuremberg trials in the decision-making positions and had personal stakes along the line of atrocities? Regular officers and executioners were not subjected to the trials.

(5) The taxes I pay are not "my" money once I have paid them. It then becomes the responsibility of the government how it is spent; otherwise, each of us becomes personally guilty of every crime of family, society, community. Paul says: "Then we would have to be cut out of this world" (1 Cor. 6:10) if we refuse not to associate or interact or do business with the people of the world. Jesus prayed: "Not that thou shouldst cast them out of the world, but that thou shouldst keep them from evil" (Jn. 17:15).

(6) A person can become too conscientious. That person needs to be corrected and not allowed to confuse the whole fellowship. Surely there is something wrong with the person if he is more conscientious than Jesus; he should not be allowed to confuse the whole brotherhood.

I mean this to give light and not fire.
H. R. Baerg, Box 1540, Winkler,
Mn. ROG 2X0 Nov. 20

Need to be divisive

Dear Editor: At the end of each calendar year most U.S. citizens busy themselves with the task of calculating the tax which the IRS claims is due the government. This has become such a routine practice that we hardly think enough to

understand the implications of it, i.e., "the inconsistency of praying for peace and paying for war." What strikes me as being ironic is this: as Christians we seem to be far more accountable to the government than we are to the church. I have sometimes wondered why it is that we are more willing to allow the secular authorities to shape us and to "keep us in line" than we are to receive guidance from our brothers and sisters in Christ. The major exceptions to this in the General Conference Mennonite Church appear to be the intentional communities of faith like Fairview Mennonite House and the New Creation Fellowship, where economic discernment is more obviously a part of the Christian commitment.

The main concern of my letter, however, is to commend our conference president, Elmer Neufeld, for the fine way in which he has invited the response of members and congregations concerning the ethical issue of war tax payments (November 2, 1976, issue). Whether we as individuals accept, question, or oppose those payments for war and militarism, it is my understanding that we as a people have benefited enormously from the dialog which has taken place during the past fifteen years or more. Troublesome as the questions are,

it is my hope that we can continue the interchange in a spirit of common search for obedience to the lordship of Christ in the affairs of the world. It is my feeling that ethical issues do not need to be divisive for Christian community if we are motivated by the love of God.

"If we have love in our hearts,

Disagreement will do us no harm.
If we do not have love in our hearts,

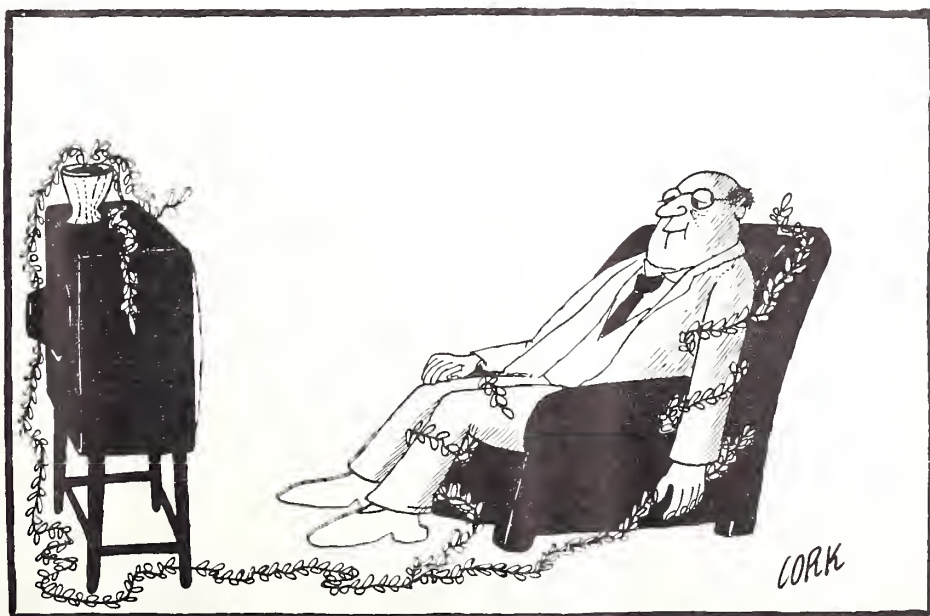
Agreement will do us no good."

So whether we experience tears of joy or grief in the attempt to channel our tax money into life-sustaining programs rather than into weapons of death, let there be both confrontation and an affirming of God and each other through covenant renewal. May the challenge to discern God's will enable us to be more faithful in doing it. Donold D. Koufmon,
609 Central Ave., Newton, Kans. 67114
Dec. 14

Russians plead for support

Dear Editor: Many points in favor of the Communist regimes have already been stated in our church papers, not only once but repeatedly (or in favor of our taking an uncritical position toward them).

Presently existing Communist and fascist-type governments demand, for



peaceful relations, that we ignore those of their citizens whom they wish to destroy. Our peaceful silence, not always to be confused with genuine peacemaking, has already helped to destroy many. Listen to two hard-pressed Russian Christians appealing to the World Council of Churches (Gleb Yakunin and Lev Regelson in *Religion in Communist lands*, Spring 1976):

"The persecutors of Christians are now extraordinarily concerned about their international reputation. They are trying very hard to prevent any possible protest. . . .

"If Christians could overcome . . . egotistic indifference toward other people's suffering, they would find ways of promoting . . . an international protest campaign against the persecutors. . . .

"If every believer would send a letter of protest once a month to the persecutors, and if . . . he would appeal . . . to public opinion in his own country, he would undoubtedly diminish considerably the fervor of the enemies of Christianity. . . .

"One of the most horrible weapons in the struggle against . . . conscience is the compulsory detention of dissenters in psychiatric hospitals and the forceful use on them of barbaric methods of 'treatment' which impair their brains and minds.

". . . Prisoners in psychiatric torture chambers . . . know what it means to be abandoned. . . . They often ask themselves whether they are not already in hell, at this very moment. For them heaven remains a vision just as for a thirsty man in a desert. Somebody must save them. . . ."

Sadly, some "sophisticated" people question or actually deny these reports.

When the Russian dissenter Andrei Sakharov received the Nobel Peace Prize, he said, "Peace, progress, and human rights are three indissolubly linked aims, no one of which may be achieved if the others are neglected. . . .

"Detente can only be of lasting success if it is from the very beginning accompanied by unceasing concern for openness in all countries, . . . for the unfailing observance of civil and political rights by all countries—in short, if detente in the material sphere of disarmament and trade is supplemented by detente in the spiritual, ideological sphere."

Mr. Sakharov has also said: "Thousands of lively people [in the USSR], apparently satisfied with their lot, scurry about. . . . But . . . what is hidden

is a set of human misery . . . a million and a half prisoners [nearly three times the high U.S. percentage reported by Edgar Epp]—the victims of a . . . judicial machine that is the corrupt creature of the authorities and the local 'Mafia' . . .

"I am very fond of the . . . culture of my country. . . . But I feel it necessary to call attention to those negative aspects that are of basic importance . . . but that are passed over in silence by Soviet and pro-Soviet propaganda . . . great violence . . . that western liberals failed to notice: some out of naivete, others out of indifference, and still others out of cynicism.

"I am convinced that the defense of Soviet political prisoners and other dissenters, the struggle for greater humanity in places of imprisonment and for human rights in general, is not only the moral duty of honest persons throughout the world, but constitutes a direct defense of human rights in their own countries. But we often encounter a lack of interest in our misfortunes. After a visit to the Soviet Union by Harold Wilson, the British prime minister (to whom I had sent my usual appeal), I heard on the radio a placid commentary by a journalist who said Wilson could not allow himself to meddle in matters of human rights in the USSR, since these problems were basically of interest to 'rightest' elements, and he could not make common cause with them. . . . What levels of cynicism are possible!

". . . I fear that such things as a lack of information of the opportunity [!] to analyze it critically, faddishness (which is all-powerful in the West), the fear of seeming old-fashioned (especially to one's own children, as many frankly admit), a lack of imagination where the factor of distance is involved, and an inadequate notion of the tragic complexity of real life (in particular, life in the socialist countries)—that these things may lead, and are already leading, to . . . the dominant stereotype of the . . . intellectual of the West, with all his illusions and mistakes. Basically, however, the majority of such people have an outlook that is high-minded. . . . And this permits me to hope that in the final analysis the western intellectual won't let the rest of us down. . . .

"And the growth of leftist ideas must not lead to a weakening of the international defense of human rights . . . with the same standards for the Englishman . . . the Russian . . . and the Vietnamese.

"My wife's mother, who spent many years in Stalin's labor camps . . . has a close relative who lives in France. . . . He

once tried to find out from her whether there was 'a particle of truth' in what Solzhenitsyn had written. She could only laugh bitterly.

"In 1948 the Universal Declaration of Human Rights [signed by the USSR] proclaimed the international character of the defense of human rights."

And in another work, Mr. Sakharov wrote: ". . . I again appeal to all international organizations concerned with this problem . . . to abandon the policy of nonintervention in the internal affairs of the socialist countries . . . regards defending human rights and manifest the utmost persistence."

Let's remember that Jesus also refused to put any "internal" affairs out of bounds. Ronald Rich, Box 126, Newton, Kans. 67117

Quotations from Andrei Sakharov are reprinted by permission of Random House, New York, New York, and from *My country and the world*, by Andrei Sakharov, © 1975, and Sakharov speaks, © 1974.

Published

House of the Lord, a short drama about the life of Hadewijk, an early Anabaptist woman in the Netherlands, has been published by Faith and Life Press for the General Conference's Commission on Education. The play, by Urie A. Bender of Waterloo, Ont., concerns Hadewijk (pronounced "HAH-duh-vike"), a sixteenth-century woman who became an Anabaptist and was imprisoned for her faith. Copies of the play are available for \$1.00 each from Faith and Life Press, Box 347, Newton, Kans. 67114. The play may not be produced without written permission from and remittance of \$25 to Faith and Life Press.



Between the lines

The best part of our reading is sometimes done "between the lines." Usually we are reading a message, not only from what the speaker or writer is saying, but by something he leaves unsaid. Reading between the lines may bring good news or bad, in either case it may be more important than that which is plainly stated. Jesus, who spoke the most important truths the world has heard, was often equally eloquent through his silence.

For instance, he tells of a young man who went the wrong way, did the wrong things, and in the process lost his money, his health, and his self-respect. Finally, at the end of the line, he returned home, and his father ran to meet him. Jesus tells us what the father said. Most parents, then and now, would express similar sentiments. Too many fathers, however, would have said something extra, something strangely conspicuous by its absence in Jesus' story. The man left out a few little words that have been spoiling the homecoming of wayward lads for centuries!

They are these: *Where have you been?*

The Apostle Paul feared, as all sensible men do, that in relating personal experiences he might be boasting. But some wonderful and important things had happened to him which he dared not withhold.

Most of us find ample reason for retaining our humility—or returning to it—and Paul was enlarging upon this theme. He said:

How tremendous . . . were the revelations that God gave me that, in order to prevent me from becoming absurdly conceited, I was given a physical handicap (thorn in the flesh) . . . to harass me and effectually stop any conceit. Three times I begged the Lord for it to leave me, but his reply has been, 'My grace is enough for you' " (2 Cor. 12-9, Phillips).

At this point, there is something profoundly important left out by the great Apostle, and certainly it is the first thing most of us would have told.

What is it that he didn't say?

He didn't divulge the nature of his impediment. And because he didn't, we find it easier to relate to him in our own afflictions. If he had said he was blind or deaf or lame, only those persons struggling with the same problem would be able to find strength in his testimony.

It is comforting indeed to believe that my handicap may be identical with his. One of Jesus' most profound sayings, recorded in Acts 20, reads as follows: "It is more blessed to give than to receive."

This, of course, means simply that it makes one happier to present a gift than to receive one. A greater sermon than this can hardly be preached, although great numbers of people have never discovered this truth for themselves. Some of them never will. There are some who, having discovered it, tend to take a fanatical view. They fear it may be wrong to accept any gratuities and stoutly refuse the gifts of others. What a shame, for these people cheat the givers out of well-deserved and probably much-needed blessings.

Here again, we should read between the lines. Jesus didn't say, "It doesn't make one happy to receive a gift." Rather, he inferred it does by stating that it makes one even happier to give one. And he, of all people, earned the right to make that wonderful statement. He gave everything!

It is well for us to remember that, but we must never forget that Jesus proudly accepted the gift of precious ointment from a certain woman who broke the alabaster box and poured the contents upon his head.

It made him happy to receive the gift. It made the woman happier than he to give

It won't fail to read between the lines. Some of the greatest reading was never written.

Glen Williamson

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Telecult: The newest religion

Some say that the television culture has become today's religion. The TV stars are its priests, the networks are the denominations, the sets are the shrines, regular viewing is its form of worship, the ratings dictate its morality, and programs are its rituals.

Every society has its institutions which assume the primary task of interpreting life, promoting values, and guiding life-styles. In our culture these have been the home, the church, and the school.

Today, the average family spends few hours per week together. An individual averages less than two hours per week in church. Students may spend up to twenty-five hours a week in classes.

Television sets are in over 99 percent of our homes in Canada and the United States. These sets are on an average of over six hours a day, seven days a week. In just two decades, the television industry has achieved almost total coverage in our homes.

If television is a reflection of our culture, then we can forget about the medium and look beyond it to the actual problems. But if TV is becoming an institution or a religion, then we must examine it carefully.

I believe that television is becoming an insidious countercultural force. At first, we regarded it as a luxury for the few and an entertainment vehicle at that. Like the printed page, the telephone, the radio, and the record player, we felt that it would be a focal point for awhile and then become absorbed into our culture.

However, TV is a powerful communications tool that has become much more than recreation or distraction. Through catering to ratings, it declares itself enfranchised to probe, expose, and publicize all those things which feed human curiosity. Sensationalism becomes a weekly challenge for scriptwriters. Sacred things which have never been held sacred by majorities come in for regular ridicule. Only one way of life pleases the television industry—money.

Jesus in the Sermon on the Mount spoke of happiness resulting from an unassuming,

modest, servant life-style. Compare that for a few days to a majority of TV commercials and the TV stars. Is there a remote possibility for reconciliation?

Jesus taught that human life is created in God's image and is God's highest handiwork. Television programs "waste" scores of lives and degrade many more to feelings of being worthwhile not in their relation to God, but to the payoff in one game or another.

Jesus taught that it would be better for a person to have a millstone hung around his neck and drowned than to hurt an impressionable child. Television assumes that all children can cope with adult violence, profanity, muckraking, sex, and other confusing exposures on the screen. The TV industry paints its own "plastic" images of what it means to become men and women, fulfilled, happy, and mature.

If the telecult has taken over, the fault may be our own. While children eagerly responded to "Sesame St.," our Sunday schools refused to adopt more realistic ways of teaching. When people chose to watch TV instead of attending Sunday evening services, many churches discontinued special services rather than trying some alternatives. We Christians have been too quick to sit by while the television cult grew across our land.

The vast tube wasteland is not without hope even today. One of the first things we must and can do is to recognize that TV is today's single most influential communications medium. We must learn how it functions and equip one another with the skills for evaluation and judgment.

Secondly, we can make ourselves heard. Citizens' groups have effectively challenged the images of some network programs. Other groups have become involved in the preparation and promotion of constructive alternative programming. The giant of TV can be equally powerful for good if we have the courage to harness it.

But this newest religion will not go away of itself. The force of evil is always creative. We dare not ignore it. BW

The printed index for the 1976 issues of The Mennonite is available to anyone who writes for it. Write Box 347, Newton, Kansas 67114.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:3 JANUARY 18, 1977



*Ann Jemima
Allebach,*

ordained 1911



*Marilyn
Miller,*

ordained 1976





A handful of people still remember it. Women wore long skirts, worked hard at home, and dreamed of the right to vote. The small Pennsylvania farming villages of the Eastern District Mennonites were quiet and sheltered from the larger winds of change. In 1911, these churches ordained the first woman Mennonite pastor in North America.

Ann Jemima Allebach was born in 1874 to Jacob R. and Sarah Markley Allebach at Green Lane, Pennsylvania. Jacob was a long-time deacon at the Eden Mennonite Church in Schwenksville, a banker, a merchant, and a postmaster. His first wife died of smallpox, leaving three-year-old Harvey, who later became an Eastern District professor and pastor. His second wife, Sarah, was a businesswoman and a founder of the Schwenksville Lutheran Church. She died in 1882 when "Annie" was seven.

Annie was exceptionally bright and active. She wanted to become a businessperson like her parents. Her father encouraged her to take normal school training at Ursinus College Academy. At age seventeen, she became the first woman teacher in Green Lane at the Middle Creek School.

Ann communicated her love and enthusiasm to her sixty-four pupils. The astonished school directors offered her any school in their district for the second year! In her spare time, she introduced elocution courses at Darlington and Perkiomen seminaries.

Ms. Allebach was baptized in the Eden Church at age eighteen. She dedicated herself to improving the religious training for youth. The Chris-

tion Endeavor movement had been begun to strengthen the Sunday schools. Through W. H. Grubb, a family friend and the pastor at First Mennonite in Philadelphia, Ann introduced the movement to the Perkiomen Valley and helped to plan the first C E session and Young People's Convention of the Eastern District in 1893. Mary Laudenslager, a former church friend of Annie's, recalls how they used to ride to the C E programs with horse and buggy after the chores were done.

At age nineteen, Ann began to chafe at the boundaries of a tiny country community. She accepted a position to teach elocution and philosophy at the East Orange Collegiate for Women in East Orange, New Jersey, a suburb of New York City.

For the next ten years, the Schwenksville Mennonites pretty much forgot about Ann Allebach.

In 1903, Ann became the principal of

the collegiate. Soon after, in the self-evaluation process common to people in their early thirties, she began to reexamine her goals in life. She had gone as far as a woman could be expected to go in education. Was this her real gift? Would she ever marry and raise a family?

Like many women of our own generation caught in a similar uncertainty, Ann went back to school. In 1907, she began studies at New York and Columbia universities and later at Union Theological Seminary. She reported earning BE, ME, AB degrees and did some work toward a doctorate. At NYU where her fashionable friends called her "Anna," she was elected president of the Philosophical Society. She also became vice-president of the 23rd District Women's Suffrage Club.

In these years, the huge and prestigious Wall St. Episcopal Church was beginning to build "chapels" all over the city to provide social services to the poor immigrants and city dwellers without jobs, food, and spiritual support.

Ann was drawn to help in the Chapel of the Intercession on 155th St. She found herself where she had always dreamed of being—part of the business world, with much activity and direct action in God's causes! Her energy exploded like popcorn!

She established a large free kindergarten, a commercial school to teach job skills, a clothes bureau, and a monthly church paper, *The intercession messenger*. She placed 500 persons in jobs during one year through her favorite the Employment Bureau. Ann taught large men's class and preached often.

"And the Rev. Miss Allebach does help."

Lincoln Mission and in Brooklyn. At the request of the New York mayor, she consulted the Municipal Employment Exchange.

One can tell the kind of life and faith that Ann Allebach stood for in her words about Mr. Grubb: "In him is no evasion, but practical Christianity, of words and deeds, an unselfish and upright life."

Her involvement in the work of the church gave Ann a new sense of calling. The Mennonite life-style of love and service was her spiritual center. She had retained her Mennonite church membership and contact through Pastors Grubb and Schantz. Now she approached these men about being ordained by her own General Conference Mennonite Church. The soul-searching of these Eastern District pastors is not recorded in history. Warren Smith of Souderton still recalls how the Zion Mennonite elders approached Mr. Schantz (pastor of Zion, Eden, and Harleysville). The Mennonite men had never heard of ordaining a woman! It was surely unbiblical! Not much was said at Eden.

Some 270 people parked their buggies at the first Mennonite Church in Philadelphia on a cold and rainy Sunday, January 15, 1911. J. W. B. Schantz, Ann's pastor, carefully laid out his biblical interpretation that Paul's instructions on silence were specific to the Greek culture, and the teaching that "ye are one in Christ . . ." was his vision for future generations. He cited Christ's choice of Mary of Magdala on resurrection morning as an "apostle to the apostles." N. B. Grubb gave Ann a Bible and instructed her to "go and preach the

gospel." She was fully ordained to perform the duties of a minister of the gospel.

One spectator wrote, "Everyone felt that it meant a new departure, which would lead to increased usefulness for the church and consecrated womanhood!" The newspaper headlines said: "Woman ordained as Mennonite pastor; Miss Allebach is first of her sex so to act in America; She is a suffragist." There was an implicit sense of new beginnings for the Mennonite church.

Ann continued her work in New York over the next five years. Amelia Bergstresser, Warren Smith, and others remember that she occasionally preached as a guest in the Mennonite churches. Upon one such visit on a Sunday in 1912, she preached to a packed Eden Church from Job 23:8-9. In the afternoon, the Zion ushers had to set out extra chairs as Ms. Allebach spoke on John 14:6. That evening, the Harleysville Chapel was "filled to overflow that many claimed there were never so many people inside that building" to hear a sermon on Acts 1:8.

People could not imagine a woman in the pulpit. They came out of curiosity; they left speaking of her fervent and absorbing oratory.

In 1916, Ann Allebach was installed as pastor of the Long Island Sunnyside Reformed Church. The New York world printed a story about her on December 23, 1917: "Should you chance some Sunday morning to visit the Sunnyside Reformed Church, do not be surprised if the service opens thus: 'If any of you here present are sick or hungry and who need employment or help in your homes,

come to me after the service and I will help you!'" The article goes on, "And the Rev. Miss Allebach does help. There are many men and women in New York City who can corroborate this, men and women who know that this woman minister not only preaches but also practices the gospel."

Ann Allebach worked with a large pastorate, many city conferences, and numerous service activities. Her father had died and the family was scattered. During this time, she transferred her church membership from Eden to the First Mennonite Church.

Ann J. Allebach died of a heart attack on April 27, 1918, at forty-three years of age. Her funeral was conducted first at her sister Laura's home and then at the Eden Mennonite Church. She lies buried beside her mother in the Lutheran-Reformed cemetery.

Ann used to take her favorite niece, Beulah, fishing in Perkiomen Creek and for visits to New York. To Beulah and her husband, Leslie Chrismer, Ann was a "loving, confident, courageous, life-affirming—and a beautiful—woman." Years later, an artist friend painted Ann's portrait in miniature on ivory. Mr. Chrismer says, "Any woman would envy the beauty of face and character that it reveals."

Even after her death, the local Mennonites were not quite sure what to make of Ann Jemima Allebach. Her name never appeared on the standard "who's who" lists. It is "penciled in" on an ordination list titled "Men ordained."

Her epitaph might say, "They shook their heads and marveled, and in several years they forgot."



Celebrating

Marilyn Miller was ordained as copastor of the Arvada Mennonite Church on September 19, 1976, but the ordination service was much more than an affirmation of Marilyn and her gifts.

"When we were planning the service," Marilyn recalls, "I realized that God isn't just calling me to do this. He's calling all of us to do our jobs and also to do some things together to build his body in the world."

Believing this, Marilyn incorporated into the service some of the members of the church and community who are special to her. For the laying on of hands which culminated the ordination celebration, Marilyn invited people representing her family, her friends in the community, and all groups in the church, in addition to the ordained ministers present, to come forward and take part.

She says, "It kind of bothers me that we have a special service to celebrate and affirm my calling when other people in the church all have special callings. It seems to me we should have an affirmation celebration for all of them."

Marilyn's father and several other relatives are ordained ministers. But she says, "I don't feel it's a tradition I should, or have to, carry on. Maybe the tradition in our family is to live the Christian life as best you can. For me, the way I can best live my Christian life at this moment is to be in the pastoral ministry."

Marilyn remembers wanting to be a

Jan Lugibihl

minister already as a child in Hesston, Kansas, and preaching to the chickens on their roosts when her brothers and sisters tired of listening.

She also recalls going to church and hearing about the need for pastors in the Mennonite church. "I was thinking, 'If they need pastors, I wonder why God didn't make me a man, because I'd love to be a pastor.'"

Many events and people brought Marilyn from this childhood dream to her ordination.

After marrying Maurice Miller and moving with her family to Wichita, Kansas, to be a part of the Lorraine Ave. congregation, Marilyn became active in Christian education work and a weekly Bible study group.

This planted the thought that she might like to go to seminary. But, since there was no seminary in the area, she gave up the idea. She had heard of a

seminary in Denver, Colorado, but the seemed to be no chance of going there.

One morning in her prayer she dedicated herself to doing the work God wanted her to do in the place he chose. That evening her husband came home and asked her how she would feel about moving to Denver, where his firm was opening a new office.

In Denver they became involved in the Arvada congregation, and Marilyn enrolled in Iliff Theological Seminary's Christian education program.

She chose to go to seminary because "in my life the Christian gospel has really said a lot and helped a lot, and I wanted to be in a work where I'd be free to use the concepts, words, and things like Bible study and prayer that have helped me."

Marilyn also felt, and continues to believe, that this course of study helped her in her family life. "I wanted to be a good mother to our children and felt the most important thing I could give them was to help them have a meaningful faith. I felt the more I could learn how to teach children and bring them up so they could have a good relationship with God and humanity, the better it would be for them."

Even when she entered Iliff, however, Marilyn was unsure that the pastoral ministry would be her final goal.

"When I started seminary, I told my advisor, 'I'm a woman and a Mennonite and there are only four Mennonite churches in the Denver area, so I really

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man's gifts

ot whether I can get a job.' "

fter two years of study, Marilyn was
sed by a person from an area Menno-
i church which was looking for a
ior, if she were interested in that
otion. That planted another seed and
Milyn began thinking seriously of the
a oral ministry.

hen the Arvada congregation issued
all for her to become a copastor
working part time with Peter Ediger.
h accepted that call and is working
ne half time.

uring her first year at Arvada, in
dition to completing her studies at
i she has been instrumental in
tating a neighborhood ministry,
eking in conjunction with the King of
gly Lutheran Church.

Marilyn has some sense that she is a
iceer in the Mennonite churches—an
rained minister who is also a woman.

o the laying on of hands, Marilyn invited people representing her family, her
rinds in the community, all groups in the church, and the ordained ministers
rent, to come forward and take part.

"I know some people see it as unfemi-
nine, and that does kind of bother me
because I do want to be feminine. But it's
more important to me to be doing work
that I'm happy with and that I feel called
to do than for other people to see me as
feminine. It's a higher value to me to be
myself. As time goes by, I am getting
more affirmation that it's possible to be
feminine while participating in work
that has been predominantly given to
men.

"I saw women preaching sermons at
seminary and I thought, 'If they can do
it, I can.' "

Marilyn feels that it is becoming
easier because of the support she gets
from people in the Arvada Church
community who, as she says, feel "it
doesn't matter much if you're different.
What's important is that you're real and
that you care about each person."

Marilyn sees her ministry in the
Arvada community as vital and chal-
lenging. "I just enjoy doing a variety of
things and I think in pastoral work you
really get that. You meet people in all
spectrums of life and you can relate to
people at all ages."

She gets additional support from a
group of seven Arvada ministers who
meet regularly to explore what is
happening in their churches and to them
as persons. Marilyn explains, "We put
each other on what we call the 'hot seat,'
where everybody asks you questions,
but they're asked because the people
care about you."

She also feels that the experience is
good for her family. She's close enough
to home and her half-time schedule is
flexible enough so she can be available
when her children need her.

"The kids share in my ministry.
They've gone with me to visit our oldest
member and they've gone to see babies
when they're born. And on Sunday in
church they get to be a part of the
service."

About Arvada, Marilyn comments,
"It's an exciting church. I feel the Spirit
moving here. I see things happening. A
lot of things are waiting to be born here."

Marilyn consulted several people
before planning her ordination service
to see what meaning they felt it could
have. "One church member said to me,
'If you can celebrate you, then I'll be able
to celebrate me.' Several people came to
me after the service and said they felt
that they had been ordained, too. That's
what I hoped for. We need to celebrate
each other and the milestones in our
lives."



Can we hear the prophets?

Katie Funk Wiebe

I find it both amazing and frightening when I see the lengths to which some people will go to defend their position when they are convinced their interpretation of Scripture is the only right one.

A church in California was filled with toys. It had singled out the verse "Except ye become as little children, ye shall in no wise enter the kingdom of God" and made a period of child-play compulsory for church members. History reveals that a segment of the early Anabaptists suffered the same disillusionment and romped about on the floor like children. Such behavior usually harms only those involved. When it involves violence, the situation becomes more serious.

Some early women who accepted an anesthetic to relieve the pain of childbirth were burned at the stake for avoiding God's curse upon them. Occasionally the newspapers report stories of parents who refuse to give a child medical attention because they believe God will heal the sick one. Sometimes the child dies unnecessarily.

A news report that the Ku Klux Klan is marching in Kentucky in the interests of a white brotherhood brings to mind how fervently some Christians during the slave period used the Bible to support their right to own another person.

President Dew of William and Mary College said in 1832 "that Christianity approved servitude, and that the law of Moses had both assumed and positively established slavery. . . . It is the order of nature and of God that the being of superior faculties and knowledge, and therefore of superior power, should control and dispose of those who are inferior."

Josiah Priest in the *Bible defences of slavery* explained that the curse of Noah upon Ham placed the entire Hamite race

(from which he believed the black race descended) under the liability of being enslaved to the other two brothers forever. And many Americans have accepted this theory to support the natural inferiority of blacks, even to the present.

Frederick Douglass, an American slave who escaped bondage to become a leading spokesman for emancipation, later wrote in his autobiography that among the slaveowners, Christians were often the cruelest. He himself had witnessed "men sold to build churches, women sold to support the gospel, and babes sold to purchase Bibles for the poor heathen! All for the glory of God and the good of souls."

And if these practices seem strange, it may seem equally strange to know that at one time women of the church were denied the right openly to support mission causes because church leaders did not believe that Scripture supported such activity. Some women had to become almost militant in demanding the privilege to send the gospel to children and women in foreign lands. The Methodist women pledged themselves "to walk the streets in calico," if need be, to bring the message of salvation to overseas women.

Carolyn Blackwood writes in *How to be an effective church woman* that these "female societies were not looked upon with favor by the brethren." Some churches declared that each society should have a "respectable gentleman" as the patron who was to open the meetings with Scripture and prayers. One minister insisted that some man ought always to be present at every missionary meeting of the women because "if left to themselves, there is no telling what they might pray for."

These church fathers of more than 100 years ago were concerned that the

Apostle Paul's prohibitions in Corinthans and Timothy not be violated, for "to teach and exhort, or to lead in prayer public and promiscuous assemblies, clearly forbidden in the holy oracles."

Among the Baptists, the opposition was even more severe to the women's proposal to send single women to China to teach children and women. The men's boards, writes Ms. Blackwood, "strenuously opposed this innovation." But little by little, through prayer and faith and courage, over a period of a quarter of a century, the women achieved the goal. And today's women travel easily along the path these women forged for them against harsh opposition. The work of women's missionary circles, the equality of all races, and even the privilege of using anesthetics during childbirth are accepted and seem reasonable and right.

Then what is the lesson in the varied examples?

Perhaps it's this: We tend to forget that sometimes what we consider to be the absolute truth of the Word of God is but a thin slice of our particular culture thickly frosted by a few Scripture verses. Instead of letting the Word speak to us, we read our prejudices into it and then promote that as God's truth. It is possible to take a few verses of Scripture and turn them into a doctrine which leads thousands astray, even though the entire thrust of the rest of the Bible may speak against such an unbalanced interpretation. Every once in a while we need someone with courage to take a hard look at what is happening and then to say to the rest of us, "You are promoting western life-styles, not God's truth."

A Frederick Douglass, a few concerned women were the prophetic voices for their time. Are we hearing today's prophets?

Council of Commissions Start for February 4-9

Church growth, a mission in Hong Kong, and parochial schools will be among the subjects on the agendas of the commissions and boards of the General Conference next month.

The policymaking bodies of the conference will hold their annual Council of Commissions February 4-9 in Newton, Kansas.

Women in Mission's executive committee will meet first, beginning at 9:00 a.m., Friday, February 4, at the General Conference central offices. The WM advisory council will meet on Saturday, beginning at 8:30 a.m.

The General Board will meet at 8:30 a.m., Saturday, at the central offices, with an executive committee meeting the previous evening.

Board and commission members will attend Sunday morning services in area congregations, then begin meeting at 10 p.m., Sunday, February 7, at First Mennonite Church, Newton. Members of the Commission on Education, Commission on Home Ministries, Commission on Overseas Mission, Division of Administration, and the Mennonite Biblical Seminary board will meet from Sunday afternoon through Tuesday evening.

Meetings will conclude with another General Board session from 8:30 a.m. to 12 p.m., Wednesday, at the central offices.

All meetings, except for a few executive sessions, are open to the public. Invitations have gone to all area General Conference Mennonite congregations.

A special invitation to the public has been given for the Sunday evening session of the Commission on Home Ministries. The commission will meet at 7:00 p.m. at the Grace Hill Mennonite Church east of Newton. The commission will hear an overall report from its staff and then identify issues for discussion during the rest of its meetings.

On the CHM agenda are expected to be such issues as the relationship of Anabaptism to evangelism and church growth, a possible cut of \$10,000 in property grants, whether Hopi Mission School in Arizona should become more independent of CHM, and concerns of Canadian members of the commission about how CHM can relate best to the

Congregational Resources Board of the Conference of Mennonites in Canada.

The Commission on Overseas Mission will discuss the writing of an overseas mission history, possible support of a new theological school in Paraguay, participation in an inter-Mennonite mission in Hong Kong, disposition of mission property in India, the role of missionary wives on furlough, and whether COM should pay ransom if one of its missionaries were kidnapped overseas.

The Africa Inter-Mennonite Mission board, in which the General Conference cooperates, voted this fall not to pay such ransom, and Mennonite and Brethren in Christ mission administrators agreed last spring to recommend to their respective boards that a policy of nonpayment of ransom be the official position. The Evangelical Foreign Mission Association board of directors has recommended a similar policy to its member missions.

The Commission on Education has invited eight General Conference-related parochial school administrators to attend its sessions and will devote one session to discussion of how COE can relate to church-sponsored primary and secondary schools. The parochial school administrators will have a separate meeting on Saturday.

Other agenda items for COE will include a study guide on the role of men in the church, funding for college courses on family life, camping, and beginning a series of study pamphlets.

The Mennonite Biblical Seminary board will be meeting Sunday and Monday and will discuss its cooperative relationship with Goshen Biblical Seminary on the same campus in Elkhart, Indiana. A long-range planning committee is considering whether the two seminaries should merge or whether they should have one president at some time in the future.

The General Board will review the programs and budgets of the commissions and boards. It will also discuss such issues as war tax withholding for General Conference employees, ministerial recruitment, salaries at the central offices, and television violence.

Women in Mission will plan for the women's session at the General Conference triennial convention in Bluffton, Ohio, next summer. The advisory coun-

cil will also discuss the possibility of future joint issues of *Window to mission*, its quarterly publication, and *Voice*, the publication of the Women's Missionary and Service Commission of the Mennonite Church.

Words & deeds

The Mennonite Gulf States Missions Conference is investigating the possibility of a joint witness in Starkville, Mississippi, with the University Christian Church. Assistance in the mission of the church has been requested by Harold Kaufman, who is a lay leader there. The Christian Church is involved in ministries to university students and international students, a tutoring program for elementary and high school students, and a homemakers program. The Gulf States evangelism committee has invited the Mennonite Board of Missions, Elkhart, Indiana, to consider starting a voluntary service unit in Starkville or promoting a joint Mennonite-Christian fellowship.

The Eden Church, Moundridge, Kansas, spent Sunday, November 28, in small groups discussing the discovery and use of people's gifts in the congregation. A total of 391 people participated in thirty-four host homes. Among the comments were these: "There needs to be more encouragement in our fellowship; there are those who hesitate, are reluctant, and those who lack self-confidence." "Destructive criticism seemed to be the consensus of our group to be a big force in stifling talents." "We need small churches (twelve or less) within the larger church." "Voluntary service can begin in Moundridge." "Some young people feel a let-down after catechism class; they would like to see more follow-up for their Christian growth." In most homes the groups decided the discussions were interesting, challenging, and beneficial.

A Conference on Charismatic Renewal in the Christian Churches is scheduled July 20-24 in Kansas City, Missouri. The 1977 conference is expected to draw 60,000 people for the ecumenical gathering. Among those on the conference planning committee is Nelson Litwiller of Mennonite Renewal Services.

He visits men in prison—and bails them out

Carl Landis tries to get people out of jail. As executive director of Lancaster Community Pretrial Justice Association (LCPJA) he visits men accused of crimes who must wait for their trial in the Lancaster County prison because they cannot meet bail.

Because studies have shown people released before trial have a better chance of getting a lower sentence, Mr. Landis tries to help the men meet bail so they can get out of jail, find an attorney, and prepare a defense.

The men either write him a letter or are referred by the prison counselor. Unlike the man's family who must visit through a window, Mr. Landis is allowed to have "contact visits" in a small room.

Sometimes he only needs to explain the bail system so the person will know what to do. Other times he contacts family or friends who can meet bail for the person. For people with some

financial resources, but not enough for the bail, Mr. Landis collects information about the person's job, family, past record, and reputation. With this information in hand, the magistrate will sometimes reduce bail or allow the person to be set free on the condition he pay the bail if he does not show up at trial. For one man whose employer, wife, and child urgently requested him back, bail was reduced so he could pay it.

For a few people with obvious financial need, bail is posted with property or money from the LCPJA bail project. One thousand dollars is the largest amount posted so far. Because Mr. Landis was recently certified as a professional bail bondsman, the LCPJA is no longer limited in the number of people it can bail out.

With the two other LCPJA board members and the owner of the property used for bail, Mr. Landis makes sure the

person requesting bail is not a serious risk to the community and shows lack of evidence he will fail to appear in court.

Because the Lancaster criminal court only meets every other month, a man who cannot meet bail can sit in jail from six weeks to four months waiting for his hearing. Meanwhile his family is without a wage earner and father. This means people who sit out the time and are then proven innocent have been punished for a crime they did not commit. In such a pressured situation some people plead guilty although they are innocent, so they can get the trial over with and begin serving a sentence.

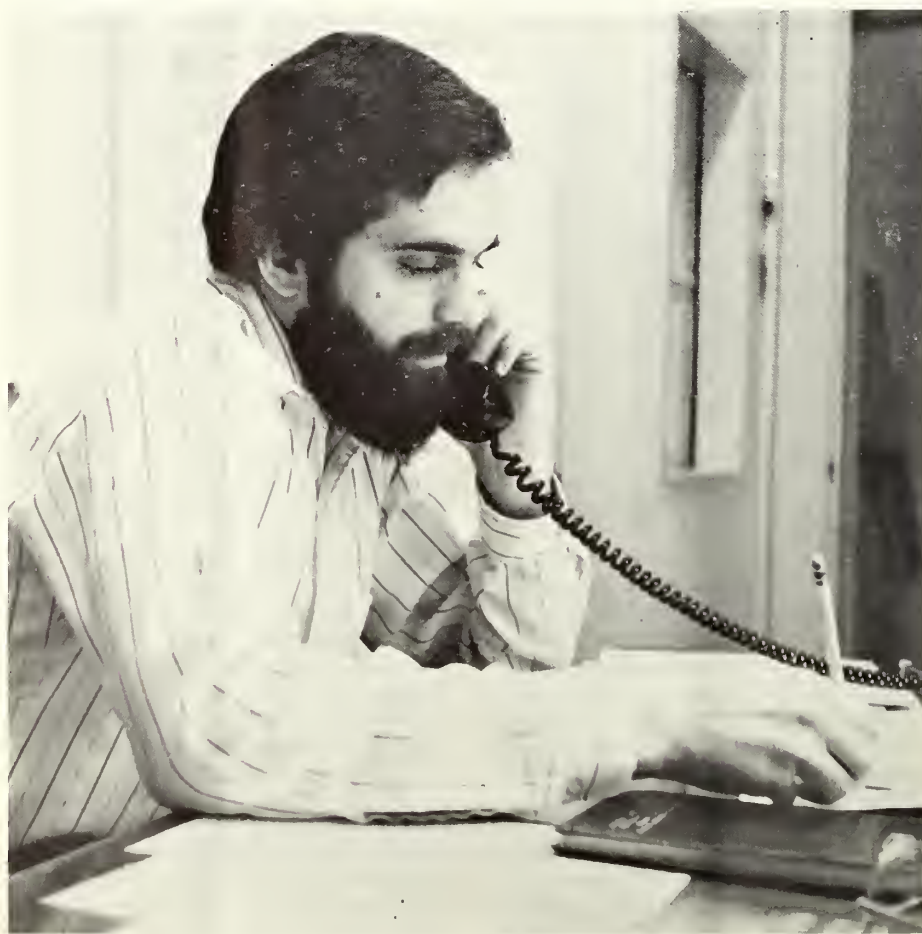
LCPJA started in 1976 from a group of people concerned about this situation who wanted to provide bail and related services to people jailed before trial. The Trinity Lutheran Church provided free office space in their parish house, and other concerned people, such as a semi-retired Mennonite couple, loaned property as surety for bail or gave money. The fact that Mr. Landis could volunteer his time as executive director gave LCPJA the last push needed to start functioning. No one else involved in the project had the time.

Although Mr. Landis works to help individuals deal with the present court system, the overarching purpose of the project is to show those in power that the bail system is unfair to those who cannot pay. If enough people released before trial receive lighter sentences and do not return to jail, Mr. Landis says, "We may be able to say something to magistrates—if we have a good track record."

After graduating in 1969 from Millersville State College in Millersville, Pennsylvania, Mr. Landis spent three years in the MCC Teachers Abroad Program—one year of language study in Belgium and two years as an English teacher in Algeria. He then attended Associated Mennonite Biblical Seminary in Elkhart, Indiana, graduating with a master of arts in religion.

Returning to Lancaster, his hometown, in 1974, he worked as an MCC volunteer with the public offender's office.

When LCPJA formed and Mr. Landis was appointed executive director, his two-year term with MCC was extended to July 1977. He now works part time with the Sunday worship services in the Lancaster County prison and part time with the bail project.



Carl Landis contacts people for the Lancaster Community Pretrial Justice Association.

The Cuban church: Out from under suspicion

This interpretive article is by Doug Stetter, a member of the MCC Peace Mission, who visited Cuba on a Peace Mission assignment from September 1-10, 1976.

I felt a strange mixture of fear and excitement as our flight touched down at the Jose Marti International Airport in Havana, Cuba. I had come as part of an American delegation of Christians at the invitation of the Cuban Government's Institute for Friendship with the People. We had been invited to spend ten days visiting schools, factories, and collective farms to help the American religious community understand the Cuban government, society, and people. We had asked for free time to set up appointments and visits on our own in order to understand the life of the church in Cuba today as well. Our hosts had accommodated us by leaving our evenings as well as all day Sunday free. Early the first Sunday morning Merle Cause, a missions executive for the church of the Brethren who was a member of our delegation, and I traveled to the Pentecostal church we had visited the night before. There we met a pastor who would guide us to the Brethren in Christ church in Quatro Caminos, about fifteen miles outside of Havana.

After three buses and a 1953 Chevrolet taxi, we arrived at the church shortly after the service had begun. At first glance we thought that the church was empty, but then we realized that the congregation was on their knees in prayer. We slipped quietly into the back bench.

We were welcomed with tearful joy when the congregation got up from prayer. The Scripture for the morning was Psalm 100. Pastor Juana Garcia gave special greetings to their sister churches in the United States and Canada. Merle preached a short sermon, and I spoke briefly about the Mennonite church in South Vietnam and shared a few thoughts on our unity in a God who transcends all geographical and political systems.

During the sharing period later in the service one of the believers, who mentioned that we had arrived silently and unexpectedly just like the second coming of Christ, hoped that when Christ really does return he will also find the congregation on their knees.

The Quatro Caminos church is a

simple church in a small rural village. Of the total membership of twenty-one persons, fifteen were present at that worship service. The congregation seemed to be composed of men and women of all ages, with a high number of youth participating.

Three new members had been baptized the previous month. Baptisms are still somewhat of a problem, since the Quatro Caminos congregation is the only Brethren in Christ church in Cuba and pastor Juana Garcia is not ordained, since she finished seminary after all the missionaries left Cuba. The pastor from the Open Bible Standard Church in Havana, whom we met later in the week, said that he had baptized the most recent converts. He explained that even though he belonged to another church, he was willing to baptize the new members strictly following the tradition of the Brethren in Christ. One comment which seemed to be the consensus of the Christian community was that the revolution has brought all of the Christian churches closer together.

The service was closed with some good singing from several of the young people. One young woman named Elizabeth asked that we carry "very special greetings from the youth of the Brethren in Christ church in Cuba to the Mennonite and Brethren in Christ youth in North America."

The worship service Sunday was only the beginning of contacts with Christians in and around Havana throughout the week. During my ten-day visit, I visited four congregations and two of the five Protestant seminaries in Cuba. I was greatly impressed by the vitality, openness, and warmth of the congregations and the churches' sincere attempt to grapple with the theological implications of their situation.

The years of greatest hardship for the Cuban churches were immediately after the revolution. In the early 1960s the United States first instituted an economic blockade against Cuba. The blockade, which is still in effect, incorporates U.S. law prohibiting support from the United States for missionaries or mission churches in Cuba. At that time all of the Mennonite and Brethren in Christ and all but one of the other Protestant missionaries left.

Many of the churches, including Mennonites and Brethren in Christ, also sponsored their Cuban pastors' emigration to the United States as refugees,

leaving the church practically without leaders. Although she was not then a pastor, Juana Garcia saw the church leaderless, felt that her congregation should be kept together, and decided to go to the West Indian Mission seminary in Cuba for theological training. Believers from the other Mennonite churches which dissolved joined other Protestant churches in the area.

Immediately after the revolution the government was suspicious of many of the churches, most of whom at that time actively opposed the new government. Some Christians even participated in the CIA-sponsored Bay of Pigs invasion. During that period of turmoil the churches were closely watched. Juana Garcia mentioned that if a stranger came into the church she would immediately switch to preaching on John 3:16, feeling that that passage would least likely be misunderstood as something subversive. But for many years now, the tension between the church and the state has subsided, and freedom of religion is guaranteed by the new Cuban constitution adopted in 1975.

Raul Caballos, a Presbyterian pastor, pointed out the dilemma for the Cuban church today. "For years we as Christians claimed to be God's people. We claimed to care about the needy, feed the hungry, and clothe the naked, but mostly it was just words. And now we have a government which is doing these very things. Do you remember Christ's parable of the father who had two sons? He asked both to work in his vineyard. One of the sons said yes but did nothing. The other son said no but turned around and did what his father had commanded. Christ turned to the people and asked which was the real son of the father. And the people responded, 'The son who actually did as his father commanded.'" Mr. Caballos pointed out that many times in the Bible where God's people were unfaithful, God would use even pagan kings to do his will.

Despite the difficulties of the Cuban church, however, I came away from Cuba with great hope. In both of the seminaries I visited there was much talk of the new church which is now being born. It is too early to tell what this church will look like. But it is evident that there are many Christians who are seeking to be faithful to God and to understand what he would have them do within the new society in Cuba today.

Africans discuss body-soul dichotomy

"Evangelism is not the same as social action, but both evangelism and social action are responsibilities of Christians," said African leader Gottfried Osei-Mensah at the Pan African Christian Leadership Assembly December 9-19 in Nairobi, Kenya.

The executive secretary of the Lausanne Committee for World Evangelization said four concepts vie for acceptance in the Christian world: social concern or evangelism, social concern is evangelism, social concern for evangelism, and social concern and evangelism. He subscribes to the fourth position.

"Feed, don't whip, reluctant givers"

People will give when they are spiritually fit, said Vernon Wiebe, general secretary of the Mennonite Brethren Board of Missions and Services, Hillsboro, Kansas.

"List the people who come only for the morning worship service and never take any responsibility in the church, and you will have a list of most of the reluctant givers in your church," he said.

"The solution to their dilemma is not more encouragement—that is like shipping an undernourished pony. The solution is renewal and that is every member's responsibility."

Revised MB confession of faith released

The revised Mennonite Brethren Confession of Faith, written after over a decade of discussion in committees, churches, and schools, has been published in booklet form.

The first confession of faith drafted completely by Mennonite Brethren was published in 1902 and was accepted by churches in both North America and



Paraguayan settlement project continues

A Chulupi administrator and a Campo Alegre, Paraguay, family draw water from well, one of fifteen drilled for Indian villages by MCC in cooperation with the Indian Settlement Board. The board is made up of Chaco Indians and Paraguayan Evangelical Mennonite Brethren Church members. Other projects include classes in gardening, cattle raising, basic mathematics, and use of credit. More than 70 Indian families joined the settlements around the Mennonite colonies between 1959, when the program began, and 1976. Approximately 80 percent of the seventy-nine families who joined settlements last year grew up in one of the original villages.

Russia. It was translated from German to English and printed in 1940. In 1966 the General Conference of the Mennonite Brethren Churches voted to revise the confession "in contemporary language." The revision committee (A.J. Klassen, Victor Adrian, Clarence Hiebert, and J.A. Toews) husbanded the revision through seven drafts. The final version was accepted by the conference in 1975.

Copies are available for 50 cents each from the Fellowship Bookcenter, 302 Kennedy St., Winnipeg, Manitoba R2L 1L4.

World Leprosy Sunday set January 30

World Leprosy Sunday on January 30 will highlight the concern of the Christian church for the fifteen million people in the world with leprosy.

The General Conference has been involved in leprosy work overseas since 1902, when the late missionary P. Penner founded the Bethesda Leprosy Hospital and Homes in Champa, India.

The General Conference's Commission on Overseas Mission supplies personnel until 1972 and has given finances since then.

The General Conference also works with leprosy patients at Kilometer 81 in Paraguay through missionary Eleanor Mathies. Ms. Mathies, a member of the Leamington (Ontario) United Mennonite Church, has served there since 1965 as a nurse and physiotherapist.

The American Leprosy Mission in Bloomfield, New Jersey, is offering, free of charge, to pastors and church leaders a kit of educational materials for use in special services.

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Workers

ona Cressman, missionary in India under the Commission on Overseas Mission of the General Conference Mennonite Church, returned to Kitchener, Ont., in mid-December for a 2½-months furlough. Ms. Cressman has been in India since 1947 and has been in teaching and administration at Woodstock School, Mussoorie, India, since 1955. She is a member of the Stirling Anglican Church in Kitchener.

Ed and Linda Enns of Niverville, Minn., left Dec. 28, 1976, for one year of language study in San Jose, Costa Rica. Following that year, they will be serving under the General Conference's Commission on Overseas Mission as missionaries in Colombia, particularly with literature ministry.

Samuel and Leona Entz, First Church, Newton, Kans., have terminated as General Conference Mennonite missionaries in Zaire, effective Dec. 31, 1976. They have served in Zaire under Africa Inter-Mennonite Mission since December 1949. Sam served most recently as mission mechanic with general transportation responsibilities, and Leona was a nurse at the maternity hospital in Kalonda, Zaire. Upon their return to Newton, Sam planned to be re-employed as an auto mechanic.

Sharon Epp, Bethesda Church, Henderson, Nebr., began work Jan. 10 as a secretary at the central offices of the General Conference, Newton, Kans. She will work with the Commission on Overseas Mission, primarily as secretary to Verney Unruh, COM secretary for Asia. Ms. Epp has most recently been secretary and comptroller for the Sheltered Care Workshop (a center for retarded adults) in Markham, Ill. She also served in that capacity while in Mennonite Voluntary Service in 1974-75. She is a graduate of Freeman (S.D.) Junior College. Ms. Epp replaces Donata Wens Gillen, who resigned in November to move to Wyoming.

Nyla Friesen of Morden, Man., has been appointed as a mission associate in Mexico under the General Conference for three years. She left Jan. 5 for nine months of Spanish language study in San Jose, Costa Rica. After that she will go to Cuauhtemoc, Mexico, to assist in training practical nurses at the federal



Friesen



Reimer

hospital, where missionary Tina Fehr is director of nursing. Ms. Friesen, a member of the Evangelical Mennonite Mission Conference, has most recently been employed at the Bethel Hospital in Winnipeg, Man., as a registered nurse. She served a three-months term under COM in March to May 1976. She was born in Mexico.

Harry Martens, Elkhart, Ind., left Dec. 30, 1976, to spend two months in India teaching about stewardship. His assignment under the Commission on Overseas Mission of the General Conference Mennonite Church includes workshops, seminars, and classes on giving in congregations of the Bharatiya General Conference Mennonite Church. Upon his return from India, he will begin serving as general consultant and director of Mennonite Biblical Seminary Associates.

Helen Reimer of Meade, Kans., is beginning a 3½-months term in Mexico as a mission volunteer under the General Conference. A licensed practical nurse, Ms. Reimer will be involved in maternity nursing at the Mennonite clinic in the village of Nuevo Namiquipa, near Cuauhtemoc. She is a member of the Emmanuel Evangelical Mennonite Church in Meade and has been employed at the Fowler (Kans.) Nursing Home. She previously worked seven years at Trinity Hospital, Dodge City, Kans.

Joleen Siebert has been appointed an admissions counselor at Bethel College, North Newton, Kans., beginning Jan. 9. She will be working with prospective students for Bethel with special attention to recruitment in northwestern Kansas and alumni children in the Northern District. A native of Reedley, Calif., she attended Reedley Junior College and California State University at Fresno. Ms. Siebert graduated from

Bethel in 1973 with a degree in elementary education. She served a two-year assignment with Mennonite Voluntary Service at Friendship Day-Care Center, Hutchinson, Kans. Most recently she has been employed by Menno Travel Service, Newton. Ms. Siebert replaces Nyla Friesen Huffman who is moving to western Kansas.

Correction

Jurgen Schonwetter, Eben-Ezer Church, Clearbrook, B.C., has been named interim pastor of the Glendale Church, Lynden, Wash. He continues to be instructor at Columbia Bible Institute in Clearbrook. He has served previous pastorates in Walton, Kans.; Etna Green, Ind.; and Greendale, B.C.

Calendar

Apr. 14-17—Central District Conference annual sessions, Calvary Church, Washington, Ill.

June 9-12—Pacific District Conference annual sessions, Aurora, Ore.

July 28-Aug. 3—General Conference triennial sessions, Bluffton, Ohio

Canadian

Feb. 25-26—Conference of Mennonites in Saskatchewan annual sessions, Seventh Day Adventist complex, Dundurn; theme, "We are God's fellow workers"; speaker, Helmut Harder

Northern

Mar. 31, Apr. 1, 2—Presentation of Gilbert and Sullivan's *The gondoliers*. Schmeckfest, Freeman, S.D.



Help wanted

Northern and Southern Cheyenne communities in Montana and Oklahoma need **community service workers**. Variety of positions possible. Married couples, age twenty-two years or older, who are available for two years, want to be helpful in a different culture, and have solid social service skills should

Contact: Mennonite Voluntary Service
Box 347, Newton, Kansas 67114
(316) 283-5100

Review

Four books about women and men

Man as male and female, by Paul K. Jewett (Eerdmans, Grand Rapids, Mich., 1975, 200 pp., \$2.95 pb); To be a man—to be a woman, by Kenneth and Alice Hamilton (Abingdon, Nashville and New York, 1975, 159 pp., \$2.95 pb); What wives wish their husbands knew about women, by James Dobson (Tyndale, Wheaton, Ill., 1975, 189 pp., \$5.95); and Women without men, by Dorothy Payne (Pilgrim, Philadelphia and Boston, 1969, 150 pp., \$4.95). are reviewed by Lois Barrett, associate editor of The Mennonite.

The "woman question" is really a man-woman question. That is the attitude of Paul Jewett in *Man as male and female*; A study in sexual relationships from a theological point of view.

The book is an extended commentary on Genesis 1:27, "And God created Man in his own image, in the image of God created he him; male and female created he them." Mr. Jewett's term "Man" refers to the Hebrew word *adam*, contrasted with "man" (*ish*) and "woman" (*ish-shah*).

Sexuality is not a result of the Fall, but a good, creative act of God, says Mr. Jewett.

He writes, "Man's sexuality is not simply a mechanism for procreation which Man has in common with the animal world; it is rather a part of what it means to be like the Creator. As God is a fellowship in himself (Trinity), so Man is a fellowship in himself, and the fundamental form of this fellowship, so far as Man is concerned, is that of male and female." ("Fellowship" does not necessarily mean marriage.)

Mr. Jewett argues against the feminists who advocate androgyny, the ideal personhood which transcends male and female. There are inherent differences between men and women which are more than physical and not simply cultural. Androgyny denies the goodness of maleness and femaleness, he says.

On the other hand, he also argues against those (including theologian Karl Barth) who say that because men and women are inherently different, one must always be subordinate to the other. Such a theology is not biblical,

says the Fuller Theological Seminary professor.

If one presses the subjection of wives on biblical grounds, he says, one must also press for the subjection of slaves.

Mr. Jewett depicts Paul as a man caught between his rabbinic upbringing (with his interpretation of Genesis 2 that women are subordinate) and his commitment to the life-style of Jesus, in which men and women are treated with equal respect. Mr. Jewett tries to show that a faithful interpretation of Genesis 2 does not lead to a hierarchy of men over women.

Part of Mr. Jewett's argument is weakened, however, because he does not know what are the inherent differences between male and female, beyond the physical. Most other differences vary from culture to culture, and the nonphysical differences between the sexes remain a "divine secret," he admits.

The book is a helpful exposition of Genesis 1 and 2, but it would have been more helpful if Mr. Jewett had not tried to rely so much on a "secret" for which he has no evidence.

The less serious scholar might enjoy *To be a man—to be a woman*, a shorter study book written by a husband-wife team, both professors at the University of Winnipeg.

The two take a biblical look at masculine and feminine stereotypes, which are part of a fallen world.

"'In the Spirit,' men and women have exactly the same needs," say the Hamiltons. "There is no male or female way of finding God, no male or female way of receiving the Holy Spirit."

The book will be most helpful to adult Sunday school classes and during-the-week study groups in dealing with sexuality. Each chapter ends with a summary of the lesson, a list of discussion questions, and activity suggestions.

Less helpful is *What wives wish their husbands knew about women*. It may help married couples cope with traditional roles, but it does little to offer alternative roles.

The book will help women—and their

husbands—understand and identify feelings of emotional isolation and depression. Chapter titles include "Low self-esteem," "Fatigue and time pressure," "Sexual problems in marriage," and "Problems with children."

Mr. Dobson assumes male leadership but the main weakness of the book is that he counters his opposition with ridicule rather than reason.

And there are probably many fewer women in the full-time, stay-at-home role than Mr. Dobson wishes.

Underlining the predominance of women in other roles is Dorothy Payne's *Women without men*; Creative living for singles, divorcees, and widows. Ms. Payne, who has been both widowed and divorced, points out that, in the United States, blacks of both sexes and every age make up 10 or 11 percent of the population, while single women alone over the age of thirty make up 8 or 9 percent.

The first nine chapters deal with the concerns of single women—particularly middle-aged single women: social limbo, a poor self-image, the physical life, religion, employment, and involvement in society and meeting others' needs.

"I have high hope and great faith in the single woman," she writes. "But she must be awakened, she must act, she must share her life. And she must be willing to take the first step."

The last four chapters are Ms. Payne's own life story: her first short marriage which ended in her husband's death, her intense sense of failure after her second marriage which ended in divorce, her crisis and new birth with the help of friends who cared.

"Once the self was released from its bondages of guilt, fear, and anger, I was freed to do many things I had formerly thought impossible." She entered seminary at age forty-five and is now minister to single women in Manhattan. "Gradually I was enabled to become creatively involved in the lives of others—to give and accept love and help and attention because I now felt acceptable."

This book should be on the highly recommended list for all single women and for others who care about them.

Beauty and the beast Violence and the children

Larry Kehler

Saturday morning television programs were put in prime time, it would be a national scandal," charged a communications research expert at a convention of religious communicators long ago.

George Gerbner, dean of the Annenberg School of Communications in Philadelphia, said, "Saturday morning is where we dump our cheapest, crudest, only the most violent, but the most profitable products, compared to which almost any kind of adult entertainment is all of sophistication, subtlety, and uniqueness."

Children's television, he concluded, remains "the crudest and most direct expression" of North American prejudice.

Many parents may be surprised by such accusation. After all, Saturday morning programs keep their children busy of their hair while they do the laundry or while they try to take advantage of the one day in the week when they can sleep in.

Mother, Tilya Gallay, counted her blessings like this in a TV guide article several years ago: "The beauty of television is that the children watch it, while they're watching, they're not doing other things, like flushing your toilet or brushing down the toilet or tying knots in your best nylons to make a skipping rope. . . .

Therefore, you television networks have a heart. Ignore your critics and gain your foes. Consider this a love letter from every woman who has ever loved a child. Until they make boarding schools compulsory from birth, or bring back the extinct nursemaid, you are the answer to a mother's prayers."

Ms. Gallay is speaking tongue-in-cheek, we hope. But probably not. We

have seen too many homes where television is in fact seen and accepted as a prime baby-sitter. One suspects that many parents have no idea what their children are watching, just as long as they keep out of mischief.

It is estimated that a North American child spends at least three hours every day in front of the TV set. That adds up to more hours than he or she spends in school. By the age of eighteen she or he will have logged 20,000 hours in tube-gazing.

During this time, says John Mahoney in a 1975 article in *U.S. Catholic*, the

child "will have seen around a quarter of a million commercials and memorized a few thousand of them. Between the ages of five and fifteen . . . a child sees 13,400 human beings destroyed on TV shows. And he sees many more acts of less-than-lethal violence, including TV news accounts of tornadoes, fires, plane crashes, battles, hijackings, drug raids, and riots—and these, unfortunately, cannot be explained away as make-believe."

Deep concern about TV's obsession with violence has raised repeated outcries from parents and others about

By age eighteen, a child may have logged 20,000 hours of tube-gazing—more hours than a child spends in school. The cumulative influence of TV may well be like that of a spider's web—finally it has complete control.



what this is doing to young people and children. But despite this pressure, television violence may actually be on the upswing.

Three American networks introduced the "family viewing hour" in 1975. They said that during the period from 7:00 to 9:00 p.m. there would be a moratorium on sex and mayhem. But all that has happened is that the time slot from 9:00 to 11:00 p.m. has become raunchier and gorier than ever. A U.S. federal court recently declared the "family viewing" concept unconstitutional because it

pated as they watch the struggle between hero and villain on TV. If they are maladjusted, neglected, mistreated, or underprivileged, the violence they watch can add to their frustration and find outlet in antisocial action."

More recently a New Jersey researcher, Anne R. Sommers, has shown that television violence does indeed contribute heavily to real-life crime. TV's guilt is clear, she says. Dozens of studies have shown a "demonstrable causal relation between televised violence and aggression in children. Televi-

William C. Kvaraceus of Tufts University, an expert on delinquency, says imitation of United States television is not only a national, but an international problem. "Standardization of delinquent behavior can be attributed in large measure to our mass media. . . ."

Is the answer, then, to ban all violence from the TV screen? We think not. A statement released by the United Church of Canada says, "The prevalence of violence is part of the unpleasant reality of life today, and the only way that concerned people can fight it whether it be on the streets or on the battlefield, is to know what it is and to take courage by facing that reality."

But that same statement adds that the enjoyment of violence for the sake of violence is "a sick reaction." The article appeals to parents to turn off violence-for-entertainment programs and to refuse to purchase any products manufactured by sponsors of such programs.

John Mahoney, in the *U.S. Catholic* article quoted above, praises children's programs such as "Sesame St.," "The electric company," "Mr. Roger's neighborhood," and "Zoom." He goes on to say that there is nothing inherently bad for children in TV as a medium, provided that the following five safe-guarding provisions are met:

"... First, that their eyes are mature enough for watching TV, and that the duration and conditions of viewing are likewise safe for their eyes;

"Second, that there be nothing in the TV fare to deceive them, arouse unhealthy fears or cravings, or teach them unsound attitudes;

"Third, that their viewing be done in the company of one of their parents, who will discuss with them any questions or problems the program may present;

"Fourth, that TV-watching does not take away from any of their essential business in life as growing children—such as working, thinking, playing, and talking with their parents, with other relatives, and with friends; and

"Fifth, that they not become addicted to TV as a substitute for any of the activity they themselves should be planning and carrying out on their own."

If these conditions are not met, the battle between the beautiful potential of our children and the wild beast which lurks within an untamed television set can be lost. It's a struggle which we should be more concerned about winning. A *Meetinghouse* article

Next issue: TV—Can it be tamed?



John Mahoney praises children's shows like "Sesame St." (above), "The electric company," "Mr. Roger's neighborhood," and "Zoom."

restricts freedom of speech. The networks are appealing the decision.

Does TV violence really have negative effects on young viewers? Wilbur Schramm, a researcher at Stanford University, carried out extensive studies on this question in the mid-1960s. A TV guide article summarized his findings thus:

"He found that children are less affected by the violence they witness on TV screens than they are by their parents' attitudes toward violence. . . .

"If they are happy, healthy children with loving parents, then their minor annoyances will be forgotten or dissi-

sion thus serves as a mold, not merely as a mirror of social values. "Constant exposure to symbolic violence acts not as a catharsis of aggression in children, but rather tends to promote insensitivity and emulation."

Other researchers have found that TV heightens adult aggressiveness, too. Psychoanalyst Fredric Wertham, who has done research on this subject over twenty-five years, said recently, "The very fact that extremely violent programs both in television and movies are so popular does not show that they are all right and harmless, but that a whole society is affected."

Meditation

Calloused

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mitting here comfortably watching the color TV documentary on the Israeli
sie of the hijacked Air France plane. I'm secure in my homespun Christianity; I
w my destiny; the TV and characters are impersonal actors on a stage that has
ing to do with me.

wnty minutes ago I received a phone call. B. J., a friend of mine, someone I visited
al three weeks ago, died today of a massive heart attack.

n not so comfortable.

redy, sorrow, killing, kidnapping, pleasure, comfort, unrest, seeking, security,
s The thoughts that run through my mind! Did I ever share my security in Christ
it B. J.? Did he know Jesus? No, I never did share with him. It was none of my
ern. He was just a friend. You don't share Christ with friends. You send
ionaries to foreign lands to tell the pagans. I'm saved. He knows. He must
n/.

es I'm getting desperate!

au writes in 2 Corinthians 4:3: "If the good news we preach is hidden from anyone,
is hidden from the one who is on the road to eternal death." He speaks of being a
gl shining that cannot be hid, a power shining within us. If we've turned the
ovr off, it seems to me that the condemnation of the lost should rest upon us.
has why I'm getting desperate!

o any are hurting and dying
m eing so quiet
Ej.—please forgive me!
J us—forgive me, wretched man that I am!

ic Dyck

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Whither in 1977?

Elmer Neufeld

Marvelous, frightening technology reaches as far as the moon and other planets of the solar system. Blind and blundering technology destroys the natural environment. Urban conglomerates mushroom, and the stench of urban decay spreads. Weaponry is science fictional, and the armaments competition turns into madness.

Massive world poverty and starvation linger in the shadows of wealth and gluttony. The world population passes the four billion mark and is still multiplying rapidly. Some U.S. and Canadian cities report more abortions than live births.

World Christianity increases 7.5 million against a world population increase of 84 million. A handful of Mennonites (600,000) are scattered across this vast, seething globe. Roughly one-tenth of all Mennonites are in the North American General Conference.

This is the world in which we find ourselves. Where will we go as a conference in 1977?

Evangelism. Can we unite in a basic commitment to evangelism—to proclaim the good news of Christ to a bewildered and self-destructing generation? Can we come together in a vision of evangelism that has passionate concern for a lost generation and a deep understanding of human wholeness? Can we find a vision not fashioned by Fifth Ave. techniques nor by a mixture of national self-satisfaction and shallow piety, but a vision rooted deeply in the biblical faith and the compassionate spirit of our Lord? Or will we occupy ourselves with argumentation between “evangelism” and social concern and leave the Mennonite share of actual outreach to the younger churches of Asia, Africa, and Latin America?

Material goods. Can we commit a greater share of the material goods under our control to those of God’s children living in poverty and starvation? Can we realize anew that life does not consist in the abundance of our possessions? Can we rehabilitate the “simple life” teachings of our forebears, which at one stage in history seemed old-fashioned and silly, but may yet prove to be a condition of human survival? Can our giving to missions and service at least keep pace with inflation, or are we willing to accept the fact of declining

ministries? Can we understand that even the \$3 million budget of the General Conference and the \$9 million budget of the Mennonite Central Committee still represent only giving out of our abundance?

Militarism and war. Can a handful of Mennonites, joined by kindred souls across the world church, witness against the maddening race toward war and destruction? Can the vision of our parents and parents’ parents reborn 450 years ago survive another fifty years? Or will that vision forged in the midst of persecution and suffering be lost in a generation of ease in Zion? Can consideration of an issue as complex as war taxes deepen our fellowship and empower our witness, or will it tear apart the fabric of our togetherness? Can we catch a vision of a world Christian community bound together in Christ, refusing to be divided by the kingdoms of this world?

Families. Can the family focus of the 1977 triennial conference help us bind together that which is everywhere falling apart about us and among us? Can we by God’s grace perpetuate the covenant “till death do us part” in a world that swaps relationships like used cars? Can we preserve the strength of enduring family relationships in which children can be nurtured in the faith and in moral character? Can our church families at the same time receive lovingly and redemptively those caught up in the torments of broken homes?

Individuals. Can we as individuals strengthen the resources of Bible study, meditation, and prayer in a world of frenzied activity? Can we deepen the wells of living waters in our own lives, or will we spend our limited resources building broken cisterns that quickly run dry in the times of famine? Can we commit time to the inward journey of meditation and prayer as well as to the outward journey of program activities? Can we again be known as a people of the Book? Can we deepen the rootedness of lives lived in close fellowship with our Lord? Can we walk through the valleys of this terrifying life without fearing evil because he is with us?

“They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”



The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:4 JANUARY 25, 1977

Inside this issue:

Focus on TV—3 Last article in series

by Larry Kehler

What Lutherans believe





Can it be tamed?

Larry Kehler

The question has two sides: Can concerned persons control the impact of television in their own homes and communities? Can groups such as the church master its technology and incur the cost sufficiently to use it as a way of communicating their messages and concerns to much broader audiences?

1. *Controlling the impact.* The two earlier articles have already suggested a number of ways in which control can be exercised. There are two basic ways of doing this: (1) We can try to do the filtering and screening at the receiving end, and/or (2) we can exert pressure on the program producers and advertisers to change programs that are not to our liking.

The most clear-cut way of regulating TV's outpourings is to have no set at all. While this approach is simple and attractive, it does have several problems. The most serious one is that few families are choosing it. Another is that it eliminates the opportunity of seeing some of television's more worthwhile offerings; it also tends to set up situations where the children do their viewing "underground." Control and dialogue thus become delicate, if not impossible.

But if you have a set, what do you do?

—Budget your personal or your family's viewing time. Decide on the optimum amount of time that viewing will be permitted during the course of the week. Stick to this guideline rather firmly, but not inflexibly. There may be weeks when there isn't enough good viewing available to fill the allotted time, and there may be other occasions when you may wish to go somewhat beyond the budgeted amount of time. The important thing is to "watch for a reason," suggests Stewart Hoover, the media education person for the Church of the Brethren.

—Do as much viewing as possible as a family. Parents are thus present to answer concerns and questions arising from a program, and they know what the children are seeing. Deliberately follow up some programs with discussions on the issues raised. Teach the children to view both the shows and the commercials discriminatingly.

—Respect the power and the influence of the medium. Don't allow it to lull you into feeling that it is innocuous and harmless.

—Use forethought in selecting programs. Use aids in making these decisions. Newspaper and magazine reviews may be helpful. Special publications, such as *Cultural information service* (Box 92, New York, New York 10016—\$12 for a one-year subscription), give previews of important upcoming TV films and programs, and they also often provide suggestions for processing the shows.

—Give community cable and public channels a chance. Their offerings may not be as slick as those of the major networks, but they will have frequent programs which will be well worth seeing.

If you're not satisfied to exercise your

control merely with the on-off button or the channel selector, here are some other things for you to think about (adapted from *Meet the media*, by Dorothy Forbes, a booklet prepared for the Canadian Council of Churches in 1975):

—Phone the local station when you like or dislike something it is showing.

—Write to the producers.

—Let advertisers know how you feel about programs they are sponsoring and about their commercials.

—Form a media interest group in your neighborhood or church.

—Write or present briefs to the Canadian Radio-Television Commission or to the (U.S.) Federal Communications Commission.

—Invite media people to talk to a group in your church or community. Some of the Mennonite conferences have media education personnel on staff to help churches in this area.

If you have a gripe, it may be more helpful (especially in the United States) to communicate with the local broadcast outlet than with the network head office.

Hal C. Wingo, news editor of *People* magazine, gave a Southern Baptist convention this advice a year ago:

"However appealing it may be to deal with the man at the top, that is precisely the wrong end of the tube to squeeze when it comes to television broadcasting. What you have to do is deal with the local outlet on matters which you may feel are out of sync with the attitude of your community."

And we must not forget that influence can also be applied from within the broadcast industry. Kenneth J. Weaver, executive director for Mennonite Broadcasts, Harrisonburg, Virginia, gave Eastern Mennonite High School students the following counsel in a 1976 chapel talk:

"Whatever your skills or interests, consider public media. If your thing be electronics, selling, management, art and design, writing, creating, or speaking, consider public media as a way in which to serve your fellowmen.

"The human part of public media," he said, "plays a more decisive role than the most marvelous electronic instruments. . . . As Christians, we approach our work with the kind of motivation and commitment to being servants to persons and their needs."

2. *Getting the church's message out via the tube.* Television time and the

One kind of a response to TV

One way for Christians to respond to television is to write the networks. Compliment and encourage those programs that are good. Challenge and complain about those which should be changed or dropped. The networks are interested in your opinions.

In Canada write to:

CTV Television Network,
42 Charles St. East,
Toronto, Ontario M4Y 1T5

CBC Television
Box 500, Terminal A
Toronto, Ontario M5W 1E6

In the United States write to:

American Broadcasting Company
1330 Avenue of the Americas
New York, New York 10019

Columbia Broadcasting System
51 West 52 St.
New York, New York 10019

National Broadcasting Company
30 Rockefeller Plaza
New York, New York 10020

National Educational Television
304 West 58
New York, New York 10019

Address your comments to the department of public relations. In addition, it is good to send carbon copies of your letters to the Canadian Radio and Television Commission (in Canada), 100 Metcalf St., Ottawa, Ontario; or to the Federal Communications Commission (in the United States), TV Programming, 1919 M St. NW, Washington, D.C. 20554.

To help you in developing an intelligent response to the media, there are materials available. Larry Kehler suggests that you might write for the following things:

Meet the media, from Canadian Council of Churches, 40 St. Clair Ave. East, Toronto, Ontario M4T 1M9 (\$1.00 per copy).

TV: The anonymous teacher is a film produced by the Media Action Research Center. If it is not available for rent from your denomination's film library, it may be rented from Mass Media Ministries, 2116 North Charles St., Baltimore, Maryland 21218.

Action for Children's Television (46 Austin St., Newtonville, Massachusetts 02160) publishes a quarterly journal (\$5.00). It also has films and books available.

Access magazine is published biweekly by the National Citizen's Committee for Broadcasting, 1346 Connecticut Ave. NW, Washington, D.C. 20036. It is for those especially who are interested in social action for media reform.

production of programs carry sky-high price tags. So what are smaller denominational groups such as the Mennonites and the Brethren in Christ to do to make use of this medium?

One of the things that several of them have done well together is to produce spots on family life, peace, and other themes for use as free-time public service announcements. The churches' media budgets were thus not swallowed in one gulp by a big bill for media time.

Church groups are also given frequent opportunity to produce free-time half-hour or fifteen-minute programs for a local outlet's "religious" program slots.

Cable channels provide a further opportunity for churches to put their creativity to use.

But the churches haven't done all that well in using television to get their message out. Charles E. Reilly, Jr., writing in *Variety*, the show business weekly, a few years ago, said that

churches are failing to reach their "real target" audiences—those "outside" the church—through the techniques and media they know and respond to best, principally television. He went on to say that religious denominations are not communicating Christ's message of salvation and service, and they are at a loss "to realize that a competent communications capability is essential today."

"Some way must be found to convince them that staffing and financing major multimedia involvement is critical to their future growth and perhaps even to their survival," he said.

Joe Bridges, media consultant for the U.S. Mennonite Brethren Conference, had a similar concern when he spoke to a Mennonite Brethren banquet in Winnipeg not long ago:

"Let's wake up to the fact that God's message is urgent enough to use those channels of communication which reach

people at their most vulnerable and attentive point.

"There are many ways you and I can get this message across without necessarily developing and producing programs." He said, "One good method is to make yourself available for public affairs programs. Don't hesitate to make a Christian viewpoint known about a issue. . . .

"Some persons can work at influencing and evangelizing TV personalities..

"I began with the question: 'Are media good for us?' . . . The answer is no, if we continue to let them manipulate and shape us and our Christian values. But if we realize the potential of television and use it to reach people where they are, it is not only good, it's exciting. God helps us to respond and act promptly." *Meetinghouse article*

Final article in series

What Lutherans believe and practice

Whenever Lutherans appear in an ecumenical gathering, someone is sure to say, "We appreciate your presence because you Lutherans keep us aware of the importance of theology and doctrine." The comment is in order.

Lutherans have stressed doctrine from the moment Martin Luther at the Diet of Worms staked his future on the correctness of his belief. "Here I stand; I can do no other." The first and only universally accepted statement of faith which Lutherans produced, called the Augsburg Confession, was written to show that they had not deviated from the original teachings of Christianity.

This emphasis behind the writing of the Augsburg Confession also indicates the direction of Lutheran doctrinal self-understanding. These people have no interest in setting up any private preserve of teaching which only the

"true believers" or initiates may follow. The Lutherans intend, as Ernst Troeltsch said, to be a "church" rather than a "sect."

It is of particular interest that official Lutheran visitors to the Vatican have been told recently that the Augsburg Confession is under consideration by the Vatican as a doctrinal statement worthy of the whole church.

One teaching beyond all others controls the Lutheran proclamation. It is "grace alone." This is the teaching which Lutherans believe ultimately explains everything they find in the Bible. It affirms that God relates to us positively, not for any valuableness we have acquired, but sheerly out of the love that he himself is. He extends this love—himself—spontaneously and unconditionally through his Son Jesus Christ.

This is not "love in general," but it is

George Herbert Muedeking



Martin Luther nailed his ninety-five theses on the door of the Schlosskirche in Wittenberg, Germany, on October 31, 1517. The posting of these theses is generally considered to mark the beginning of the Lutheran Church and of the Protestant Reformation.

exercised toward us in a particular historical moment, when "he (Jesus Christ) became sin for us" (2 Cor. 5:19). At his crucifixion and resurrection, the power of evil to enslave us was forever broken by the sacrifice of Jesus Christ on the cross.

A number of consequences follow from this central teaching. This good news about Jesus Christ as Savior from sin, the "gospel," takes precedence in every form of witness the Lutheran church makes. Over most of the world, these people call themselves not "Lutheran," but "evangelical"—"the Good News Church." Only in the United States do they take the name "Lutheran" to distinguish themselves from other

Protestant groups who also use the name "evangelical."

If it is "by grace you have been saved" (Eph. 2:8), there is a second consequence. All we can do is accept that grace. By definition, nothing can attract or command it. It is spontaneous, unmerited, unconditional.

The Bible calls that simple but life-changing acceptance "faith"—or trust. New Testament Christians explained trust by saying that it is to "confess Jesus Christ as Lord" (Rom. 10:9), that is, the Master of my life. He owns me because he "ransomed me with his own precious blood" (1 Pet. 1:18-19). Confidently to acknowledge that ownership is to trust, to have faith.

"Faith alone" therefore became the second foundational conviction of the Lutheran Reformation. Again it grew out of the agony of Luther's own quest for acceptability before God. His recognition was that Romans 1:16-17 "opened the gates of paradise" for him, since it told of God's action for his salvation rather than having to depend on his own feeble and fumbling efforts.

The third consequence of "grace alone" is that no particular Christian life-style determines our relationship to God. The norm is, "By grace, not by works, lest any man should boast" (Eph. 2:8-9). Lutherans have therefore regularly resisted making any life-style the particularly Christian one.

How one expresses to his neighbor the love Christ has given him is therefore at the initiative and within "the freedom of the Christian man," to quote one of Luther's most influential tracts. Forms of effecting social justice and exhibiting our Christian faith (for example, pacifism, temperance, antiracism) are not therefore prescribed across the board for Lutherans. Such expressions are left to the Christian who searches out the innumerable ways he can evidence his faith in acts of loving.

The only rule is that the Christian should serve as a "little Christ" to the neighbor—loving, sharing, suffering, and blessing, as Christ himself did. Lutheran lands like Scandinavia or the northern tier of the United States, where Lutherans are a dominant religious group, have led the world in advanced social legislation. Yet this concern for the neighbor has proceeded not out of compulsion ("to be a Christian you must . . ."), but out of a recognition that to be a Christian is to be a "lord, subject to none," and at the same time, "a servant, subject to all," to quote again one of Luther's best known observations.

This freedom under grace extends to forms of church life also. Lutherans in the United States are governed in representative democracies; in some countries a fairly rigid church hierarchy is used.

Forms of worship vary extendedly. Only one criterion for church life is admitted: "The gospel is to be rightly taught and the sacraments (baptism and the Lord's Supper) rightly administered" (Augsburg Confession, Chapter 7).

Here Lutheranism cuts away from

many denominations where the authenticity of the message is controlled by the validity of the ministerial office (for example, in churches founded on "apostolic succession"). For Lutherans it is the "gospel rightly taught" which authenticates the office of the ministry.

How is the "rightness" of the proclaimed Word to be judged? By the Scriptures, of course. In company with most of Christendom, it is the Bible alone to which the Lutheran church repairs as its norm for faith and life. "Scripture alone" became the third foundation for the Lutheran church from its very beginning, when Luther appealed to it for the correctness of his testimony when, at the Diet of Worms he was on trial for his life.

Lutherans number around seventy million, the largest Protestant body in the world. Ten or twelve million of these are behind the Iron Curtain in Europe. In the United States 95 percent of the ten million members are found in three large bodies. They are the American Lutheran Church, the Lutheran Church-Missouri Synod, and the Lutheran Church in

America, in ascending order of size. Six or eight other small Lutheran groups also function—serving most often as the remnant of specific immigration groups from an earlier generation. All of these groups profess the same doctrines, though location and length of residence in the United States may provoke varied social responses.

Church work is characterized by strong emphasis on "catechetical evangelism." A persistent witness through systematic instruction in the church's teaching is regularly assumed to be the most effective way both of confronting others with the saving gospel and of nourishing the infant faith of those who profess allegiance to Jesus Christ. Consonant with this commitment, the Missouri Synod operates Protestantism's largest Christian day school system. Comparatively little interest is also therefore shown in revivalistic techniques for evangelism. Strong support, on the other hand, is given to the church's institutions of higher education.

Lutherans were the only large Prot-

estant body in the United States not speaking English when they came ashore. So their history has been particularly sensitive to the question of how religion may be in captivity to culture. Many immigrants actually wrestle with the discovery that God didn't speak German, despite the incontrovertible evidence on the first page of their Bible, "Adam, wo bist du?"

This culture conflict forced an awareness not available to many religious groups. Its result was that Lutherans adapt with astonishing ease to new Bible translations, modernizing of liturgical language, and the use of "American" music in their hymnology. Yet they did not give up the treasured heritage of their past.

Lutherans appear therefore able to relate to a secularized America free of those rigidities of religious culture that hamper the witness of many well-meaning Christians who speak only in the jargon of their past. Lutherans should be able to live out the "freedom of the Christian man" in an exciting and dynamic future.

News

Urbana 76 links evangelism and social action

Urbana 76, Inter-Varsity Christian Fellowship's eleventh triennial missions convention, drew a capacity crowd of over 17,000 college students and missionaries to the University of Illinois campus to discuss "Declaring his glory among the nations"—the convention's theme. Among those attending were nearly 500 students from most Mennonite branches.

John R. W. Stott, rector of All Soul's Church, London, set the tone of the convention with four morning speeches on the biblical basis for missions. His biblical expositions condemned "arms-length evangelism which distributes tracts and signs checks without offering genuine, caring friendship," and called for missions which combine "evangelism and social action as compassionate responses to human need."

Also featured was special guest Billy Graham who challenged the student participants to respond to God's glory with conviction, commitment, and loving conduct.

Mennonite conventioners who had attended previous Urbanas felt a shift in

the overall missions philosophy espoused by the platform speakers. "We're definitely hearing more about church-family and community this year," said one veteran, "and there is much more emphasis on meeting physical as well as spiritual needs as we missionize."

Increased compatibility between Mennonite and Urbana missions philosophy was evidenced in the parallels between general sessions and special Mennonite sessions. Marlin Miller, president of Goshen (Indiana) Biblical Seminary, lectured to large groups on the "Gospel and mission strategy." "Our missions work must focus on reconciling man to God and then man to man," he said, a comment which was later echoed in a speech by John Perkins, president of Voice of Calvary Missions, Jackson, Mississippi.

Samuel T. Kamaleson, vice-president-at-large of World Vision, received enthusiastic response from the convention audience as well as the Mennonite contingent present for his emphasis on cutting down on waste, living simply, and trusting Christ

enough to reject affluence.

Concern for social action was also apparent in the official starvation meal which raised \$15,000 for world hunger and in a telegram sent to President-elect Jimmy Carter rejoicing in his testimony and praying for wisdom and strength for him.

Some participants went to Urbana feeling called to provide input about community, servanthood, and discipleship, often lacking in past conventions. Others hoped to receive input for personal growth and commitment from the convention, something they don't feel coming strongly from Mennonite churches.

At Urbana's end, most denominational participants felt that the Mennonite presence was good, both for what was given and for that received. As one student remarked, "We have a great responsibility in missions that sometimes isn't stressed enough. I realize now that I can't look at others and ask, 'God, what about them?' I have to look at myself and determine what I'm going to do with what I have."

MCC volunteer describes life in Vietnam

Yoshihiro (Hiro) Ichikawa, a Mennonite Central Committee volunteer in Vietnam since 1969, left that country at the end of October 1976. In recent conversations with Laos volunteers Murray and Linda Hiebert in his native Japan, he described his observations of life in Ho Chi Minh City (Saigon) since the change of governments and reports he received from other parts of the country.

Yoshihiro Ichikawa felt that the Saigonese are gradually getting a better understanding of the revolution: those who were afraid are becoming more realistic and those who were idealistic are becoming more practical. Nevertheless most Saigonese continue to cling stubbornly to the city despite government encouragement and incentives for them to return to the countryside.

Recently the government has begun reexamination meetings, especially at the local level, in which the people evaluate their elected and appointed leaders and their activities. As a result many officials have been promoted, transferred, or fired in an attempt to refine local administration. Mr. Ichikawa heard many recent comments in Ho Chi Minh City suggesting that their local administrations are getting better.

In Saigon widespread unemployment and price increases continue. Consumer co-ops are growing in number and size. Special efforts are being made to involve local women, whom Mr. Ichikawa valued as being generally least involved but most critical of the revolution.

Mr. Ichikawa said that in September the government began a campaign to tax and curb excessive profits of private businesses. Profits in small family businesses are not to exceed 10 percent of their capital investment per year.

Mr. Ichikawa reported that land reform in central Vietnam was completed this summer. Apparently the arable land was measured and evaluated for productive potential and then divided evenly among the population. Mr. Ichikawa was not certain how large landholders were encouraged to give up some of their land but had heard that they came under pressure both by not finding enough labor help to produce their quotas and in being urged by the community to share with the landless.

Everyone fifteen years and older is now being required to obtain new identification cards. One of the ques-



Yoshihiro Ichikawa, right, talks with Le Van Nghia, a political prisoner under the former Saigon Government who was released when the government changed in April 1975.

tions on the application form asks about previous contact and association with foreigners. Mr. Ichikawa reported, causing some Saigonese to be nervous.

Families continue to visit their relatives in reeducation (*hoc tap*) centers. Mr. Ichikawa had heard no rumors of any mistreatment, much less liquidation, as some refugees in the United States are reporting. In fact, some who visited *hoc tap* centers told him that their relatives are well taken care of and even "getting fat." Most people in Ho Chi Minh City seem confident that those remaining in reeducation will be released within the next three to five years, depending on rank, position, and degree of complicity with the old government.

The youth group with which MCC volunteer Jim Klassen worked has stopped meeting. At first they met with another youth group and then eventually decided there was no real reason for them to meet separately from regular church activities.

Nothing apparently is happening on the reunification of the Protestant church, north and south. The southerners are passively waiting to see what will happen. Since the death of Mr. Long, Mr. Ichikawa also doubted whether there have been further discus-

sions between the Evangelical Church and the Unified Church on the question of unification.

In general, however, Mr. Ichikawa felt that the Evangelical Church's attitude toward the revolution has not changed or moved much since April 1975. Some pastors told Mr. Ichikawa that they had asked the government for help in building churches and when the authorities suggested that priority should first be given to solving the postwar problems of the country, the pastors interpreted this as an attempt to "keep religion from growing." Mr. Ichikawa said the Bible school in Nhatrang has an enrollment this year about equal to that of last year.

Mr. Ichikawa said that the new government does not distinguish against or between religions. If religious people are involved in antigovernment activities, however, the government will deal with them in the same way as with nonreligious antigovernment people. A friend told Hiro that all the monks at the Buu Quang Pagoda in Quang Ngai had been arrested for antigovernment leafletting among students. Apparently when arrested the monks told the authorities: "You revolutionaries fought for your justice, we have to fight for our own justice."

A woman MDSer in every car

My new friend Evon told me she had heard of the extensive damage done to the Rapid City, South Dakota, area in 1972. She felt compelled to help in the cleanup. As a Christian she wanted to join the group who cleaned and scrubbed.

Not a member of a Mennonite church and unfamiliar with other relief agencies, she didn't know how to offer her assistance. She did not even know if women were welcome in flood cleanup situations, she told me.

In the end she gave a financial contribution to a federal relief agency and left it at that. She was surprised when I told her that Mennonite Disaster Service would have welcomed her help and accepts services of both men and women to meet the needs of disaster-stricken people.

At one time, MDS may have been almost exclusively an organization to mobilize men when natural or manmade disaster struck. Not anymore. This year the call is getting louder and clearer that women are needed and wanted for almost any kind of MDS work.

If a call for MDS volunteers is sounded, what can women expect they may be asked to do?

Perhaps the very things they would do in their own homes: cooking, mending, washing, cleaning, painting, hanging wallpaper, and babysitting. One volunteer said, "The women always do the nitty-gritty work and don't make the headlines."

But that has changed. Women may be asked to work as secretaries, social workers, nurses, and other skilled and professional people. Nurses serving through MDS are usually assigned to Red Cross teams with whom MDS works closely in emergency work.

To traditional housekeeping tasks have been added some very different ones.

"For quite some time I had been considering a term of voluntary service," wrote Esther Detweiler of Breslau, Ontario, "but I really didn't know what I could do. My brother, who had been involved in MDS before, told me about MDS's summer youth squads. I applied, was accepted, and went to Geneva, Alabama, for ten weeks." At the end of that period she was enjoying her work so much that she extended her stay for another six months.

What did Esther do? She and other women worked alongside the men

painting, cabinetmaking, roof shingling, interspersed with cooking and cleaning.

"It was really good to get out in the sun and fresh air, use a hammer and watch a building grow or a house become clean and livable again," she said.

Ruth Strausz of Kingman, Kansas, began her MDS service working as a taper for a plasterer. When he wasn't at work, she helped the plumbers, carpenters, or electricians. If anyone needed a sounding board, she was there to listen and encourage, an important aspect of the work of anyone in MDS, male or female. Women in particular need other women to relate to in time of stress, MDS workers said.

One woman whom MDS had helped pleaded with one volunteer couple to keep in touch with her and her husband, for they had no family and no living relatives except an elderly mother. This couple did.

An area of involvement for women that could be pursued is this followup of contacts made on a project, suggested Evelyn Kauffman, Goshen, Indiana. "Letters, phone calls, prayers, and visits are essential to help people regain personal dignity and faith in God and humanity. Depending on individual circumstances, these could be person contacts, a Sunday school class effort, or even an entire congregational involvement.

Not all field directors are used to the idea of women turning up, so sometimes they have no work ready for the women. "They don't always get jobs and situations ready for us," said one volunteer.

"I think women could be used more in the initial investigation of a disaster and help decide where and how much work should be done on a particular project. More Mennonite women are now professionals and make many decisions each day in their work. They have learned to look at things objectively, but still bring a background of feminine sensitivity to their decisions," said another.

At recent MDS annual meetings, women have been urged to greater participation in the MDS nationwide disaster relief programs. "But lack of information is one reason why more women are not being involved in MDS. Each project may require a different type of work involving women, but if the needs could be expressed from a woman's point of view, more husband

and wife teams could go for either short or longer terms," said another MDS supporter.

"Let women know they can be as useful in MDS as men," said one volunteer. "There is something for everyone to do in MDS," said another. "The opportunities are there. We need to incite the same sense of urgency that has already been instilled in the men of our denomination. We need more women involved in all phases of MDS."

All phases? Yes, as cook, cleaner, and carpenter, but also as committee member and even contact person. A few women have been elected to serve on unit committees and are helping with program planning and policymaking. But the doors are open for more to take part, according to those already involved.

But we can't all go, one mother told me. When disaster hits and the call comes for helpers, women are the first ones to have to stay home with families and the farm.

But not all are in her category, said some of the other women. "MDS should put a woman in every car going to a disaster area."

Only one woman? What about two or three? *Kotie Funk Wiebe*

MDS worker Joyce Miller of Centerville, Pennsylvania, works with a hammer in Atlanta, Georgia.





Food—our responsibility

Canada Food Week, a national citizen committee based in Ottawa, is bringing food issues to the public's attention in a concentrated effort February 11-19. In the following interpretive article, Sharon Sawatsky with the assistance of Joan Gerig highlights some food issues with particular reference to the church. For information on food issues and ideas about what local groups and congregations can do to give the issues special emphasis during Canada Food Week, write to 53 Queen St., Room 54, Ottawa, Ontario.

For many people the idea of having a week designated to deal with world food concerns conjures up frustrating images. The media has visualized the issue, magazines and books have presented every perspective in printed forms, and workshops have discussed potential solutions or their lack—leaving many of us overwhelmed by the scope of the issue and completely paralyzed when it comes to action.

Beginning or continuing to work requires an identification of the issues. Perhaps a prior necessity is understanding the perspective which our tradition dictates.

Our responsibility. In both the Old and New Testaments the hungry are placed in the category with the needy, widows, orphans, and oppressed. Hunger and poverty are not separate subjects.

As God identified with the poor, so was the community of faith called to their assistance. Since there could be no poverty if the covenant were embodied (that is, the community resources were equitably distributed), the Old Testament code laws demand that the responsibility to do something lies with the privileged rather than with the poor themselves (Deut. 15:4-11). The prophetic literature with its judgment announcement indicates how seriously advocacy of the rights of the poor are aken (Is. 58).

Jesus continues the development of his tradition in his ministry. The identification with the poor and needy reaches the point that acceptance of him is equated with ministering to their needs (Matt. 25:31-46).

Numerous passages in both Testaments speak of the need to share our resources. They make it very clear that identification with people forced to a marginal existence in the world is not an

optional activity for God's people, but is, rather, at the heart of what it means to be the community of faith.

The problem. "People are hungry because there isn't enough food nor enough agricultural land to grow food. We can only feed everyone in our world by depending on large landowners and food exports." Statements such as these are not unfamiliar in gloomy discussions on world hunger. A soon-to-be-published book, *Food first!* by Frances Moore Lappe and Joseph Collins discount some of these long-held myths about food and hungry people—some of their analysis is used in this article.

One of these myths is that people are hungry because of scarcity of food and agricultural land. Scarcity of food, however, can hardly be the reason for the famine of the early 1970s, when there was enough grain alone—not to mention beans, fruits, nuts, vegetables, and nongrain-fed meat—to provide every person in the world with over 3,000 calories of food per day. Can land scarcity be the problem when China, which has twice as many people as India for each cultivated acre, does not have hungry people?

The difference lies in what is grown on the land. Is the land used to grow food for their people, or luxury and nonfood items for export to rich countries? In Central America and the Caribbean where as many as 70 percent of the children are undernourished, at least half of the agricultural land is used to grow crops for export, not food for local people.

A second myth says that the large farmer is more productive than the small one. But a study of six South American countries found the small farmer to be from three to fourteen times more productive per acre than a large farmer. In Thailand plots of two to four acres yield almost 60 percent more rice per acre than farms of forty acres or more. Small producers, desperate to survive on the resources allowed them, get more from the land.

Increasing land concentration and mechanization of large farms cut off the small producer and the internal market for food decreases. Large corporations, however, aren't hurt since their production is oriented to high-paying markets; Colombian landholders shift from wheat to carnations which bring eighty times greater return per acre; Costa Rican bean and dairy products

decline while their export beef business expands.

Hunger is a result of inequality. Therefore, the solution is to reduce inequality at every level. A redistribution of control over agricultural resources will not only decrease inequality and increase production—but also guarantee that the hungry will get a chance to eat what is produced.

The fact that people can and will feed themselves if allowed to do so seems rather obvious. Therefore, instead of asking, "What can we do for them?" shouldn't we ask, "How can we remove the obstacles in the way of people taking control of their production process and feeding themselves?"

Obstacles—action? Our taxes, corporations, and aid agencies have built some of these obstacles. Therefore, our assignment awaits us:

—to evaluate economic aid, government and church related. Much of our present aid reinforces use of land for export crops. MCC, however, works with the small farmers, such as in Bangladesh and Haiti, who are producing food for use in their own communities. We need to affirm new ventures of this type and constantly critique our involvements in other countries.

—to build a more self-reliant economy at home. Perhaps we need to determine how much of our diets are imported from hungry countries (for example, tea, coffee, chocolate, fresh produce out of season, even canned meats). Reviving the arts of gardening and preserving, or working with neighbors to start a food co-op are beginnings. Doris Longacre's *More-with-less cookbook* gives us additional helpful clues about the reformation our nutritional and consumption habits require.

—to work at land reform in our country. Mennonites have long had respect for the land. We may, however, be in danger of losing it in our attempts to "make a killing" rather than live on it. Positive actions are to work for zonings which will keep agricultural land in production, and to encourage farmers not to sell to foreign investors or corporations.

Working together. So, the task isn't easy. That doesn't however, remove our biblical mandate to identify with and minister to poverty and hunger. Change must occur, not only within the structures of society but within our individual and congregational lives.

Words & deeds

An arts fair will be part of the triennial convention of the General Conference next summer in Bluffton, Ohio. The fair will exhibit works of Mennonite professional artists from across North America. An exhibit of local folk arts and crafts is also planned. In charge of the arts fair are two art professors: Darwin Luginbuhl of Bluffton College and Marvin Bartel of Goshen College, Goshen, Indiana.

Gifts to Bethel College in the month of December set a new record, with the receipting of \$282,787.86. Gifts and pledges to Bethel's three-year development drive now total \$3,540,701. The goal is \$4,020,000. The board of directors have set construction on the proposed new buildings to begin when 90 percent of the funds (\$3,618,000) are in hand or pledged.

Over 800 church leaders from forty-two African nations gathered in mid-December for the Pan-African Christian Leadership Assembly (PACLA) in Nairobi, Kenya. Two major concerns which arose from the assembly were Africa's future contribution to world evangelization and the testimony of the African Christian community to resist the temptation to violence and escalated hate between races, tribes, and cultures on the continent.

Ten residents of the Fort Wayne State School and Training Center were special guests for the December meeting of Friendship Circle, the women's organization of the Maplewood Church, Fort Wayne, Indiana. The Christmas story was told through puppets and a birthday cake was served to celebrate Jesus' birthday. The meeting was the result of contacts summer work camp participants from Maplewood had made with residents of the center.

Two women and seven men were the members of the fourth graduation class at AKWW, the Mennonite seminary in Indonesia. One of the nine graduates completed all requirements for the BTh degree. The other eight students who had not yet completed their research papers received diplomas in theology. All students had successfully completed a six-year curriculum. The rector of AKWW is Mesach Krisetya, a graduate of Associated Mennonite Biblical Seminaries in Elkhart, Indiana.



Printing begins on Foundation Series

Commission on Education staff members look on as Steve Rudiger gathers the first pages of Foundation Series at Mennonite Press, North Newton, Kansas, January 6. The first quarter's materials are expected to be ready by March 1 to be used in workshops which will train those who will train teachers in use of the curriculum. The curriculum, for children in nursery through grade eight, is published by the General Conference Mennonite Church, Mennonite Church, and Brethren in Christ Church, with the Church of the Brethren as a cooperating user. The first quarter for which material will be used will be September to November 1977. Material is being printed in Newton, Kansas; Scottdale, Pennsylvania; and Nappanee, Indiana. The first pages to be printed in Newton belonged to the Bible story book for grades one and two.

A major gift commitment to Bluffton (Ohio) College exceeding one quarter million dollars has been received for construction of a new science center from Gursaran (Frank) Shoker, a college alumnus, according to Ben Sprunger, president of the college. The gift will enable Bluffton to begin construction of the new science laboratory facility and will complete Bluffton's Campaign 75, which raised over \$1.8 million during the past three years.

A service of thanksgiving and dedication was held by the White River Cheyenne Mennonite Church, Busby, Montana, on November 21 after seventeen months of construction and remodeling. Included in the program was a Cheyenne give away, a traditional custom in which gifts are given to show love and appreciation. Speaker for the

occasion was Walter Dirks, a former pastor of the congregation.

The five top bestsellers of 1976 according to Eternity magazine's eighteenth annual book poll are *Born again* by Charles W. Colson, *Between a rock and a hard place* by Mark O. Hatfield, *The battle for the Bible* by Harold Lindsell, *Angels* by Billy Graham, and *The New international dictionary of New Testament theology*, Vol. 1, edited by Colin Brown.

The second Mennonite Central Committee thrift shop in Alberta was opened in Calgary on November 4. The new store, like the one in Calgary, is called the MCC Variety Store and sells donated used clothing, shoes, toys, dishes, books, jewelry, and other small used items as well as Self-Help Crafts.

Seminary committee seeks constitutional amendment

The long-range planning committee of the Associated Mennonite Biblical Seminaries, meeting January 7, passed a recommendation that calls for the elimination of ex officio representatives to the board of trustees of the Mennonite Biblical Seminary, while retaining the board representative from Women in Mission.

Reasons for the proposed change include enabling the MBS and GBS boards "to function more equally, more efficiently, and more frequently. Since the two schools are now on one campus, the boards have more and more joint agenda."

A full merger of the two boards was considered, but the present joint operation was supported "since it now works well and would continue strong ties to the two Mennonite conferences."

The amendment will be presented for a final vote to the General Board upon the recommendation of the MBS board during Council of Commissions February 4-9 in Newton, Kansas.

Bangladesh family planning effort evaluated

Although family planning workers in Bangladesh would like to see clearly "what will be left when they are done," the long-range view at present is only that Mennonite Central Committee should continue its input for an extended period of time, according to Stanley Reedy, a medical doctor who has done postdoctoral studies in public health and family planning at Johns Hopkins University. He recently visited Bangladesh to study and evaluate MCC family programs in that country.

Noting that the government of Bangladesh has made its growing population problem of highest priority, Mr. Reedy pointed out that for the time being voluntary agencies will have a free hand in programming because of the present limited governmental resources. It is also widely accepted, he went on, that a combined program of agriculture, hygiene, and community development will have "a more significant long-range impact on population growth than a straightforward contraceptive supply system alone."

Mr. Reedy suggested that the next generation of couples who are currently children should be prime targets of family planning information. He felt that MCC should make the search for

different approaches to family planning education as important as preparing to turn the program over to local and government officials. A basic assumption should be that community involvement is essential to all development, including family planning efforts, he said.

One of Mr. Reedy's major recommendations is that emphasis should be placed on the training of the field workers and others in the MCC family planning program. Field workers, he said, should understand the basics of maternal and child health so that they can relate to the needs of the people they contact. More field workers should be recruited, but only at a pace at which proper training and supervision can assure that they are prepared for their work.

Mr. Reedy also noted the importance of a letter of agreement with the government of Bangladesh. The letter, which has already been prepared, details areas of cooperation between MCC and government departments concerned with the population problem. At present it is hoped that the government will be able to take over existing programs in 1978.

Throughout his evaluation, Mr. Reedy emphasized the importance of more and better trained personnel for MCC's family planning program. As the need for specialists rather than generalists increases in the population and family planning effort, he concluded, placement of family planning specialists as administrators will be necessary to provide proper support to personnel overseas.

Namibian bishop threatens to close all-white schools

Roman Catholic Bishop Rudolf Koppmann has issued an ultimatum that the all-white schools of the church in Namibia will be closed unless the government revokes racial separation rules in the church-run schools and hospitals, according to a recent EPS release.

Applications by the church since September have been ignored by the authorities. In late October Bishop Koppmann was informed by the government's education department that integration of students would depend on appropriate legislation.

Bishop Koppmann has threatened to close the "all-white Catholic schools" should applications for integrating them be refused or ignored.

Quakers oppose guilty verdicts

The American Friends Service Committee and the Philadelphia Yearly Meeting of the Society of Friends (Quakers) expressed strong regret recently that the South Korean Court of Appeals has upheld the guilty verdicts of eighteen national leaders convicted of being involved in a manifesto critical of the Park regime, issued last March.

"We regard this action of the Park Chung Hee government to be in direct violation of human rights and see it as further proof of the oppressive, undemocratic nature of the present regime," said Roger Gale, Quaker representative to East Asia.

The Yearly Meeting said in a telegram to the Korean Embassy in Washington, D.C., and to Korean President Park, that "Democracy requires freedom of speech and religion and the country's commitment to protect those freedoms. We urge the immediate release of the defendants so that democratic rights may continue to exist in Korea."

The AFSC and the Philadelphia Yearly Meeting last June joined five other Quaker organizations and over 100 individuals around the world in support of the eighteen Christian and civic leaders on trial in South Korea.

Project urges awareness of television viewing

A training program for television consumers has been started by several Protestant denominations in the United States.

The program, called Television Awareness Training, is a cooperative project of the United Methodist Church, American Lutheran Church, Church of the Brethren, and the Media Action Research Center.

The churches are holding regional training sessions for leaders, who then conduct local workshops.

The training covers such subjects as television violence; how television affects children; values communicated by advertising; and television images of women, minorities, and the old.

The program is designed to help people better understand their television viewing habits, learn how to change TV viewing patterns in their own homes, and stimulate community and government action.

More information is available from Ben Logan, Room 1370, 475 Riverside Drive, New York, New York 10027.

Record

Deaths



Miller

Orie O. Miller, executive secretary emeritus of the Mennonite Central Committee, was born July 7, 1892, and died Jan. 10 in Lancaster, Pa. Holding sixty-five church-related leadership positions during his life, some for as long as forty-five years, he is particularly noted for his relief and mission work with MCC and Eastern Mennonite Board of Missions and Charities. He was involved in the formation of Mennonite Mental Health Services, Menno Travel Service, Mennonite Mutual Aid, Mennonite Indemnity, Mennonite Economic Development Associates, and Menno Housing. On a broader scope, he served as chairman of the National Service Board for Religious Objectors, as the first chairman of the Schowalter Foundation, and as board member of the American Leprosy Mission. Funeral services were held at the Ephrata (Pa.) Mennonite Church.

Published

"Who are the Mennonites?" a pamphlet of basic information about the Mennonite church, has been published by the heritage committee of the General Conference. Written by La Vernae Dick of Dallas, Ore., the pamphlet gives a brief history of Mennonites since the sixteenth century and outlines six characteristics of the Mennonite faith. The pamphlet is intended for those who know little about the Mennonite faith and ends with an invitation: "Now that we have introduced the Mennonites and what they believe Christ wants the church and his disciples to be, we would like to invite you to acquaint yourself further with us and let us become acquainted with you as we seek to serve

Christ together." The three-color pamphlet is available free of charge in large or small quantities from the Heritage Committee, General Conference Mennonite Church, Box 347, Newton, Kans. 67114.

Workers

Rebecca Blauser has been named instructor in home economics at Bluffton (Ohio) College and is teaching a course in early childhood during the January module. She is a graduate of West Virginia University and received a master's degree from the University of Tennessee in child development and family relationships. Ms. Blauser has been a lead teacher of three-year-olds at the University of Tennessee Lab Day Care Center and has been instructor in the department of family relations and human development in the School of Home Economics at Ohio State. She is currently director and lead teacher of three-year-olds of the First Presbyterian Church Nursery School, Findlay, Ohio.

Dave Dyck has been appointed director of the personnel and voluntary service departments of Mennonite Central Committee (Canada). He is replacing Reg Toews who is taking up an associate executive secretary position at the Akron, Pa., headquarters of MCC. Mr. Dyck, formerly assistant director for the two services, served three years under MCC in Zambia in 1966-69. He taught at the Lord Selkirk High School for five years before joining the MCC (Canada) staff as a volunteer in August 1975.



Dyck



Wall

Harry Wall of Winnipeg has been appointed assistant director for the personnel and voluntary service depart-

ments of MCC (Canada) on an interim basis beginning Jan. 4. Mr. Wall received BSc and MSc degrees from the University of Manitoba and has studied for one year at Associated Mennonite Biblical Seminaries in Elkhart, Ind. He taught at Mennonite Brethren Collegial Institute from 1966 to 1976.

Vernelle Yoder, General Conference missionary in Colombia, returned to Bogota, Colombia, at the end of December following a six-weeks vacation at her home in Berne, Ind. In addition to her assignment in Christian education for the Colombian church, she is advising teachers for the church's primary schools. She is a member of the First Church, Berne.

Calendar

Jan. 27-29—MCC annual meeting Metamora, Ill.

Feb. 4-9—Council of Commissions Newton, Kans.

Mar. 13-15—Dunamis Institute Dayspring Retreat Farm, Washington D.C.

Correction

Delvyn Epp has been asked to assume leadership responsibilities for the Mennonite fellowship forming in Cedar Rapids, Iowa.

Gerhard A. Peters is retiring this month from the pastorate of the Erie View United Mennonite Church, Por Rowan, Ont., after years of service to this congregation.

Conference minister required

The CMM invites applications or inquiries for the position of a conference minister, to commence as soon as possible. The applicant will be responsible to serve in a pastoral role to church leaders and to counsel and initiate some programs with ministers and deacons. He will report to the executive. A knowledge of the German and English languages is preferred. Salary is negotiable.

Applications available on request. Please forward personal resume with application to

Conference of Mennonites in Manitoba
202-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C9
Attention: John F. Wiebe, Conference Administrator

Letters

Need conviction on marriage

Dear Editor: I want to express my appreciation for the editorial (November 30) by Jacob J.ENZ, "For people who are getting married."

I praise God for this prophetic word in this day of confusion on the issue which he addresses in that article. The idea of dissolving and divorcing marriage when there are problems has become too much of an easy out, which I am not so sure in the end will prove to be all that easy. We need to be called back to that biblical conviction and regard our marriage covenant as an indissoluble promise. For people who want help, there is help available, and with God nothing shall be impossible.

Thank you again, for that article. Norman J. Schmidt, 25 East Swamp Road, Quakertown, Pa. 18951 Dec. 7

Letter to Carter

The following letter was written by David Ortman on behalf of the Seattle (Washington) Mennonite Voluntary Service unit to President-elect Jimmy Carter, December 1976.

Dear Mr. Carter: We are taking time out to reflect on the past year, breathing a sigh of relief that the world has survived intact and we look forward with expectations to your leadership and subsequent policies on three issues which trouble us deeply.

Trident. As you know, Trident is the undersea long-range missile system that will be built to replace the Polaris-Poseidon submarine by 1978 with a base at Bangor, Washington. Several members of the Pacific Life Community are currently sitting in jail in Seattle, due to their protests at the Trident site. One of these submarines will cost four times the annual budget of the United Nations and all its specialized agencies. Without Trident, we could buy more local transit projects, a lot more crime prevention, a lot more housing, a lot more help for the poor and elderly. Opposition to Trident in the Northwest is mounting steadily. We strongly urge you to halt the Trident program.

Amnesty. Mennonites, as one of the historic peace churches, have a deep and far-reaching basis for their nonviolent beliefs. Others have come to this posi-

tion through firsthand experience with the horrors of war, push button or otherwise! Representatives of this group are the military deserters, civilian protesters, former citizens now residing in other countries, as well as those with dishonorable discharges. The government asked these men to do things they could not, and would not do. It may be patriotic to die for one's country, but there is no honor in killing for it. We ask you to declare an unconditional amnesty.

The B-1 bomber. We view with extreme alarm your appointment of former CIT President Brown as defense secretary, a man responsible for carrying out the massive air strikes against North Vietnam. His support for the B-1 bomber is well known. An ERDA economist has determined that spending an equal amount (recent total program estimates exceed \$85 billion) on education or national health care, for example, would provide twice as many jobs as B-1 spending. We can only shake our heads and wonder at the sanity of the Defense Department analysts when their euphemisms (for example, read millions of dead human beings for "target area") turn to euphoria it will not do to say "we told you so." Your decision to stop production of the B-1 bomber will be a massive victory for those who want to live in peace, not kill for it. David E. Ortman for the Mennonite Voluntary Service Unit, 1715 15th Ave., Seattle, Wash. 98122 Dec. 23

Passivism and pacifism

Dear Editor: I find the article by Maynard Shelly "A state without jails—safer and cheaper, too" (December 7, 1976) to be rather vague and inconclusive, leaving out many significant variables.

First, I am referring to a direct quotation of Edgar Epp. "They [prisons] further punish and alienate the family of the person in prison. And they raise false expectations of society." What are "expectations of society"? It is my advocacy that society is represented within the confines of prison; or, prison is a mere continuance of society outside its walls. My personal conviction is that a gradual decrease in the value placed on the human being is representative of an angry acting-out process, an uncon-

scious bursting forth of rageful vengeance at the passive compulsions of an angered populace against which the prisoner or convicted has retaliated, a basic "purging of the soul," negative behavior having given recognition to a love which has been the immortal hate of the soul.

Also, a sense of utopian excitement exists throughout the article. Plato is perchance stalking about the streets and has yet to find his Republic. His love for Aristotle, resulting in an identity separation and rebellion, all indicative of a love-hate conflict, giving rise to a wish to kill, a wish to be killed, or a basic wish to die, all a direct result of having "loved" for the sake of Utopia.

Second, "Crime breeds here" refers to the inability of prisons to cure crime. No definition is given of cure. I view cure as responsibility, which in turn defines reality. The cure becomes the individual's assuming responsibility for his own reality, provided he has gained contact with the controlling factors leading to the acting-out behavior. It remains my observation that when the individual is unable to differentiate between love, fear, and anger, he will act upon hatred which has culminated from the basic three, neither of which is differentiated one from the other. The individual either attacks or withdraws. Those who act against themselves usually find their way to the mental health institutions, and those acting-out or attacking others find their way to the prisons or correction centers.

Third, one must expose further the meaning posed by Charles Heilman: "People have cried aloud for vengeance and they have thirsted for blood, and the legislators have accommodated them." People, I would surmise to be basically passive and sadistic. By no means do I equate pacifism with passivity. Passivity denotes rageful and vengeful suppressed anger, emerging in the form of sarcastic, sadistic hostility. However, pacifism denotes a subtle nonmalicious cynicism of controlled anger. Is it not cynicism which remains the philosophy of the survival of the fit? God remains subtle, not malicious. He assumes a particular order within the universe, of which man has assumed a chaotic role. Was it not Einstein's own pacifism that exploded into a fit of possible universal destruction? Therefore, as people have

cried for vengeance, the prisoner has acted it out, allaying all vengeance. He is once more allowed to return to society and, assisted in accepting responsibility for vengeance, may continue as his neighbor, who may in turn be but the more ignorant. For, which neighbor knows his vengeance in all consciousness?

Yes, indeed "times have changed, but prisons have not changed." No reference is made to people. We have become an intellectually oriented society—an obsessive-compulsive intelligentsia becoming lost in intellectualization and reaction formation, harboring a hostile compliance with those about, all in lieu of our own fears of losing control. Fearful of humbling ourselves to a level with our own angered souls, we choose rather to move as neurotic maggots upon our own guts and the guts of those about.

Last, when Jesus asked us to go the second mile, he said nothing about going ten or fifteen. Who are our enemies we are to love? It remains my firm conviction that to feel I must love everyone is a neurotic desire to love no one. While developing and growing up in a Mennonite environment, I asked myself the following on numerous occasions: Am I to be a passive, sadistic hypocrite, or am I to be a cynical, aggressive pacifist? I have decided the essence of God to be in man. Once I know and accept myself, I can better accept or reject another, for I firmly believe that God is subtle and not malicious. Willard Plenert, 2100 Oak Pork Drive, Lewisville, Tex. 75067

Dec. 29

Editor's note: The following letters from Hesston College students are part of a class project. One of several options for the students was to read several issues of their church paper and then to write a letter to the editor.

Dealing with hunger

Dear Editor: I would like to compliment you for your excellent review of the cookbook *More-with-less*. I am presently doing a project on living the simple life and how it all begins with us as individuals.

In comparison with other denominational publications, *The Mennonite* has been the only publication concerned with improving our eating habits or better yet, the benefits of fasting, as in the article "Hunger pangs become signals to pray" of the same issue.

I believe each one of us needs to

personally reexamine our eating habits. America's style of eating has continually become more expensive with less quality, yet hunger increases around the world. I feel that if everyone ate only what they needed, there would be no world hunger.

A verse helpful to me when I find myself overeating is Matthew 4:4, "Man shall not live on bread alone, but on every word that proceeds out of the mouth of God." Just think what the power of God could do if we prayed every time we were hungry, instead of eating food. Debbie Sprunger, Hesston College, Hesston, Kans. 67062

Nov. 17

Need to live more simply

Dear Editor: In Foundation Studies at Hesston College, one project included reading the book *Beyond the rot roce* by Arthur G. Gish. While reading this, I was made more aware of our need to simplify all areas of our life, and because of the deep impression made on me, I am going to work at my own life-style.

As I read through some of the recent issues of *The Mennonite*, I found several statements in reference to the difficulty of living simply in our affluence. Our VS program involves a small community of persons living together, sharing, and growing spiritually through close relationships, without profiting monetarily. We could all benefit greatly in creating individually rather than buying impersonal items; in sharing one-to-one rather than communicate through mass media or spend our time in front of gadgets, choosing the road of noninvolvement; and by even cutting down our consumption in small areas, providing for a more even distribution of the earth's wealth.

This has become an important issue to me, and I would encourage including more information on this subject in *The Mennonite*. Margaret Sawatzky, Hesston College, Hesston, Kans. 67062

Nov. 22

Care for God's creation

Dear Editor: I'd like to express my appreciation for the article "Made by God—Handle with care" (November 23). This kind of article is important. I think we need to be reminded of our responsibility for God's creation, and what the implications of that responsibility are for a Christian life-style.

A good point that Mr. Vandezande

brought out was that we should be careful not to get so caught up in the consumer rat race that we become possessed by our possessions. This article has challenged me to think about how my life-style can really reflect a concern for the taking care of God's creation, and I hope it has done the same for others. Thank you. Groce Wenger, Hesston College, Hesston, Kans. 67062

Dec. 7

About Letters: To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Editor

Brush strokes for a portrait

Doris L. Cooper

At seven
she built bursts of song
to travel on,
and found the printed page.

Seventeen
held green-mauve Luna wings
Beethoven bagatelles:
The Pleiades, Orion!

Always through her tapestries
of loves and tragedies
she threaded silent thanks
to God. Now seventy,

she greets her bonus-time,
anticipating all the joys
of her "amazing world"
before her day is done.

Meditation

God's love and our prayers

When I first discovered the lump, it plunged me into a sea of fear and anxiety. Waiting a week for the mammograph appointment didn't help either. A few days later, my physician called to inform me that the mammograph indicated a malignancy. I immediately called the surgeon he recommended to me.

The surgeon told me I would have to have a mastectomy. He scheduled surgery a week later. My anxiety increased and I became depressed. I tried to pray because I realized that I needed spiritual help. I remembered Jesus' promise that "where two or three are gathered together there I am in their midst."

I called a dear friend and asked if she would pray for me. Then she said, "Sara, you have been talking about how our church needs a prayer chain. I think now is the time to start one. Would you mind if I called some of our mutual friends and asked them to pray for you with me?"

I answered, "Please do." I knew she and her friends would be faithful in praying for me. By evening I felt a lifting of my spirit.

The next day God replaced my depression with the peace of his presence. From then on, I trusted God that he would fulfill his promise of Matthew 28:20, "Lo, I am with you always." Another passage of Scripture suggested by my minister was Romans 8:38-39. Here God promises us, "Nothing can separate us from the love of God." These assurances really sustained me.

When I entered the hospital room, I found two lovely bouquets of flowers—one from my daughters and granddaughters and the other from a dear friend.

The next day when they were wheeling me into the surgical unit, I remember praying, "I know I am in your hands, Lord Jesus. Be also with the surgeon, and guide his hands. Thank you."

When I awoke from the anesthesia and my foggy mind cleared, I felt God was in the room with me, enfolding me with his love and peace. I felt his presence during my entire stay in the hospital. My heart still is aglow when I think of those serene and beautiful days.

God also sent me a song in the night—Job 35:10, "How great thou art," a favorite hymn. The refrain kept ringing through my mind day after day and when I awoke at night. The first two verses proclaim God's majesty of the beautiful world he created for us. The third verse portrays God's great love, sacrificing his Son to redeem us from sin. What a great God we have!

The outpouring of love and concern of family and friends also touched my heart. There were cards assuring me of their prayers and well wishes. Many took time to visit, send flowers and gifts, and when I returned home, they brought gifts of food.

I learned that four prayer groups were praying for my recovery. I'm sure these prayers and those of many others speeded my recovery.

I found myself many times praying that God would bless all those dear friends who served as God's agents to channel his love and sustaining power and helped to heal my body and spirit. My heart overflowed with gratitude.

It was a humbling experience for me, and for those who gave of themselves a blessing. As Frank Laubach states in his book *Prayer, the mightiest force in the world*, "Prayer is twice blest. It blesses the one that gives and the one that receives."

In spite of the severe pain and the discomfort I still have, I feel my life has been greatly enriched by my illness, and this outpouring of God's love will continue to bless me. I pray that I may take more time for intercessory prayer on behalf of others who are passing through the valley of bereavement or illness, for I know God answers prayer if we believe that he will hear us and help us. *Sara Mitzner*

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The product and the package

A considerable stir was created at a recent cattle show when it was discovered that a "black" angus bull was really a red angus whose hair had been dyed. Somehow the owner felt that his animal stood a better chance for a ribbon at this bovine exhibition if it was dressed up artificially.

Merchandisers would call this "packaging." They have made an art out of this technique.

One woman wrote to the local retail store that she was quite upset at them. The brand of facial tissues which they carried had changed its package colors. She objected that the current package no longer complemented the decor of her house. It was "forcing her" to go to the next store and buy their brand which was dressed in the right colors. And this was now costing her two cents more per box!

The cosmetics industry competes keenly for the opportunity to package beauty pageant contestants. A winner's appearance can make or break a company.

Who cares about the actual merchandise? Does the product itself really make any difference?

Today's political campaigns are often a battle between the public relations strategists. Media have been credited for the elections of many candidates. We are told that Gerald Ford's advisors tried their best to limit severely his public encounters during last fall's presidential contest. They believed that they could build a better image of him by displaying a wrapper without exposing the contents.

I am reminded of Jesus' words in Matthew 23:25, "Woe to you, scribes and Pharisees, hypocrites! for you cleanse the outside of the cup and of the plate, but inside they are full of extortion and rapacity." He said that they were like whitewashed tombs, appearing outwardly beautiful but the inside is full of hypocrisy and iniquity.

Today's generation says that we live in a time of the great "rip off." We are constantly being fooled by that which appears real, only to discover that this "real thing" is another misty vapor.

There is ample evidence that we as Christians are easy victims for the package industry. Just think of the many new spiritual movements in the last decade—the four spiritual laws of Campus Crusade, the Jesus people, charismatic renewal, Faith at Work, Yokefellows, Lay Witness Mission, goal setting, Growth by Groups, Evangelism Explosion, just to name a few. Each program has been carefully orchestrated, and each can tell you of situations where it has worked beautifully.

But somehow, the growth and life in Christ does not fit the beautiful packaging done by somebody else. For some people, the four spiritual laws booklet has been a tremendous help in becoming personal evangelists. The lives of some wayward youth have been forever transformed through the Jesus people. Faith at Work has been of great inspiration to many of us who have actively participated in workshops.

Yet, none of us can dare to suggest that what has enlivened us must now be the "package" for everybody else. The real spiritual proof is in the product. Can we relate to people in such a way that God's Spirit can do "his thing" through other people and in other things as well?

The Mennonite church was begun by people who believed in personal encounters with God. They felt that nobody could prescribe the nature of God's working in another person's life. Prepackaged Christianity was anathema to them.

Let's not forsake or forego the fantastic potential of this basic insight. It is tempting to buy the packages that are so beautifully wrapped. Many groups are choosing them without examining the product. Our forebears laid down their lives for the freedom from "Christian packages" and the right to live by and for the actual product.

God's Spirit is waiting to move among us in uniquely new and powerful ways. This movement will not come from beautiful packages, but begins and continues whenever we encounter the genuine product. BW

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:5 FEBRUARY 1, 1977



*The history, meaning, mystery,
and reality of our communion*

OUR COMMUNION

The first Anabaptist communion service was held on January 22, 1525, in the simple peasant setting of Jacob Hottinger's house in Zollikon-Zurich. Conrad Grebel, founder of the Swiss Brethren, and a few new converts were present. It was a crucial moment in their life, for they were in serious trouble with the law which required all infants to be baptized within eight days of birth. Conscience had compelled their dissent from this unscriptural practice. Now they were anxious and very much in earnest.

After searching the Scriptures and calling on God to show them the right way, ordinary laymen took bread from the kitchen table, broke and distributed it with household wine to all who were present. That simple act, along with baptism performed with a water dipper, marked the beginning of the Free Church. And our Mennonite meetings today still reflect the spirit and form of that event 452 years later.

The revolutionary significance of this event lay in its apostolic simplicity and spontaneous genuineness. Zwingli and the Reformed preachers were still celebrating the Latin mass in all its ceremonial grandeur on the altars of the Grossmünster. The common people everywhere were given to understand that the substance of the wafer was supernaturally transformed, so that communicants literally ate Christ's body while the priest alone drank his blood. Even for Luther, the words, "this is my body," were too mighty to break the spell of sacramentalism.

The Anabaptists were outspoken in exposing this sophistry, insisting that the early Christians sought Christ not in the bread but addressed their prayers to him in heaven. The bread they held to be pure bread and the wine nothing but wine, for Christ was incarnated not to be eaten of men but to atone for their sins. Generally, the Anabaptists adopted the symbolic view, cautioning not to confuse the sign with what it signifies. Occasionally they cited Karlstadt, explaining that in saying, "This is my body," Jesus pointed not to the bread but to himself.

Meaning

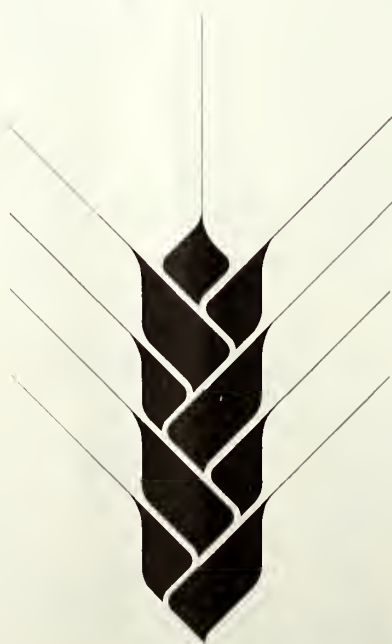
What did breaking bread together then mean to them? Hans Oggenfuss testified

Clarence Bauman

it was done with the intention "from now on to live and keep a Christian life. Jörg Schad confessed they broke bread together "that they might always have God in their hearts and think of him. Hans Denck explained that to "eat my flesh and drink my blood" signifies how it must happen spiritually and not carnally so that, just as bread and wine unites itself with human nature to maintain the life of the body, so we may become entirely one with God in the joy and love of the divine life. The Schleiermacher Confession declares that "he who is not called to the one faith, the one baptism, the one Spirit, and the one body which all God's children have in common, may not be united with them by one bread as it ought to be where one desires to break bread in truth and according to the command of Christ."

This symbolism of divine unity within human community first occurs in the Didache of the Apostles which attest that "as each kernel of grain gives up its entire substance to become one flour and each berry from the vine gives up its entire substance under the treadmill to become one wine and one cup . . . so also we who once represented many destructive and unfruitful opinions and faiths as we made our appearance from the wild thornbushes . . . give ourselves up under the millstone of divine righteousness to endure the Word of the Lord and say in faith: Here I am, a maidservant and a manservant of the Lord. May it be with me according to thy word. From that hour we are one body, one plant, one growth, one mind and opinion inaugurated into the will of Christ. . . ."

Peter Riedeman interpreted this apostolic parable to mean that, when Jesus broke bread and bade his disciples eat, he signified they would be partakers of his death to fulfill in their bodies what was still lacking of his sufferings. Hans Langenmantel exhorted that "he who does not believe and follow the sign of the crucified cannot ultimately be in the covenant. Therefore, let everyone examine himself whether he lives for himself or for God and his church." Pilgrim Marbeck admonished the Bundesgemeinde that participation in the Bundesmal (covenant meal) means that our relation to each other is one of true covenant love, that we are prepared to die for one another as Jesus died for us.



Mystery

Bread and wine symbolize the spiritual dynamic of divine Presence at the core of human experience. The reality of the body of which Christ spoke consists in the intention which bread and wine signify: to sustain the life of covenant between God and his people in the spirit of Jesus. From the immense fragmentation and dissolution of life we produce the bread of our toil and the wine of our pain. Yet, in the very depth of our human condition, God intends to make us one in the divine perfection of his own unity.

Communion is mystery because the material is the only medium in which we can know and express the spiritual. Communion is miracle as the sharing of goods becomes an experience of brotherhood. This is the event of theophany for which we hope and wait. Its nature remains a mystery, but the place where it happens is called community.

The spiritual intention behind the "accidents" of matter, bread and wine, is that we might likewise be touched by the mystery of the divine Presence throughout the entire universe. Sometimes we experience it like the radiance of a falling star, not knowing whence it comes nor whither it goes. As we discern the infinite perspectives hidden beneath the smallness and closeness of our being and relation, we come to realize that whether we ascend to heaven or descend to hell, the divine Presence permeates and consecrates the whole of reality, leaving no place where darkness could cover us or where his hand will not hold and lead us. In the certainty of God's presence, there is no secular place for those who love him above all things and see him in all things.

His presence enables us to be present where we are within the time and space he has willed for us. His presence makes all of life and nature a sacred gift in response to which we long with our whole being to be truly present to one another in his name, whoever and wherever we are.

Reality

Our life together is a spiritual struggle for the reality of communion. There is no

*Its nature remains
a mystery, but the place
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way to communion. Communion is the way. Communion is where communion happens. We cannot force it to happen, but we know that it has happened, pray that it may happen, and trust that it will happen as we allow it to happen. And when it does, it happens as the paradox of Christian being: in losing we find, in dying we are born, in giving we receive.

The quality of togetherness in *koinonia* far transcends mere coexistence. Community implies covenant, not contract. It is not a means to an end but the end itself. *Sanctorum communio* is the reality of eternity in the midst of time. It is experienced as the reciprocity of giving and forgiving, as vital dialog of life, as testing and confrontation which demand the full investment of the authentic self. Communion is the pledge of the whole self in response and responsibility to the highest truth. Community cannot be taken for granted. It is God's gift and our task, a divine possibility constituted as a human actuality embodying the spirit of Jesus within the history and destiny of a gathered fellowship. Communion is not a human ideal but a divine reality, a spiritual and not merely social event.

In breaking bread at his last supper, Jesus did what he always did: he gave himself. That is what he invites us to do: to share the spiritual essence and material substance of our real life with others so that together we might have the one thing for all—our common life in him. We live by what we give each other in the significant encounters of our life, those times of interaction when a new spark of meaning, a new flame of truth is ignited within us, or when our dimming light is rekindled by some deep experience of listening each other into life in a humble stillness grounded in the depth of peace.

The breakthrough to communion takes place as we confess our faults to one another before God, asking him to forgive as we have forgiven. The confession of a broken and contrite heart enables the breakthrough to the cross, to new life, to certainty, and to victory over sin. Confession prepares us to freely receive the costly grace of communion with joy and peace as the bond of Christ's forgiving love knits us together in a wholly new alignment of personal relation.

The marriage bond

Orlyn Zehr

One million twenty-six thousand United States couples were divorced in 1975. Two million one hundred thousand couples were united in the marriage bond during that same time. People setting up house as individuals doubled from one and a half million in 1970 to three million in 1975.

According to some people, these statistics indicate that marriage as a relationship "till death do us part" is a dying institution, an outmoded contract. People are becoming less inclined to choose the marriage bond, and don't view it as permanent when they do marry.

Others observe that these statistics are evidence for a very high view of marriage. People have great expectations of the marriage relationship and dissolve dysfunctional unions to try and realize this potential with another person.

Whatever their real significance may be, they are indisputable reflections that many marriage relationships are "duels" rather than "duets."

There are some basic reasons underlying most marital conflicts. People today are aware of human potential and people liberation. Therefore they are seeking growth-oriented relationships. This is often difficult to relate to expected traditional roles.

Young people are generally ill-prepared for building growth-oriented marriages. They have received little training in human relationships. The initial reasons for marriage may be: (a) to get away from a stressful home; (b) pregnancy of the girl may result in pressures of guilt and responsibility that lead to marriage with a feeling of no

alternatives; (c) premarital sexual activity may cause such strong anxieties that the couple will marry to accommodate their physical drives; or (d) as a person becomes an adult and realizes a need to be independent, it seems too frightening to face the world alone, and it drives some people together into marriage.

In the meantime, we invest more money and energies in formally teaching our children to drive automobiles safely than we do in formally preparing them for marriage. And we do have the capacities to teach the needed skills.

Another basic issue is that our societal values are dominated by economic factors. Ours is a materialistic society where acquisition of things takes precedence over the building of relationships. Values are thing oriented rather than people oriented.

This factor continues to promote the husband's career as paramount. His job makes things possible. Promotions that uproot families cannot be refused because they dictate the income. Spouses may feel neglected because the glamour of a career is for the husband. Or she may be forced to take a well-paying job to help "keep up with the Joneses." The husband faces a constant pressure to "get to the top." When the wife does go to work and gets involved in meaningful experiences outside the home, resentment is often built up against the role she has been forced to fill. As she finds satisfaction and realizes a capacity for financial independence, the reason for the marriage suddenly changes. The focus now becomes more upon the nature of the relationship.

The old marital problems of money,

in-laws, alcohol, lack of communication, parenting, and sex are still there. In addition, three new problems are commonly being expressed to marriage counselors.

Unequal growth patterns. The traditional "executive syndrome" confines the woman to the home while the male moves in the stimulating environment of his career. Today, there is a reverse trend. Women are breaking out of their cocoons with some degree of adolescent-like rebelliousness. Many husbands are surprised and unprepared to relate to women who want to be equal partners in marriage.

Sex-role stereotyping. It is difficult for many males to summon the tenderness, warmth, and sharing that women are beginning to expect. Women often feel ambivalent about their own needs versus the traditional expectations that mothers serve as self-effacing emotional support for everybody else in the family.

Sacrifice. Marriage and parenthood require that people put aside certain needs and put off some personal satisfactions. Older couples will seek the aid of marriage counselors to finally help them get over this sacrificing habit. Younger people often see any delay in personal fulfillment as a serious infringement and it becomes the source for serious conflict.

Virginia Satir, noted family therapist, sees marriage in three parts—the you, the me, and the us. Lately, the emphasis has been on the "you" and the "me." The "us" is in trouble.

How do we get our own needs met while maintaining and building the other person's as well? Jesus suggested that a basic implication of the great commandment is to "love your neighbor as yourself."

George Bach in the book *Pairing* defines the "relationship where one's needs are being met at the same time you are meeting the needs of another person," as intimacy. Real intimacy begins under the following conditions: (1) A

person must be enough in touch with his own self to understand his own emotional needs. (2) A person must have the ability to communicate these needs in an understandable manner. (3) A person must have the sensitivity to understand another person's needs. (4) A person must have the freedom and ability to respond to the other's needs as perceived.

For the marriage bond to become vital and growing, we will have to develop coping responses to the danger areas.

Growth inequality. When the marriage is designed in such a manner that either the husband or wife feels

"trapped," trouble lies ahead. God created marriage for human fulfillment. Optimum growth is extremely important for both partners. Decisions about life-styles and roles must begin in spite of traditional images. Priorities need to be mutually planned and agreeable.

Overloading. Some people expect all their personal needs to be fulfilled in the marriage bond. They say in effect that, "If you really loved me, you wouldn't need any interests apart from me." This results in possessiveness and jealousy.

Such couples need to "back off" from one another at times and ask themselves if this is fair. Your marriage can be

enriched because of some outside interests and experiences.

Role conflict. Each person brings his own ideas into a marriage. Role models may be based on parents or some other close friends or relatives. These determine our expectations from our partners.

In Christian marriage, we together seek God's will for our lives. Our personal expectations need to be laid bare before God together with the partner's expectations. Then we can begin to discern the model for our marriage.

Communication. Couples too frequently base responses on assumptions rather than taking time to communicate. Human interaction is a complex process. Some people resent taking responsibility for clear communication. They nonverbally say, "If you really loved me, you would know what I need without my having to ask for it." It makes marriage counselors think that mind-reading may be an essential prerequisite for love to exist!

Family of origin carryovers or intrusions. Most persons getting into marriage, without being completely aware of it, expect the spouse to contribute to the same sort of family pattern they came from and quickly make comparisons openly or nonverbally. Both spouses bring along their own sets of values from the families of origin and frequently extend the role they learned from their own families, into the marriage. A person's relationship with the parent of the opposite sex is extremely important in terms of shaping expectations of the spouse. For marriage to be successful, each spouse must be in touch with his or her feelings about the family of origin and be able to separate expectations of the spouse from that experience as much as possible. Only then can the couple be free to forge their own relationship.

Workable marriages are not made in heaven but out of two mature human beings seriously seeking how they can continue to grow toward their potential and share this exciting process with spouses who are also seeking to grow toward their potential.

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Consultation focuses on young adult ministries

Young adult ministries was the focus for an international consultation held January 6-10 in Miami, Florida, sponsored by the National Council of Churches.

Over 300 participants representing twenty-six denominations attended the conference. Two of the major addresses were given by Margaret Mead, anthropologist, and Daniel Levinson, professor of social psychology at Yale.

Ms. Mead stressed the young adult's need for role models and for a community to cope with spiritual needs, career choices, and other important decisions.

According to Mr. Levinson, eras of the human life-cycle can be divided by specific stages of transition, with four or five years needed to shift from one stage to another.

The early adult transition (ages seventeen to twenty-two) includes a preliminary step into the adult world; learning what it means to be an adult, therefore needing role models. Parents move to the periphery of relationships.

Ages twenty-two through twenty-eight is the time to fashion and test out structures between self and society, becoming a "novice adult." At ages twenty-eight to thirty-two another transition takes place, which includes a greater review of the past resulting in growth and redirection of life.

Age thirty transition ends with choices which set patterns for future life. At age forty this era is left and another transition of evaluating aspirations of the past takes place and a qualitative change results in work or family.

Mr. Levinson has been involved in the adult developmental process since 1966, when he and his team studied about forty men, ages eighteen to forty-seven, from different occupations.

The consultation also included workshops covering such topics as intergenerational ministry, black and Indian minorities, music heard by young adults, human sexuality, films for young adults, and apartment ministries.

In the workshop, "What are young adults thinking?" results of the Dayton Young Adult Survey, 1976, were shared. The survey found that some of the most urgent needs and issues expressed by young adults were in the areas of

finance, career counseling and development, peaceful living environment, American politics and institutions, chemical dependency, television, education, and personal image development.

During the consultation General Conference and Mennonite Church representatives met to evaluate material and make plans for an expanded ministry to young adults. Representatives of the General Conference were John and Mary Gaeddert, Herta Funk, and Eleanor Loewen from Newton, Kansas, and William Dick from the University of Waterloo, Ontario.

MEDA considers apprentice program for minorities

Mennonite Economic Development Associates (MEDA) will consider the adoption of the Mennonite Minority Employment Program (MMEP) at the MEDA board of trustees meeting March 10-11, in Fresno, California. The purpose of MMEP will not only be to provide training and employment for Mennonite minority youth who might be attracted to the military, but also to allow Mennonite business people to share their expertise and learn from minority people.

If the MMEP proposal is adopted, Mennonite Central Committee, contributing Mennonite mission boards, minority affairs committees, and Mennonite Industry Business Associates (MIBA) will each send representatives to MEDA's domestic committee to cooperate on the project. Because MEDA is composed of the business people to whom MMEP needs to relate in order to function, MEDA is being asked to administer the project.

Under the proposed program Mennonite minority young people will be hired as interns for at least one year in businesses owned by interested Mennonites. A director for MMEP will work with the person's family and congregation to find an apprenticeship and also help the person find a permanent job after the training period is over. Hopefully jobs will be found in the person's home community, so MMEP does not drain an area of its trained, income-producing people.

High school graduates with no money, people who lack direction, or those with some college who are simply drifting are

the people MMEP will try to help. Priority will be given to people attending Mennonite or Brethren in Christ churches in the United States and Puerto Rico. There is money from federal programs for minority people in business, said Lloyd Fisher, executive secretary of MEDA. The problem is finding out how to get it. Besides matching young people with training slots, the director of MMEP will be responsible for finding out about federal programs for minorities.

Helping Mennonite minority people without adequate funds and business knowledge set up businesses will also be the task of MMEP. The ideal situation will be to help the minority person find local sources—businesses, banks and people—who can help him, Mr. Fisher said. An MMEP representative will work with the minority person in finding these resources.

Words & deeds

Vigils, rallies, and programs were held in over 100 cities across the country January 22 to urge President Carter to stop the controversial B-1 bomber program. National and local organizations, including the American Friends Service Committee and Clergy and Laity Concerned, emphasized that thousands of ordinary Americans are asking the new president for complete termination of the B-1, to cut military spending and to convert the money to human needs. "We know the new president is under intense pressure from the Pentagon and military contractors to approve the bomb," Terry Provance, AFSC national Stop the B-1 coordinator, said. "But he must realize that thousands of people are opposed to it. We expect Mr. Carter to carry out his campaign statement that the B-1 'should not be funded'." The final decision on long-term production of the B-1 has been delayed by the Pentagon until May.

College enrollment has decreased about 1 percent, according to a recent survey sampling of over 500 U.S. colleges and universities. Private, church-related schools, however, are up 7 percent and theological institutions show an increase of 4.7 percent.

Getting involved in Zaire

"We knew an old, lame pastor in Mbandaka who lived in a terrible house," Larry Stoner said. "He had been saving stones for fifteen years hoping some day to build himself a new house. Since we had to work in Zaire on Christmas Day, we got the idea of doing something that we wouldn't normally do to help someone else. So that day we dug and poured a small foundation on his lot. Then we worked at the house off and on in our spare time. The pastor was so excited—he said he knew that God had sent us.

"That was just one of the small projects we got involved in," Stoner smiled, recalling his 2½-year term with Mennonite Central Committee in Zaire. The Lititz, Pennsylvania, native, who returned to the United States in December, got involved not only in small projects but also in some very big ones while working in a project to build low-cost houses in Mbandaka.

Losanganyo housing project, whose name means "no discrimination," began in March 1974 under the leadership of Millard Fuller, a Disciples of Christ missionary who modeled the project on a similar one he had worked on while at Koinonia Partners in Georgia.

"Millard asked the government for land to build 100 houses," Mr. Stoner remembered. "People said it wasn't possible. They said we might build three or four houses a year. And when the first house was started, we didn't even have enough money to finish it," he said.

Mr. Stoner explained that families make a down payment and small monthly payments for twenty years to buy their houses. The payments are returned to a Fund for Humanity, from which money is taken to continue building. "A large amount of money has come from friends here in North America, too," Mr. Stoner went on. "Small amounts from so many people have added up to a lot."

"Today forty-five houses have been completed and 114 more begun," he noted. "The longer the project goes on the more convinced people will be that it can operate."

Mr. Stoner, who arrived in Mbandaka in September 1974, found building already speeding up. His original involvement, he remembered, was learning Lingala, the region's major language, and working along with the Zairian carpenters and masons. "Soon after I could talk Lingala, some families at the

housing project asked me to move in with them," Mr. Stoner said.

"I felt I wasn't ready then, but after I had been there for a year and a half, I moved in with a family. Living conditions were different—there was no electricity or running water—but I enjoyed the six months I spent with the family.

"I know it made a big impression on the people, too," he continued. "It helped to break down some of the barriers. We were still Americans but they trusted us more."

Perhaps the biggest involvement Mr. Stoner had was taking over as director of the housing project when Millard Fuller left. When local church leaders learned that Mr. Fuller and Mr. Stoner planned to leave Zaire at about the same time, they became very concerned for the future of the project, Mr. Stoner said.

"The pastor and the project foreman asked me to stay longer and take over as director. They kept after me for a definite decision. I knew it was a big project with a lot of responsibilities, but after a lot of thinking and praying I decided to extend my term several months.

Mr. Stoner worked with Millard for about four months before the latter left, learning the many angles to running the housing project. "My job included organizing work for the cement blocks

that needed to be made that day and making sure that the barge could go out and get sand. I had to buy supplies for the project and correspond with the people overseas who were helping financially. That sometimes meant twenty to twenty-five letters a week."

Leadership responsibility also involved Mr. Stoner in a lot of problems. "There were workers who wanted to borrow money and unsatisfied customers. I also had to deal with families who were not chosen for a house. All I could tell them was that there were too many families—we planned to build 162 houses, but 7,000 families requested one.

"I feel the biggest reason for the success of the housing project is the people's desire for it," Mr. Stoner said in evaluation of his time in Zaire. "Zairians come in to help with the work as volunteers because they see it as a valuable thing and want to help.

"The project costs a lot of money—they can't do it themselves," he went on. "But our part is the funding. They really feel their part is the labor. They want it and they share in it.

"We're planning ahead but we don't know where all the funds are coming from," said Mr. Stoner, who turned leadership of the project over to fellow volunteer Joe Kirk of Smithville, Ohio, when he left. "Stepping out in faith is essential."



Larry Stoner lays block at Losanganyo housing project in Mbandaka, Zaire.

Bangladeshi begins marketing training

In Bangladesh making craft items isn't just something people do in their leisure time—it provides both an important export possibility and employment opportunities, said Ruslan A. Gani. Mr. Gani, who arrived in the United States December 1, 1976, will spend six months studying handicrafts marketing and distribution in North America. Sponsored by Mennonite Central Committee, Mr. Gani is working directly with Self-Help director Nick Dyck.

"I think I can be a real help to my country," Mr. Gani said, explaining why he wanted to come to North America. "I will be able to compare our products with those from other countries and will also be able to study how our products are marketed in foreign countries." By learning about handicraft products from other countries, Mr. Gani said he will be able both to understand more of their cultural background and to know where Bangladeshi products stand in relation to the total market.

Product diversification is also important. "I want to see what new items our producers can make," he said. "I'd also like to test the behavior of North Americans to see why they have a special fascination for certain items."

Jute and jute products are major export items from Bangladesh. "Our jute is possibly the best in the world," Mr. Gani said, "and so our jute products are of very high quality." As important economically as the export value of jute and other handicraft items, however, is the fact that their production provides a source of income for many persons who otherwise would have no employment.

Handicraft production is especially important as a source of income for women in a culture where women traditionally remain in their own compounds. "Handicraft production helps women's groups to participate in society as well," Mr. Gani noted.

Basic needs such as food, clothing, and shelter are not met for many people in Bangladesh, Mr. Gani said. "But it is better to employ these needy people than just giving them relief," he added.

Mr. Gani received a master's degree with a specialization in marketing from the Institute of Business Administration at the University of Dacca. While he was still a student he went to MCC country representative Paul Myers to explore job possibilities. Mr. Myers sent him to Harley Snyder, who was then working for Christian Organization for



Volunteer Elsie Dyck helps customers at the Goshen, Indiana, relief sale select plant hangers at the Self-Help booth. Ruslan Gani, studying handicrafts marketing and distribution in North America, hopes "to test the behavior of North Americans to see why they have a special fascination for certain items."

Relief and Rehabilitation (CORR). Although he was not able to talk to Mr. Snyder until much later, Mr. Gani kept himself busy. After completing his studies he held two consultancy jobs before beginning a three-months stint with Ford Foundation.

While working part time with CORR, he did a feasibility report on ceramics products. Then, through discussions with Mr. Snyder and Mr. Myers, it was decided that he would be sent for six months' training overseas if he would work at a job in handicrafts for at least two years after returning to Bangladesh.

During the wait while letters went back and forth between Bangladesh and North America and final arrangements were made, he began a feasibility study on wheat-straw cards. The wheat-straw cards are produced in a handicraft program sponsored by MCC in Mirpur, a poor suburb of Dacca, the capital city. The study involved preparing a questionnaire, doing a field investigation, and interpreting the data.

Mr. Gani's background and training make it evident that he has much to contribute to the development of handicrafts in Bangladesh. But he feels his training in North America will be a good experience for him as well.

MCC worker escapes injury in volcano eruptions

James Lederach, Mennonite Central Committee volunteer in Goma, Zaire, was apparently among residents of Goma who were evacuated from the city during volcano eruptions on December 23 and January 10.

According to reports, a volcano eruption in the area north of Goma, a city in Zaire's northeastern Kivu region, formed two or three more volcanoes on December 23. These volcanoes then erupted January 10. Lava flows stopped within five kilometers of Goma, blocking roads into the city. Residents of the city who were evacuated across the border to Gisenyi, Rwanda, have since returned.

Reports from the American Embassy in Kinshasa, confirmed by the Zairian Government, assure that there were no casualties or loss of life. However, large areas of the region's rich agricultural land have been severely damaged. A United Nations office cable stated that food shortages may be in store for the region.

MCC Zaire country representative Phillip Rich left Kinshasa January 15 to visit the Kivu region.

Veterinary supplies, seeds sent to Laos

In Vientiane, the capital of Laos, a veterinary center is busy producing about 5,000 doses per week of vaccines against hemorrhagic systemicemia in cows and water buffaloes. At Don Thao and Don Nang, islands in the Mekong River, gardening is a part of reeducation for about 1,500 drug addicts, prostitutes, thieves, and street people. Both of these projects and others have been receiving support from Mennonite Central Committee, reported Linda and Murray Hiebert, MCC volunteers in Laos.

In addition to veterinary chemicals and cultures and vegetable seeds, 1976 material aid supplies to Laos included weaving, knitting, cooking, and rug-making equipment to the women's vocational training center and factory in Vientiane, metal to produce 1,000 agricultural tool kits for refugees returning to the Plain of Jars, canned beef, and Cinva-Ram block presses.

The veterinary center in Vientiane, the only place where vaccines are produced in Laos, delivers medicines to provincial and district vaccination centers. Only 20 percent of Laos' approximately one million cows and buffaloes are vaccinated. Because not

all the roads have been repaired after thirty years of war, distribution of the vaccines can be difficult. Expressing their appreciation for the MCC-donated chemicals, veterinary center representatives said they should be sufficient for about one year. The factory hopes to produce enough vaccine to completely fill Laos' needs.

Vegetable seeds, fertilizer, pesticides, and watering cans given to the Ministry of Interior were distributed to the centers at Don Thao and Don Nang and to a center for sixty orphans which is to be expanded to receive about 2,000 homeless children, most of whom lost their parents in the war. Other places receiving the garden supplies were a cooperative established for about sixty rehabilitated drug addicts, a resettlement center for forty unemployed and refugee families, and state farms. According to the Hieberts, they hoped to visit one of these sites early in January.

The women's center, which received materials from American Friends Service Committee, Canadian University Service Overseas, and MCC, employs fifty women. Most of the women who are not department heads had received

no previous training and are learning their skill on the job. The factory produces food, cakes, candies, sweaters, baby hats, baskets, rugs, and clothes which are sold in a government store in Vientiane.

Assistance to refugees returning to the Plain of Jars is another of the Hieberts' major concerns in Laos. During the war more than 700,000 people were forced to flee this area, one of the most fertile in the country before the American bombing. MCC arranged to import metal so that a Laotian factory could produce machetes, axes, and hoes for 1,000 agricultural tool kits which would be distributed to the returning refugees.

In discussions with Lao officials, the Hieberts expressed interest in assisting well-defined development projects which representatives will be able to visit. Assisting the government to develop irrigation systems and supplying farmers with water buffaloes are among the possibilities this year. The Hieberts write optimistically about some ideas already discussed with the Ministry of Agriculture and hope soon to report on more concrete options.

Bolivian village begins health service

After a struggle of several years plans for a small clinic in Villa Diego, a tiny village in rural Bolivia, are finally reaching completion.

Three young women have been chosen for special health training and the local works committee has been approached about supplying doors and windows for the posta, or clinic, reported MCC volunteer Phil Bender.

Villa Diego, a town of thirty-five families and about 150 residents, has been painfully aware of its need for more adequate health care for several years. They originally hoped to solve this problem by helping to build a clinic at Caranda.

"The posta at Caranda did not meet their needs," Mr. Bender explained. "Caranda is ten miles away over bad roads and there is only one vehicle in the town of Villa Diego. It is only recently that public transportation from Caranda reaches Villa Diego once a day if the road is good."

In addition to disappointment in the Caranda posta, the feeling that health care was needed was intensified with

the visits of Lois Hooley and Frieda Schellenberg, MCC nurses who gave vaccinations, did some curative work, and gave talks on health matters.

"On one of their visits over a year ago Lois and Frieda explained the six-months health training course held at Montero," Mr. Bender said. "Two young women were chosen for the course and money set aside to help with their expenses."

Although the village was disappointed when both girls failed the entrance exam, they did not give up hope. The two nurses had also explained a shorter, less intensive course offered by MCC through which people could become health promoters.

"Lois Hooley brought her promoters with her for subsequent vaccination visits which impressed upon the people the utility of such training," Mr. Bender reported.

As a program to train health promoters was in the process of being established by MCC and the Bolivian Ministry of Health at Caranda, Lorraine Beitzel, another MCC nurse, visited

Villa Diego to explain the Caranda program and stress the importance of forming a community health committee to organize and plan for health care.

Enthusiastically the villagers in Villa Diego chose a health committee, chose Julia Rivero and Emilia Sanchez to attend the promoter course in Caranda, and elected Carmen Lopez to try again for admittance to the six-months course in Montero. This time Ms. Lopez was accepted for the Montero course.

The village health committee has taken its job seriously and has met with local health officials as well as with Mr. Maida, a private practitioner working with a Methodist public health organization.

With Mr. Maida the committee has been making arrangements for equipment for the posta, funds from the Ministry of Health to pay Carmen Lopez's salary, and scholarship help for her training.

"Although MCC provided information and encouragement, establishing a posta at Villa Diego is the project of the village residents," Mr. Bender said.

Record

Workers

David Augsburg, Oakbrook, Ill., has been named associate professor of pastoral care and counseling at Goshen Biblical Seminary, Elkhart, Ind., effective July 1, 1978. He is now a visiting professor at Associated Mennonite Biblical Seminaries and is scheduled to teach two courses there in 1977-78. He will continue his teaching at Northern Baptist Seminary in Oakbrook, where he is associate professor of pastoral psychology and counseling. Mr. Augsburg holds degrees from Eastern Mennonite College and Eastern Mennonite Seminary, Harrisonburg, Va., and from the School of Theology, Claremont, Calif. He is an author, was radio speaker for the Mennonite Hour, and served pastorates in Virginia and West Virginia.

J. Lawrence Burkholder, president of Goshen (Ind.) College, began a six-months sabbatical Jan. 1 at the University of California at Berkeley near the Graduate Theological Union. During his sabbatical he will prepare an essay on the theological meaning of China which he will present at a meeting of the North American Consultation on China at the



Augsburger



Ens

University of Notre Dame in June. Henry D. Weaver will assume responsibility as chief administrator in Mr. Burkholder's absence.

Gerhard Ens of Gretna, Man., has been named editor of *Der Bote* beginning in July. *Der Bote*, the German-language periodical of the General Conference, has been edited for thirteen years by Peter B. Wiens, who resigned November 23, 1976, because of ill health. Ingrid Janzen is presently serving as interim editor of the paper. Mr. Ens, a native of Gretna, Man., has served as teacher and principal at Mennonite Collegiate in Gretna from 1946 to 1976. He holds BA and BEd degrees in German history from the University of Manitoba. After Mr. Ens begins work with *Der Bote* next summer, the offices of the editor will be moved from Saskatoon, Sask., to the Canadian Conference offices in Winnipeg.

John M. Janzen, former Bethel College faculty member, has received a fellowship for independent study and research from the National Endowment for the Humanities. He is currently an anthropology professor at the University of Kansas.

Marsha Sprunger, First Church, Berne, Ind., has begun a second six-

months term as a mission volunteer in Mexico under the General Conference Commission on Overseas Mission. She is serving as a registered nurse at the maternity clinic at Nuevo Namiquipa.

Published

The proceedings of the Western Canadian Conference on Women and the Church, Saskatoon, Sask., October 1975, are now available for \$3.00 from Canadian Women and Religion, 1332 Osler St., Saskatoon, Sask. S7N 0V2.

Does your congregation want to make its own 16mm film by splicing? make 3½-cent slides? write a press release? have a puppet theater? produce a radio program? Ideas and instructions on how to use these and other media in communicating the church's message are in a media resource handbook, produced for the "Invitation to live" campaign of the Inter-Mennonite Media Group. The media handbook is written by Gerald Loewen of Winnipeg, media consultant for the General Conference, and Stewart Hoover of Elgin, Illinois, media consultant for the Church of the Brethren. It is available for \$5.00 from Diane Zimmerman Umble, Faith and Life Radio and Television, Invitation to Live Campaign, Box 347, Newton, Kans. 67114. Additional chapters will be mailed in future months at no extra cost.

Calendar

Apr. 28-May 1—Eastern District Conference annual sessions, Camp Men-O-Lan; theme, "The sanctity of life: Birth and death"

Canadian

Feb. 25-26—Conference of Mennonites in Manitoba annual sessions Steinbach (Man.) Church

Feb. 25-26—Conference of Mennonites in Saskatchewan annual sessions Seventh Day Adventist complex, Blackstrap

Mar. 11-13—Conference of Mennonites in Ontario annual sessions, Rockway Mennonite School

Northern

Feb. 18-19—Seminar on family life issues, Freeman (S.D.) Junior College theme, "Caring relationships"; speakers, Carl Schmitzer, Carl Rutt

Director-staff openings: Swan Lake Christian Camp, Viborg, South Dakota (Northern District Conference retreat grounds). Staff involvement includes responsibility for camp operation (maintenance, cooking, rentals, development) and the year-round retreating program.

Contact: LeRoy Epp
Retreat Committee Chairman
Marion, South Dakota 57043
(605) 925-7635

Coordinator required

MCC (B.C.) requires a coordinator to direct the existing programs, as well as develop new programs, with the adult mentally retarded. Educational and practical experience is preferred.

Contact: Wally Kroeker
MCC (B.C.)
Box 2038
Clearbrook, British Columbia
V2T 3T8
Phone: 859-4141

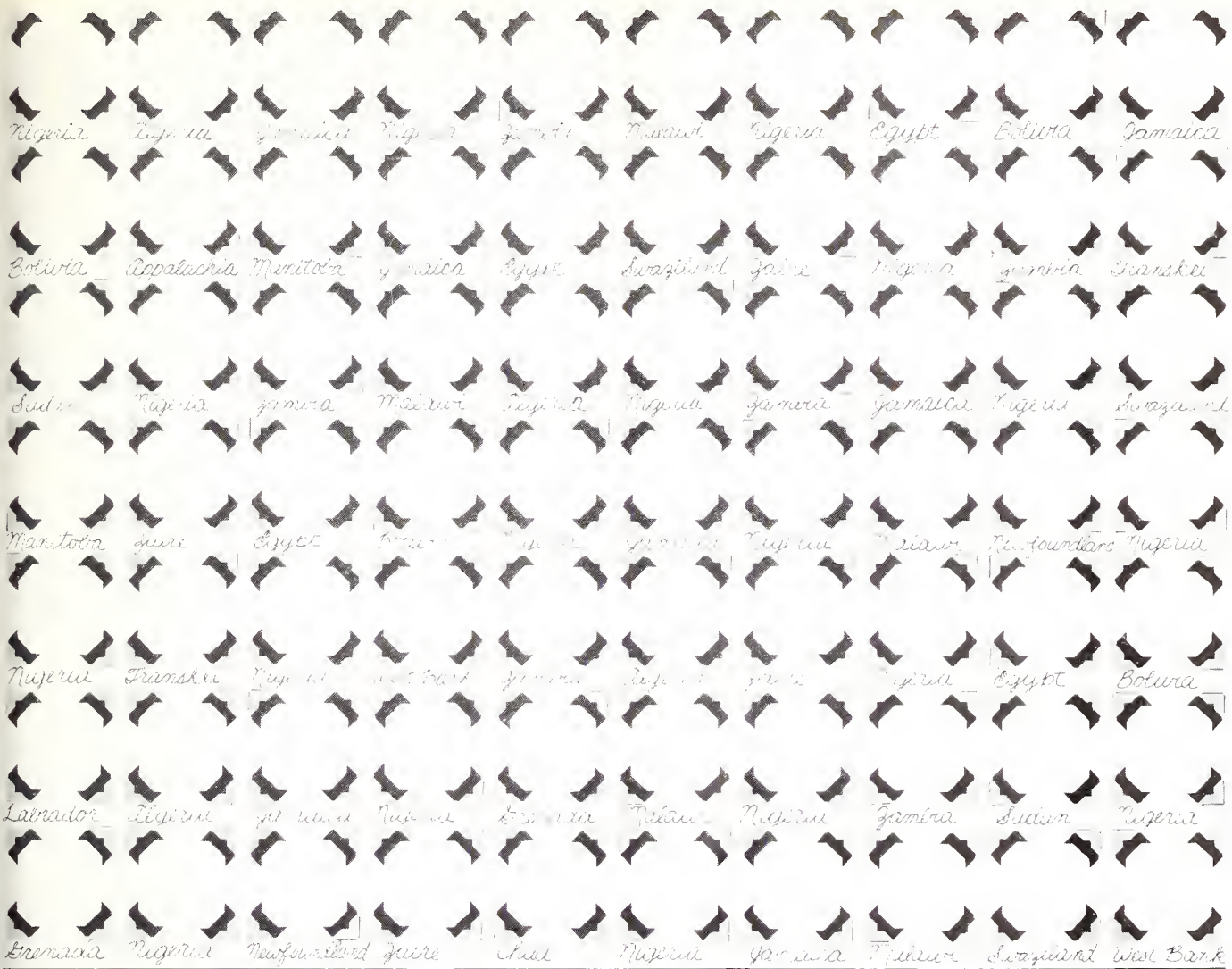


Help wanted

Immediate opening in Clinton, Oklahoma, for houseparents at emergency shelter for children, aged infancy to eighteen years old.

Skilled home repair workers needed in Portland, Oregon, in spring 1977. Immediate opening for van driver. Two-year term required.

Contact: Mennonite Voluntary Service
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The lonely shanty on the prairie of Montana

La Vernae J. Dick



"Father was right! I should have known he was right!" Elizabeth shouted. Her words broke the silence that had seeped into every crevice of their shanty on the windswept prairie of Montana that Sunday morning. It was 1917 and Jake and Elizabeth Quiring's first year on their newly claimed homestead, miles from the nearest town. The only things they could see on the horizon were the occasional deserted shanties of other Mennonite homesteaders who had left for the winter, and there was the smoke from the LeFond cabin. Like Jake and Elizabeth, they had stayed behind because they couldn't afford to spend the winter any place else. But the visits between the two families were infrequent and Elizabeth hadn't seen another woman for many weeks now.

"What are you talking about?" her husband, young Jake, asked. He frowned as he looked up from reading his German Bible. He always spent Sunday mornings reading in his Bible and Elizabeth usually did too. But not this Sunday. Instead, she sat on a bench by the table with her head in her hands.

"Oh, you know as well as I do," Elizabeth said, not even raising her head to look at Jake. "When we told Father just before he died that we were going to homestead in Montana, he said there wouldn't even be a rusty nail there, let alone people and a church. He said we couldn't get along that way."

She was quiet for a few moments and then sobbed. "Oh Jake, why didn't we listen to what Father said and stay in Minnesota? Here we are in this God-forsaken country with no one to talk to but each other for who knows how long. I'll go crazy if this keeps up. I can't help it."

Jake closed his Bible, got up, and came over to where Elizabeth was sitting at the table and sobbing as if her heart would break. "Now, now, Elizabeth," he said rubbing her back. "It's not that bad. Remember we have each other and I love you very much. We also have our Bibles and hymnbooks. Why don't you read awhile? Then you'll forget about your loneliness."

"I know all that, Jake," Elizabeth said, wiping the tears from her eyes and looking up for the first time. "But it's another woman's voice that I want to hear. If I could just talk with my mother or sister. . . ." She broke into sobs again.

"But you can't. We both know that. But I could take you to see Mille LeFond this afternoon if it doesn't begin to snow."

"Would you, Jake?" Elizabeth said,

When we told Father that we were going to homestead in Montana, he said there wouldn't even be a rusty nail there, let alone people and a church. He said we couldn't get along that way.

smiling through her tears. "Would you? I'll be able to endure the rest of the winter if you'll just do that."

Satisfied that her longing to see another woman would soon be taken care of, Elizabeth got up, walked over, and sat down in her favorite rocker beside the heating stove. She picked up her Bible and turned to Psalm 103 and began reading, "Bless the Lord, O my soul, and forget not all his benefits." That had been the text for their wedding sermon the year before.

She leaned back in the rocker, closed her eyes, and let her mind wander over the events of the past year. About this time last year she was anticipating her wedding to Jake. Her mother and sisters had been as enthusiastic as she. Together they had eagerly planned and prepared for the marriage.

Then there had been the excitement of the wedding itself. Her father, who was ill with cancer and in bed most of the time, had accompanied her down the aisle to the altar. There Jake stood and she had seen love written all over his face. The church had been full that day and Elizabeth knew she was loved by many people.

The next big event of the year had been their trip to Montana. Jake had talked about homesteading in Montana even before they married. Soon after the wedding he went by train to Montana to pick out a homestead. After he returned home they ordered a Bluebook from Sears, Roebuck and Company, and began studying it. There were no maps, paved roads, or roadmarkers to show them the way, just guidebooks to direct travelers over rough and unmarked trails in the almost deserted prairie.

Elizabeth hadn't even cried when she said a final good-bye to her mother and sisters early one September morning when they started for Montana and their new home. Even though they had just buried her father a few days before, the excitement of the unknown filled her with song and she had blessed the Lord with all her soul.

The first day of their trip was easy. Jake was familiar with the countryside. Elizabeth had relaxed and enjoyed the trip. But the next day they were in unfamiliar territory. Then it was up to her to read Jake the directions. "Set your speedometer on 0, go 4.3 miles west, take the left fork in the road," she read.

Then while Jake was driving that distance, she studied the next set of directions. Reading and giving Jake directions occupied so much of her time that she barely had a chance to view the strange new countryside.

A team of horses pulling a loaded lumber wagon was just ahead of them when they approached the wide Missouri River at Bismarck, North Dakota. Not seeing a bridge, Elizabeth checked the Bluebook again. No bridge was mentioned.

Jake stopped the motor and went to see when the ferry would cross the river. Two men were dipping large buckets of water from the bottom of the boat. Jake hesitated.

"Drive on now if you intend to go today," the ferry operator ordered after the lumber wagon was loaded. So Jake drove the car on. But as soon as they were on the ferry, he whispered to Elizabeth, "Get out of the car. If the ferry sinks, we may be able to swim to shore." Elizabeth got out even though she couldn't swim.

The two men kept bailing water throughout the crossing, but they reached the other side safely. The trail northward was wide enough for only one vehicle and both sides were lined with tree stumps. Jake followed the slow-moving lumber wagon impatiently. Then, thinking that the wagon was pulling off so he could pass, Jake speeded up. He was halfway around it when the wagon suddenly pulled into the trail again. He slammed on the brakes and missed the wagon. But his car straddled a tree trunk. Two nearby loggers helped him get the Model T into the trail again and helped him straighten out the bent wishbone so he could drive on to the next town.

The following day Jake installed a new wishbone and they set out for the Badlands. The weather turned cold and they covered their laps with a fur robe. Quite unexpectedly, the motor stopped. "Now what are we going to do, a hundred miles from nowhere?" Elizabeth asked anxiously.

It didn't take long for Jake to discover that the robe had touched the starter switch and caused the trouble. In a few minutes they were on their way again. Then the trail became deeply rutted and it was impossible to pass oncoming cars. When they met another auto, both

The old model T was a reliable means for travel provided the conditions were good.



drivers would get out and lift Jake's car off so the other car could pass. Then his car was put back on the trail again and they both resumed traveling.

That night was the first time Elizabeth ever encountered Indians, who were to become a familiar part of her life. Years later she could laugh that she had been so frightened and found it difficult to sleep.

Finally after a full week's travel they reached Wolf Point, Montana, just forty-five miles from their homestead. After buying supplies they headed for their claim. In the weeks that followed they stayed with their nearest neighbors, Peter and Katie Baergen, while Jake was building a two-room shanty and a small barn.

They had just settled in their new home when the snow flurries began to fly. That day Peter and Katie stopped by

to tell them they were leaving for the winter and wouldn't be back until spring. Elizabeth wished that Jake would suggest they would leave too, but he didn't. She knew they couldn't afford to go.

After the Baergens left, winter came in earnest. The snow was always accompanied by strong winds and it was difficult to tell whether it was snowing or only blowing. It sifted in through the fine cracks of the shanty and was impossible to keep out. During those days Elizabeth always insisted that Jake tie a long rope around his waist when he went outside. The other end was attached to the house. That way he would never become lost or confused in a blizzard.

As the days passed and became weeks, then months, Elizabeth began to long to hear from her mother and friends

in Minnesota. It had been several months since anyone had gone to Wolf Point for the mail. It was no wonder that this Sunday morning Elizabeth became so lonesome and said she couldn't stand it any longer. How like it was for Jake to offer to take her to see another woman right after dinner.

Elizabeth opened her eyes again. Realizing that it was almost dinner time she got up and put on something to eat. After dinner Jake went out and scooped the snow off the sled, hitched the horse to it, and brought it to the house while Elizabeth did the noon dishes. It didn't take long until they were on their way.

"Elizabeth!" Millie LeFond greeted her neighbor. She threw her arms around Elizabeth and hugged her. "How did you know I was wishing for company today? It's been months since I've heard another woman's voice."

"That's exactly why I brought Elizabeth over today," Jake said, laughing. "She was lonesome too." The afternoon passed quickly. All too soon, Jake was telling Elizabeth they had better get started for home before dark.

"Bring Elizabeth back here tomorrow while you and Frank go to Wolf Point for the mail," Millie requested. "No use each of us keeping a fire and being alone while you two are gone."

Both Elizabeth and Jake thought that Millie had a great idea and it was agreed that she would return early the next morning when Jake came to pick up Frank to go to Wolf Point. On the way home, Elizabeth began to sing "Was kann es schoenres geben" (What could be more pleasant).

The next day Elizabeth stayed with Millie while their husbands went to Wolf Point for mail and supplies. Instead of one letter like Elizabeth had hoped, Jake brought her a whole fistful. Several were from her mother, the others from her sisters and friends.

After that it didn't seem long until spring came. As soon as the snow was gone, Katie and Peter returned, bringing them the latest news from Elizabeth's mother and friends. The two families decided to meet every Sunday for Sunday school. That made Elizabeth extremely happy. Jake began breaking the sod and sowed his first crops. Before the summer was over, Elizabeth realized that they would have a child.

"Bless the Lord, O my soul, and forget not all his benefits," she sang over and over. God had kept them during their first year in Montana and now he was going to give them a child to make their joy complete.

Meditation

Parents are potters

Today our daughter turned sixteen. My heart filled with joy and wonder. How thankful I was that she had grown into such an attractive young woman and that she so willingly shared her musical and serving talents with others. I was concerned over whether she knew how to handle sex and drugs. And I prayerfully pondered whether she would find fulfillment in career and marriage.

Perhaps a few hours at my potter's wheel would help chase away the tinge of sadness that tugged at my heart. Suddenly the words to an old song raced through my mind, "Thou art the potter; I am the clay."

"Yes," I told myself, "that is what our children are like—a ball of clay waiting to be molded and shaped." We as parents are the potters! As we shape, mold, trim, glaze, and go through fire with our children, our finished product will not sit on some museum shelf; but hopefully, will become a strong character ready to go out to make a better world.

The balls of clay lay on the table. The wheel began turning, ready to shape the clay. As my hands moved over the clay, I became keenly aware of how much the shaping and finishing of pots is like the stages of helping a child grow and develop so that the child becomes molded into a strong person.

Now I warmly remembered how much our Jan resembled a flawless piece of porcelain when she was born. Perfectly formed and without blemish, she seemed like a gift of the finest china. And that is exactly the way God presents us with each new life—perfectly formed for his purpose and without the blemish of sin.

Opening up the ball of clay on my wheel, I now had to decide what the piece was going to become. If I pressed the clay too closely toward me, the cylinder would become a closed vessel, useless except for decoration; but, if I allowed the clay to move out away from the center, the cylinder would become an open bowl-like vessel, useful as well as decorative.

This was what being a parent was like, knowing when to hold a child close and when to let go. Holding too close can retard development, and yet, letting a child go without guidance can also damage the still pliable character. Only a parent closely tuned to the divine Potter can know when to use each method.

My decision had now been made. Today I would make a bowl for our daughter. She was ready for me to let go. Besides, I had long ago promised to make a set of dishes for her future wedding.

Fran Jenkins

Faith in the unseen

Fog terrifies me! I lose all sense of direction. A recent business engagement in a town fifty miles away happened upon a very foggy night. The company station wagon with blue-tinted windshield added to the problem of visibility.

The four-lane highway was difficult, but on the secondary road it was impossible to see more than three feet ahead. The last visible road sign indicated that I had passed my exit. Bumping along on the shoulder of the road, I prayed for guidance. How could I possibly find my way back?

Then, suddenly, a cloverleaf exit number reflected my headlights. There I could turn off, return beneath the highway, drive through the town, and then cross the four lane straight into my road. I prayed again, "Heavenly Father, take me safely through the unseen traffic." Waiting until it seemed very dark, I blew the horn and drove blindly across the four lane. Blackness ahead!

Lights back of me tilted, a car filled with teenagers pulled around me and drove slowly up the hill, through the woods, and to my driveway. I followed them and got home safely.

Prayer: Gracious Father, let us keep our minds and hearts open so that thy Holy Spirit may guide us on the road of life whether the way be clear or blinded by uncertainty. Let faith in the unseen cast out fear of the unseen.

Beccie Mitzel

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Another meeting to go to

It's that time of the year again—annual meetings, area conferences, councils of boards and commissions, new committees making new plans. They're happening all over and anybody who cares is probably "up to your nose" in meetings. And the way I'm hearing it, the majority are having more meetings and enjoying them less.

Meetings and committees have come to be a very obvious part of our society, including our churches. So much so that their existence has been coming up for increasing ridicule. We have all heard the definition of a camel as being a horse that was designed by a committee. Charlie Brown in the Peanuts cartoon is shown being chased by those big boys from grade two. Just when they are about to pounce on him, Charlie stops—and organizes a committee. It has been said that the quickest way to stop the working of God's Spirit is to organize the whole church into committees.

Robert Munger, professor of evangelism at Fuller Theological Seminary, frequently meets with church boards. One question he invariably asks them is, "Since serving on a church board, do you feel that your spiritual life has improved or declined?" He reports that usually over 80 percent of the people respond that their spiritual vitality has been going downhill ever since they began serving on the board.

We have all complained at times about meetings and committees. I remember the evening I was scheduled to attend three different meetings. They lasted from seven till past midnight. The creative energy level had seemed quite weak at the second meeting. In the third session, the agenda bogged down on a seemingly inconsequential item. Tempers were getting ragged. My own state had long passed the productive level and so I had remained silent.

One wise brother looked around the room and said, "Some of you haven't spoken up. Please help us to get over this obstacle." Along with several others who had not yet said a word, I suddenly was wide awake and alert. Each one of us shared our feelings—and the meeting came alive.

It has been a lesson for me ever since. The

most important part of any meeting is not the agenda on the paper. Every meeting is an interpersonal intersection point. It is a special human event. Each meeting of Christians is the interface where God's Spirit encounters our human spirits.

There is no "boring" meeting possible when we realize this fact. It is what Paul refers to in Colossians 3:17, "And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him."

When a meeting comes to be seen as my opportunity, my privilege, to contribute of myself to the Kingdom-work of God; or when a meeting is discovered to be a place where I can help others to express themselves, perhaps for the first time to know the joy of responsible sharing in shaping the church; then there can be no dullness. It comes to be one of the most exciting challenges in our lives.

I suspect that Ed Dayton is right in his new book *The art of management for Christian leaders*, when he says (p. 276) that part of our problem is "just defective theology." The Bible tells us that God is in control of everything. At the same time, the Bible teaches the paradoxical truth that we have been entrusted to have complete responsibility for God's work among people. In meetings, we are often tempted to suggest that we pray more and then leave it to God. That is the cop-out which guarantees many frustrating and boring meetings.

When we learn that committees present us with a foundation opportunity to fulfill the Great Commission, it guarantees meetings that are not only alive, but full of deeply personal feelings. God gives you and me the responsibility to act. It is a sacred opportunity never to be taken lightly. We then anticipate differences of opinion and difficult struggles. After all, the work that we are about is the most important business on earth.

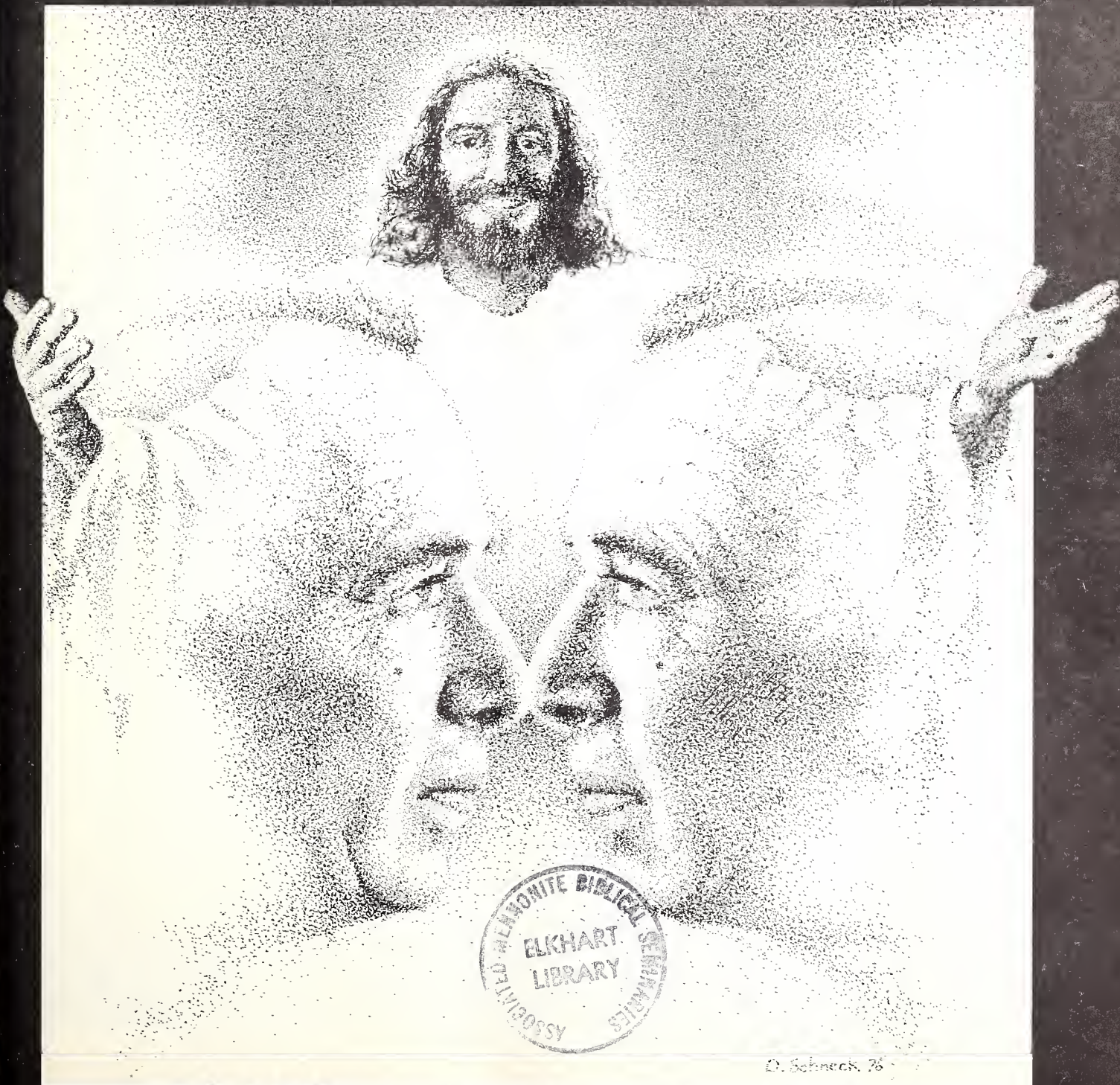
Have you got another meeting to go to? Rollo May, the American psychologist, has coined a phrase—"the pregnant moment." Every moment of your meeting is waiting to give birth—to greater and deeper relationships for God.

BW

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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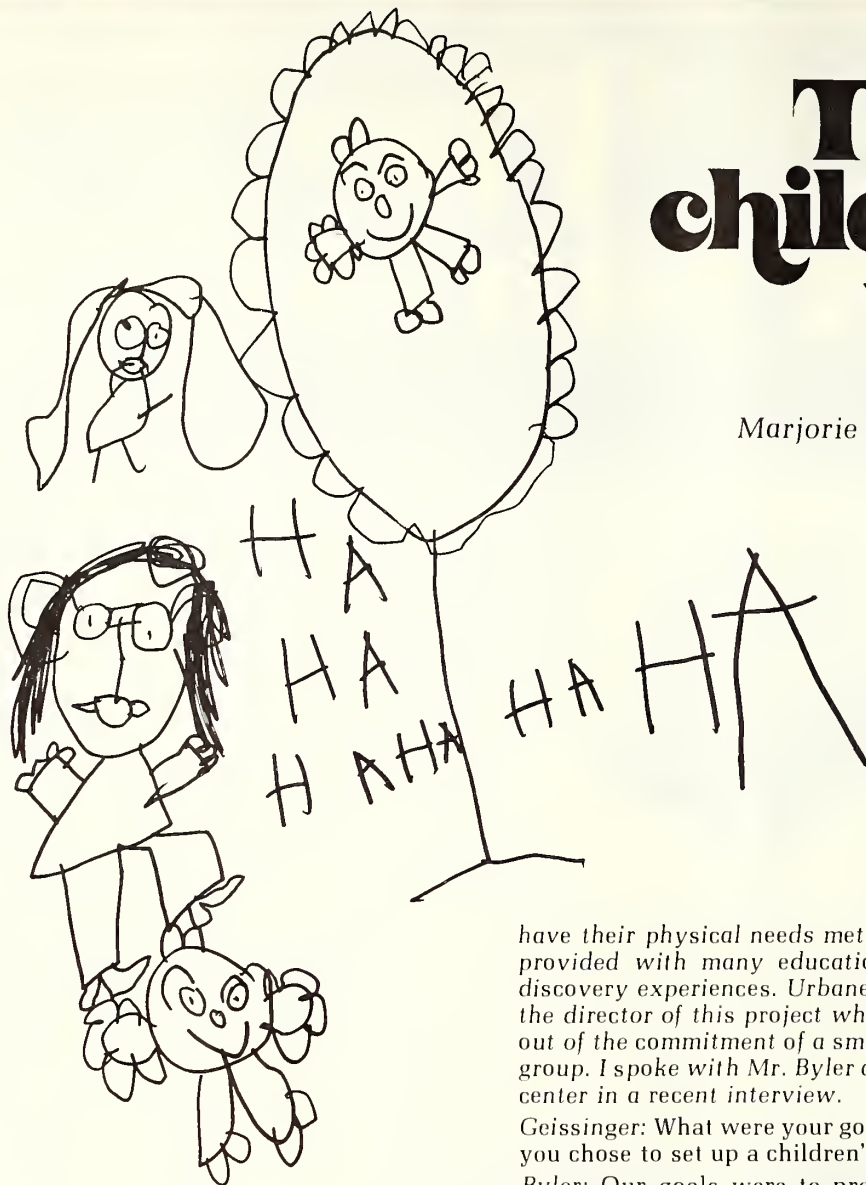


D. Schneck, 76

And when he had called the people unto him with his disciples also, he said unto them, whosoever will come after me, let him deny himself, and take up his cross and follow me. Mark 8:34

Teaching children to choose

Marjorie Geissinger interviews Urbane Byler



Seven preschoolers were sitting around a table cutting out paper feathers to attach to Indian headbands. Olga was cutting her feather in many tiny pieces, completely oblivious to what everybody else was doing. Then the children presented their feathers to be stapled. Olga carefully put her pieces together in her hands and carried them over to be fastened. Without a word of reprimand about why her headband wasn't like the others, the teacher patiently stapled each tiny piece to the band. Olga happily pranced off to preen in front of a long, low mirror on the wall, thoroughly pleased with herself.

The Hill St. Children's Center at Slatington, Pennsylvania, (see box) is a developmental, rather than custodial, day-care center. Children like Olga can

have their physical needs met, and are provided with many educational and discovery experiences. Urbane Byler is the director of this project which grew out of the commitment of a small study group. I spoke with Mr. Byler about the center in a recent interview.

Geissinger: What were your goals when you chose to set up a children's center?

Byler: Our goals were to provide dependable daytime care for preschoolers at a cost their parents can afford, and to create an atmosphere where children can develop the joy of discovery and learn to master their environment. This involves learning to build satisfying relationships with others. We work also with the parents to encourage a respect for the worth and dignity of each child, and we explore ways of helping a child to develop positive self-concepts.

Our philosophy is to teach children responsibility for their actions and how these affect other people. They are taught alternative responses to actions they don't like. We stress conflict resolution with "no hitting." For example, three children want the same swing. The teacher could take charge and say who goes first. Our approach is to say, "I'll hold the swing until the three of you decide what you're going to do—then you can have the swing."

If two children have a violent disagreement or there has been hitting, we say, "Nobody knows what you mean when you hit or spit at someone. If you don't like what others are doing, you must tell them. You can work it out the way." This takes a lot of reinforcement, but we can see that the children are doing it and they are carrying these ideas home with them.

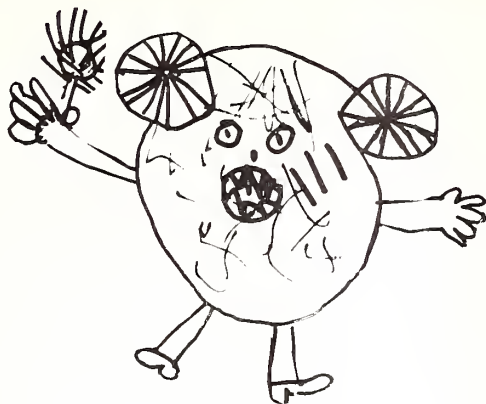
When a child grabs a toy, we often hear another older child intervene and say, "You may not grab, you must ask for the toy or talk about it. Ask if you can have a turn." If the toy is new and everyone wants it, we sometimes set a timer.

When a child strikes at someone, just doesn't make sense that striking back is appropriate. We don't really solve problems unless we decide on a way to cooperate and act on it ourselves. Parents have told us, "The children say you cannot hit. Hitting doesn't work. We'll have to talk about it."

If the children have a problem, they sit at a table and talk about it. Sometimes the teacher must get involved. It takes time. They may go through little games before they solve their problem. Other times they can come to agreement very quickly.

If children can be taught to recognize their feelings, it becomes easier to choose from alternatives rather than automatically strike out. And choosing reinforces their mastery over themselves—their self-control.

We have recently initiated the Magic Circle,* a human development program. The teacher sits in a circle with four or five children and each shares a thought about a certain problem. Aspects of Transactional Analysis and Pareto Effectiveness Training are used; for example, warm fuzzies (loving things) and cold pricklies (negative things) th



happen to us. Active listening is practiced.

During the interview, Barbara was reading a story to one small group. One

of the listeners, Sharon, bumped her chin and began to cry. As Barbara consoled her, Jennie came over to offer her sympathy, too. Sharon angrily

rebuffed Jennie. Barbara became involved in a five-minute conversation with both girls about how they felt, what had happened, and why they

They chose to get involved

About six years ago, a study group of five Mennonite couples read Elizabeth O'Connor's *Call to commitment*. They decided that rather than merely talk about grand causes and the sad state of affairs in their community, they would try to accomplish something positive.

Six years and lots of hard work, struggles, and growth later, the Hill St. Children's Center operates in Slatington, Pennsylvania, a concrete example of a loving decision.

The group members had been concerned about stories all too common—children shut up all day with a TV, spending their most impressionable years with an uncaring adult or babysitter. They felt that it was not right for children to begin life feeling that they are a nuisance and a bother, and their being denied healthy exposure to learning and to all the choices that the wide world offers.

One couple decided that with help from the others, they could make a living from their small farm. The husband resigned his teaching job to work on his farm and to take full responsibility for developing a day-care center. Two of the group families bought an old house in Slatington, a

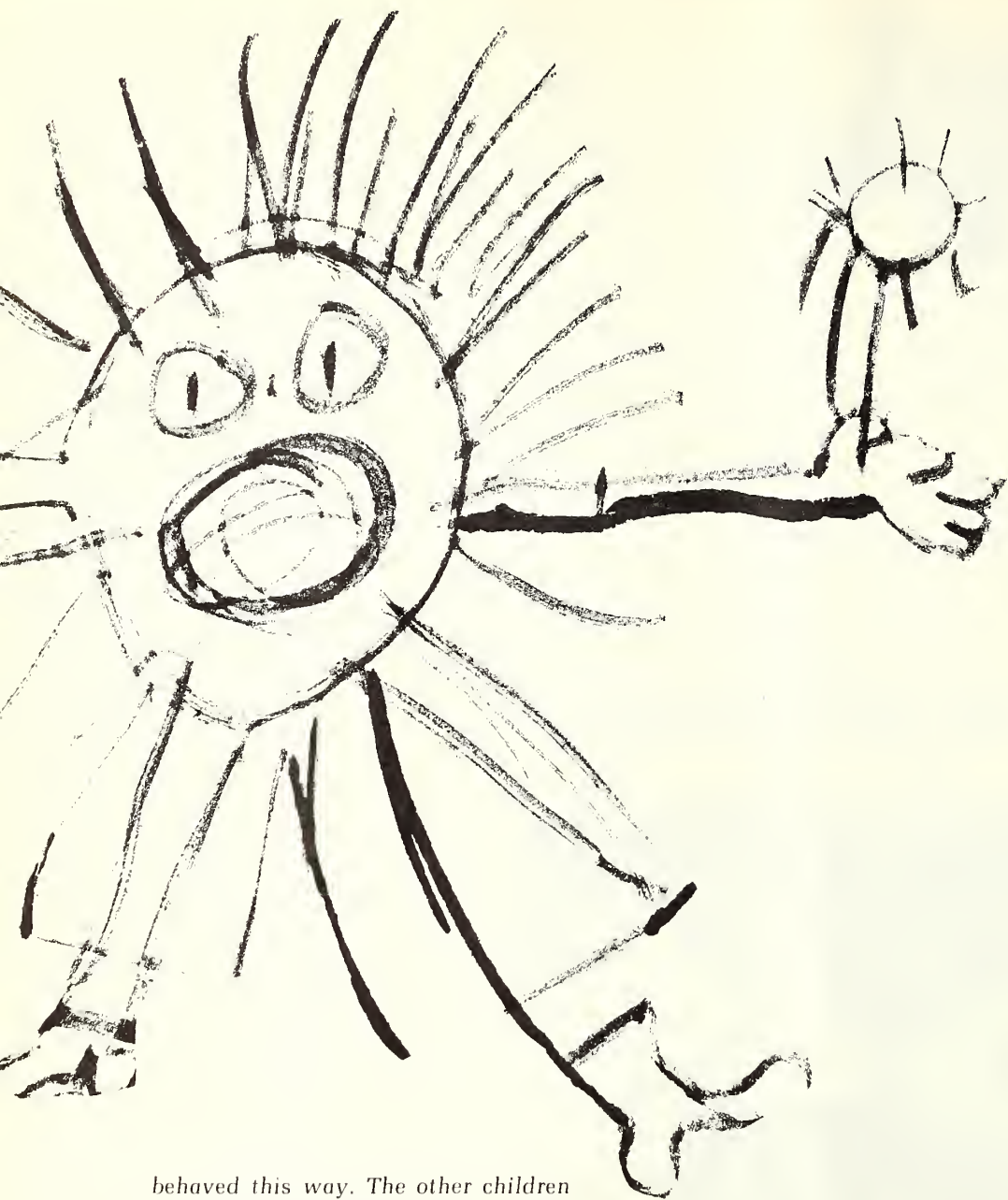


factory town with many working mothers. With help from friends, relatives, and other interested community members, the group spent many hours repairing the house and getting it approved by the Department of Labor and Industry. The whole of the first floor was completely remodeled and made ready for little children.

At present, enrollment is twenty and there is a waiting list. The staff has grown to five certified teachers, two aides, one helper, a part-time cook, and a custodian. The center attempts to keep its rates low to ensure its use by those who need it most.

But the group members are already looking ahead. Concerned about their "graduates" who have no one to care for them after school until their parents return from work, they have begun a program on weekday afternoons at a local Lutheran church.

In the meantime there is always work to be done on the Hill St. building. And there are dreams of working with mothers who use other day-care homes, developing a toddler-infant center, helping another group begin its own center, and developing an adopted grandparent program with the senior citizens.



behaved this way. The other children waited patiently for the story to resume. Finally, both girls soothed with one nestled in each of Barbara's arms, the story continued!

Geissinger: How does God fit into the program at the center?

Byler: God is central to our program. We talk about how God relates to us in whatever area we are. One day our rabbit died. We talked about death and burial and life after death. We discussed about each of us having to die sometime. The children raised questions, "Will I die if I get sick? Will old Mr. Schaffer die

soon?" (Mr. Schaffer is the grandfather who takes the children to the bus stop and for walks, shovels snow, cleans up, and tends the furnace.) In talking about death, we also talk about creation and that God made us so that we die and go back to God. Depending on the age of the child, these concepts are very important and very simple.

We are fortunate to have a Christian staff who are able to help children find out who they are by dealing with and accepting their feelings. We believe that

this is an important foundation for adult faith in God. We are laying the groundwork—making it easier for the children to make spiritual choices when they are ready. If they are loved and accepted, it will be easier for them to accept God's love.

Geissinger: What are some of the highlights of the program?

Byler: We try to involve the children in many varied experiences. We purchased a van to take them to a farm, to a pond to catch tadpoles, to a pizza shop, to the airport, swimming, and down to the canal to feed the ducks. The group took a public bus ride to a shopping mall to buy fish at the pet store. It is a real highlight when the children seem happy.

Many of the children come from single-parent families, mostly mothers, so we consciously try to involve men, including myself, Mr. Schaffer, and a blind man who fixes radios. He loves to come and visit the center.

Geissinger: What kind of relationship do you have to the parents of the children?

Byler: We only supplement the parents' influence on the child, so we feel it is important to relate to the parents. In the everyday rat race, some parents put their children on the back burner. There are so many obligations. A single mother must try to satisfy some of her own needs. When she comes home from work, she may not want to think about a tired, cranky child's needs. We try to talk about these things in parent meetings. Sometimes we sit down to talk; we've also had picnics together. A recent activity was a Saturday parent get-together to help assemble playground equipment and to paint it.

Because we see the parents every day, we have good communication about problems as well as good things as freely shared. We keep anecdotal records for each child, and add notes daily. This helps us to notice progress.

We try not to supplant the parents. We only try to give the children the best possible experiences and to enrich the environment during the time that the child of necessity must be away from home.

*Information on Magic Circle programs for all levels may be obtained from the Human Development Training Institute, 7574 University Ave., La Mesa, California 92041.

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DRIFTING INTO A CAREER

Bill Dyck

About 80 percent of today's young people, after leaving high school, tend to drift into a career without making a deliberate choice! How about the remaining 20 percent? More often than not, these people tend to grab onto a career choice very early in life, yielding to pressure from parents and teachers.

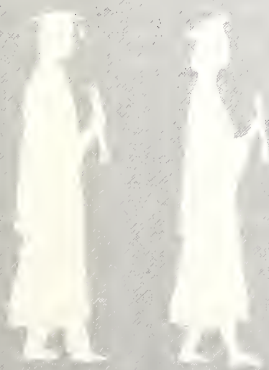
They then stick to it rigidly, seemingly afraid to explore other opportunities along the way.

The irony and tragedy of all this is that never before in the history of mankind have young people had so much available help—in both psychological tools and professional

counselors—to help them make wise career choices.

For the past ten years, I have listened to scores of young people either entering college or at some stage in their career preparation. Here are some predominant themes that I've heard over and over again, about how they got into their

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—ARISTOTLE



particular field of study.

"Well, in high school I got my best grades in mathematics (or chemistry or English or German, etc.) so I decided this is what I would major in when I entered college. Now I find that it's not for me."

"Well, my dad is a farmer, or my mother's a nurse, or a number of my aunts and uncles are teachers, etc., so I thought I'd try one of these careers, especially since they were pushing me to be like them. But I want to be me and become my own person."

"Well, in high school I took an interest test and it showed that one of my highest interests is in social service, etc. So I thought I'd try this. Now it seems a bit too restricting or boring."

A generation or more ago, especially in rural settings, career choices tended to be simple and straightforward. Using their parents as role models, the young man or woman tended to fall into the footsteps of a father or mother. Now things are much more complex and confusing:

—The world of work has turned into a gigantic jungle of specialized occupations. *The dictionary of occupational titles* lists over 33,000 distinctly classified occupations.

—The rampant individualism of our age, along with other factors such as mobility and the mass media, has opened up the whole world to young people. This can be both challenging and overwhelming.

—In a world of constant change, it seems more appropriate to think less in terms of career choice in a static, once-in-a-lifetime sense, but more in terms of career development as a dynamic process going on from the cradle to the grave. A series of careers may be more probable and more fulfilling to various stages of life.

—In recent years there has been tremendous societal pressure for all young people to go on to get a college or university education. There is much to be said for the inherent value of a liberal arts education regardless of how little it prepares a person for a specific career. However, this seems to result in a growing number of college graduates finding themselves bitterly disappointed. Twenty-five percent of Canada's 1976 college graduates were unemployed, and another 25 percent were "under-employed," working in jobs unrelated to their training!

—In our present technologically oriented society, there is a great demand for some kind of a specific set of skills or training in a specific professional area in order to gain entry to the work force. These skills, from welding to plumbing, have seldom been associated with "education."

—With automated machines taking over many of the burdensome tasks once done by humans, it means that more people can devote themselves to human service occupations including those related to the growing leisure culture that is emerging.

—We may need to change our traditional life-style in which the predominant activity for people in their childhood was *play*, in youth it tended to be *study*, and in adulthood it was mainly *work*. The newly emerging life-style tends to point toward the need for a creative balance of all three of these major life activities, *play*, *study*, and *work* throughout the whole life span. Therefore, mixing liberal arts education with specific job skills may be increasingly helpful.

All of this is not to say that the traditional four-year liberal arts degree program is no longer useful. More than ever in our complex, computerized

world, there is a desperate need for Christian young people to keep asking the eternal questions, "What is man? Who is God?" These mysteries, traditionally explored in the Christian liberal arts tradition, extending through history, can keep us alive to the dangers of totalitarian, unquestioned, and amoral world. But many are suggesting that it is time we combine technology and the humanities in more work-study programs geared to integrate life into "whole."

Others suggest a traditional four-year program followed by a shorter, specifically skill-oriented, "on-the-job" training.

A third alternative is "stopping-out" or traveling or working for a year or two after high school, before taking further study. With all the new night school programs competing for students, one no longer needs to fear that a future education will be denied you if you really want it. This should allow young people a glimpse of the working world and their own needs before they narrow down into one field and then later feel trapped by it.

The key to career preparation seems to be a realistic awareness of one's own values, skills, and personality, coupled with some experience and help in the world of work opportunities. Parents, pastors, and teachers can be valuable resources. Two good reading references are: Arthur Pell and Albert Furbay: *The college student guide to career planning*, Simon and Schuster, 1975, 133 pages; and Gerald Cosgrave, *Career planning: Search for a future*, Guidance Centre Faculty, University of Toronto, 1973, 144 pages.

Surely it is part of God's plan that we use our lives, with our varied gifts and potential, to gain a sense of self-fulfillment and to contribute to society

Mexican church approves congregational autonomy

The Mennonite Church of Mexico held its annual meeting at Quinta Lupita on January 15.

The church voted to have each of its three congregations organized as autonomous bodies, while working together as a cluster of churches, similar to a conference. Various programs such as summer Bible school, retreats, and radio programs will still be operated jointly. This action will become official for each group when they adopt the revised constitution and agree on a name for themselves.

In other action, the church voted to expand its radio mission outreach. In the past year, the Radio Mission of the Evangelical Mennonite Mission Conference in Saskatoon has provided a weekly half-hour program under local supervision. Now the congregations will begin their own fifteen-minute weekly program in Spanish. For the past five years the church has sponsored a seasonal program over the Chihuahua station.

The Mennonite Church of Mexico was organized in 1963 and has a current membership of 288.

Festival of the People planned at Goshen College

A Festival of the People will be held at Goshen (Indiana) College, April 1-3. The festival is planned to affirm an active, sharing congregational life and act as a "launching pad" for the new Foundation Series Sunday school curriculum.

Pastors, parents, youth, children, teachers, writers, and editors from Brethren in Christ, Church of the Brethren, General Conference, and Mennonite churches from the Midwest are invited.

Four public sessions will focus on aspects of worship: preaching, teaching, interpreting, and singing. Donovan Smucker of Conrad Grebel College will deliver the opening address and Paul Lederach, executive director for the Foundation Series, will speak on the significance of the new curriculum.

Workshops will look at the potential of the congregation for transmitting and nurturing Christian faith. Topics in-

clude new forms of congregational leadership, forming and nurturing small groups, developing consensus in congregational decision making, and the role of women in the congregation.

Several workshops will emphasize teaching methods, using the Foundation Series as a biblical and creative resource. They will explore the role of modeling in teaching, the use of story as content and method, writing objectives and developing lesson plans, how to ask helpful questions and lead a class discussion.

There will also be special sessions for children age three to thirteen where they can see puppet shows, drama, movies, and hear stories and then participate in puppet construction, drama, choral reading, music, videotape, and art materials construction.

For further information on the festival, contact the Festival Office, Goshen College, Goshen, Indiana 46526.

Words & deeds

A family life consultation will be held at the Foothills Mennonite Church, Calgary, Alberta, February 25-27. Lyle Larson will speak on "Marriage—Christian style." Workshop topics include: the changing roles for men and women, when a family should seek outside help, tensions in the family, parent-child relationships, how a single person fits in, and the family facing terminal illness. The consultation is sponsored by the education committee of the Mennonite Conference of Alberta.

A relatively large number of young people have been attending an annual series of peace courses in Chotěbor, Czechoslovakia. The courses are organized by the advisory committee for peace activity of the Synodal Council of the Evangelical Church of Czech Brethren. Topics have included the concept of peace in the world of early Christianity, human rights and United Nations documents, the Helsinki Conference, the new Stockholm Appeal, and contemporary social and religious problems in the United States.

A worldwide program seeking to draw on the family unit to bring about social change and improve the quality of

community life has been launched by the Office of Family Ministries of the World Council of Churches. The global action and study project was first authorized in 1973 and has now begun with 200 "participating groups" in thirty-two countries, according to an EPS release. The project hopes to contribute "to the renewal of congregational life" and to "stimulate theological and biblical studies on marriage, sexuality, and family life."

The Equal Rights Amendment, which would ban discrimination based on sex, has now been ratified by thirty-five of the required thirty-eight states. However, two of the states—Nebraska and Tennessee—have rescinded their decisions. The legal status of the rescissions has not been tested so either three or five more states are required to ratify the amendment before the March 1979 deadline. States still undecided are Alabama, Arizona, Arkansas, Florida, Georgia, Illinois, Louisiana, Mississippi, Missouri, Nevada, North Carolina, Oklahoma, South Carolina, Utah, and Virginia.

Severe rainstorms in early January have resulted in widespread flooding in the Santa Cruz, Beni, and Cochabamba regions of Bolivia. Church World Service estimates that between 2,000 and 6,000 people have been evacuated from the region. Although no official emergency has been declared, the Bolivian Government has asked the United Nations for \$20,000 to purchase vaccines. Food and clothing for those evacuated has also been requested. David Valenzuela, CWS Andean regional representative, reported that although flood waters have receded, there is widespread crop loss in the affected region.

Mennonite Broadcasts, Harrisonburg, Virginia, in January approved a budget of \$690,340, renamed its *Heart to heart* radio program, and recommended a twenty-five-year history-writing project. To update its five-minute radio program for women, the trustees adopted *Your time* as a new name for *Heart to heart*. *Heart to heart letter* was merged with *Alive*, a bimonthly newsletter mailed to listeners and interested persons.

Assistance breeds dependency in Lesotho

Mahlon M. Hess

In a difficult situation Mennonite Central Committee volunteers in Lesotho are seeking to be helpful. Lesotho is one of the poorest countries in Africa, yet even in the village shops there is available a wide selection of food, drinks, clothing, and luxury items, so attractive that it is easy for people to neglect the family's basic needs.

Funds and volunteers continue to flow into the country and many people have developed a dependent attitude. For example, in a school composition one student expressed the hope that some agency would cover school fees and relieve parents of that burden. How can one be a faithful representative of Christ in this situation?

During his first term, MCC worker Rubin Wiens of Abbotsford, British Columbia, served in Scott Hospital in Morija, a private hospital dealing mainly in maternal and child health care. He was hospital pharmacist and trained nationals who succeeded him. Now he is back for a second term, serving all the private hospitals in the country, training pharmacists, and arranging adequate drugs and supplies for them. Recently he made two trips into the highlands, where malnutrition is 25 percent, visiting the small clinics. He arranges for each clinic to be serviced by its nearest hospital. The hospital staff visit the clinic regularly and help them obtain drugs and supplies.

The educational system in Lesotho suffers something of a vicious circle. Many schools lack adequate buildings, equipment, and books. Finances are not adequate; much help is needed in bookkeeping and budget control. There is a lack of clear-cut government policy for education. Such schools do not attract qualified staff who will stay with the school and build it up.

This difficult situation provides an opportunity for volunteer Peter Andres of Clearbrook, British Columbia, to teach math and share his faith in Butha Buthe Secondary School. One-fifth of the students have joined the Student Christian Movement and gather for weekly Bible study and other activities. Mr. Andres serves as their counselor and leads a Sunday evening worship service. Not surprisingly, the young man chosen by the other students as SCM leader has also been chosen by the teachers to be captain of the school next

year. Mr. Andres was recently chosen by his headmaster to serve as his deputy. For several months he will be in charge of the school while the headmaster goes overseas for further training.

Agriculture is the country's chief resource, but in the past five years production has dropped 50 percent. The Ministry of Agriculture, assisted by many agencies, is seeking to help people move beyond subsistence agriculture. MCC worker Fred Bartel of North Newton, Kansas, is involved in developing a fish-farming project. The community people build an earthen dam to provide a reservoir of water. Below the dam they dig fish ponds and channels to bring water from the reservoir. For their work they receive some staple foods. A local man is trained as caretaker of the fish ponds.

Many communities raise ducks on their fish ponds. Duck droppings reduce the amount of fertilizer needed in the water. Since the ducks forage for their food, this secondary project increases the level of income.

So that the project produces some profit from the beginning, the community pays only a part of the costs in the first year of operation. The fish ponds are set up as community projects; the income is used to build a community center or in some other way that will improve life in the total community.

Surrounded by the Republic of South Africa, the people of Lesotho, called Basotho, are eager to see the end of apartheid. They are concerned for their brothers and sisters across the border.

They also feel that the republic has some responsibility for keeping in power the government which they refused at the polls in 1970. Many Basotho lack confidence in their present government; they declare their opposition openly. However, Lesotho is economically dependent on South Africa. Forty-five percent of the men, whose wages provide one-third of the nation's income, work in South African mines.

In this situation volunteers Floyd Mast, Pittsburgh, Pennsylvania, and Kathy Royer, Elkhart, Indiana, are working with the Christian Council of Lesotho in a witness to love and justice. Resources from the local churches are being made available to the Basotho families who have been detained by their own government.

Food, clothing, and shelter are provided to refugees from South Africa. A few youths arrived from Soweto soon after the June riots. Recently a dozen children ages twelve to sixteen came to Maseru. Encouraged by their parents they fled after police began checking school records and imprisoning some of their classmates. "They were noticeably afraid of white persons," Kathy Royer reported. "It seemed hard for them to believe that a white person would listen sympathetically and share in providing their needs. But their level of trust is growing."

Another vision and concern of Floyd and Kathy is to develop a home and family life ministry. With half the men of Lesotho away working in the mines there is need for a pastoral and counseling ministry. There is also a need for teaching and resources to strengthen Christian homes so that those who opt to separate for a time begin to realize what they are sacrificing.

MCC's Lesotho program is now in its fourth year, and volunteers have begun to plug in at some significant points. But they often get the feeling that they ought to go home.

There are forty overseas agencies pouring funds and personnel into Lesotho. Many Basotho have become dependent upon handouts, symbolized by the children along the roads who invite one to give them "five cents" or "sweets."

Should all expatriates be withdrawn from the country so that the nation can begin to work out its own solutions to its problems? If that is right MCC ought to announce its decision, give its reasons, and set the pace in withdrawal. Or has a Christian group something distinctive to offer? Can a Christian agency make a contribution in a way that will facilitate development and not hinder it?

God has given to Mennonite Central Committee a team of volunteers who are different. In general they are not more skilled than others, but more of them are caring people. They care because Jesus cares. This makes a difference in the way they do their work and even more in the quality of their relationships.

These are the areas in which Christian volunteers need most to grow. In whatever they do, they must bear the presence of Jesus into the situations where they live and work.

The choice to be uniquely you

Rachel Moore

When my husband quit his job as a mechanical engineer at age forty-nine to become a minister, I felt it was my appointed duty to show him how. After all, I knew exactly what a good minister should be doing and feeling twenty-four hours a day. Three of my own brothers had been ministers, as had several of my uncles.

I was on his back constantly. So many hours, I pointed out, should be spent in the office praying and studying. So many hours should be spent visiting. So many hours should be spent this way. So many hours should be spent that way. And, so help me, he tried. He tried desperately to do everything I said, but still he didn't suit me.

One day I found a magazine article about the ideal minister and I read it to him. He listened and then he began to talk to me. I knew at once he was telling me something important, not just important as far as his ministry was concerned, but important to my life and the life of every Christian.

"I can't do all those things you want me to do," he said. "I don't have the ability. I am not the ideal minister. I am me. All I have to give anyone is me. I've got to do that in my way, in the way given to me by God.

"I remember," he went on, "when I joined the Scouts years ago. No matter how I tried, I could not march and keep in step like all the rest. I was born lame in one leg. The scoutmaster was scornful of my marching and so were some of the kids. My dad's words were all that kept me in the Scouts, 'You stay right in there and just do the very best you can with what God gave you to use as legs.' And that's what I did. It was a different kind of marching, for I had a different set of feet. That is what I'm trying to do now, to use the person that I am, with my strengths and weaknesses, to serve the Lord each day."

From that day on I have been able to leave him alone to serve the Lord and the church as he feels he can. His words also gave me some changed ideas about my own ministry to others.

We all have preconceived ideas about what a minister to others should be like.

(And we all should consider ourselves ministers to others.) We would list that such a person should be an outstanding Christian, a saintly person, a Bible scholar (knowing how to quote by the hour, chapter and verse), have great understanding of theology, have all the good gifts (speaker, writer, great charm). No wonder it gets discouraging.

We are what God made us and what life has made us. In our personalities are



great holes. We are less than smart about many things. How then can we ever seriously dream of serving the Lord as a minister to others?

The place we can start is right where we are now, with our sack of plus and minus qualities. We can allow God to use us daily as he sees fit. We practice the unique ministry of being ourselves. Frank Sinatra used to sing a song about a man looking back on his life and being

proud that through the years he had been able to live his life "his way." I would change that to "our way through Christ."

What is your way? Who are you? Perhaps you do not know for certain. Sit down some day and try to sort out your strengths and weaknesses. Take a sheet of paper and divide it down the center. On one side write at the top: I can do these things; on the other side write: Only through God's miracle. It will be interesting to really see what gifts God has given. (Don't be shocked, though, if through the days ahead God changes some "can't do" to "can do now.")

The best way to minister is to start out doing what seems to come naturally. Forget the great ministries. So what if we aren't a Dale Evans, Billy Graham, or Albert Schweitzer? If God had wanted to, he could have made us like them. Instead, he made us like we are. He made us unique so we could minister to each other in a special way.

This makes ministering easy then, doesn't it? No. Being yourself is a hard thing. We do not like for others to see us as we are. We all want to look better than what we are. We show our best side. We pretend to be someone we are not.

We had a Lay Witness Weekend at our church lately and I began afterwards to wonder what it was about this group of men and women who came to our church that touched and brought new life into the congregation. They were ordinary people who were willing to give up a weekend and buy their own gas to come to us and witness as to how Christ had touched their lives. But the thing that got to us was that they were willing to be themselves, to take off the masks and allow us to see them as they were, weak and strong. They ministered in the way God had given to them, the way natural to them.

What I learned from my husband is that we must be willing to go out and help others in our own way, to give of ourselves, to let people get to know the real person. It is the greatest ministry possible. It is the unique ministry of you.

Choice can be a heavy burden

Anonymous

Like other Christian mothers, I taught my son to pray as a child. Yet the rewards of praying and the recipe for successful, meaningful prayer are as hard to explain as the act of being born anew in Christ. As in the unfolding of the new birth, you must sense the experience in your heart. And you must do your own praying in the unique manner belonging to you in order to reap an inner happiness all your own. I tried to explain this to my son when he accepted Christ at an early age.

Solomon's wisdom declared that if parents bring up children in the right path, the offspring will not depart from

such training when old. Many times in recent months I have repeated that verse while watching my son with anxious eyes.

"Maybe he will remember when he is older," I've exclaimed inwardly. "But what about the here and now? Surely my son has forgotten his early religious training. He's forgotten you, Lord, in the act he committed. If only he would entrust his feelings and life to your care!"

"Prayer covers the whole of a man's life," said Henry Ward Beecher. "There is no thought, feeling, yearning, or desire, however low, trifling, or vulgar

we may deem it, which, if it affects our real interest or happiness, we may not lay before God and be sure of his sympathy. His nature is such that our often coming does not tire him. The whole burden of the whole life of every man may be rolled on to God and not weary him, though it has wearied the man."

My son is wearied with the problem of his young life. I have felt my soul constantly on its knees for him, as I have observed his mental fatigue. And now God has answered my prayer in his own way and time, as I knew he would.

Last night I came upon my son



suddenly. He was on his knees, where I hadn't seen him since he was a small boy at my knee, uttering his "lay me down to sleep" prayer.

So deep was he in communion with his Maker that he didn't hear me when I slipped away. I ran to my room with tears of grateful happiness. And I prayed, too. My prayer was different, though, from the troubled ones I've prayed these many months.

I merely cried over repeatedly, "Oh, thank you, God, thank you, that he is at last taking his problem and guilt to you."

To my regret and heartache, my son had not shared his problem and guilt with me. Yet I knew beyond any doubt that he had done the injury to himself. Whatever others might believe, I knew in my heart that he had intentionally pulled the trigger of the gun. And he had done it because he couldn't face the thought of fighting in Vietnam.

"It was an accident," he told his father, others, and me that tragic afternoon.

As I lay in bed that night after returning from the hospital, I mourned as David did, "Oh, my son, my son!" The words revolved in my mind all night long. "Why did you do this to yourself? Why did you do it to me? Your wound is my wound, son, because you are part of me. I gave you life, your body came from mine, and your wound tears at my heart as deeply as though the injury were done to my own body."

I stopped to cry again and remembered the day he was born. How carefully I had examined him, as every mother does her newborn child, to see if he were perfectly formed. He was small but perfect.

I thought of my tall son in the hospital now. His body was no longer perfect. The sign of the injury would remain with him the rest of his life. And it could remain with me, too. Just how could I bear to look at him without quivering inwardly and outwardly?

"Dear Lord," I prayed, "I know that as long as I live, I will always shudder aside when I see the scar of his wound. It give me the strength and courage not to show any visible sign. I simply mustn't, you know, in front of him and others. Please give me the strength to act

in a natural manner. I can't possibly do so without your guidance."

Each day I prayed this prayer. And God helped me. At first, even with his help, though, I could hardly look at my son without crying out. Yet as time passed, the ordeal grew just a bit easier. I act perfectly normal with him now, I believe, although the hurt still leaps inside each time he enters my presence.

The physical wound is only part of the story, however. What has concerned me still more deeply is the spiritual wound that my son carries inside. For surely anyone who has done such a deed as he committed hurts inwardly and senses guilt.

"Does he ever regret the act?" I have asked. "Dear God," I pray, "help him to face the issue squarely in his heart. He won't share the problem with me. Lead him to share it with you, to ask forgiveness, and find the peace he needs. He's been moody and restless so long. If only I could have my laughing, joyous little boy at my knee again!"

In reverie I recall his boyhood days. He was a gay, laughing child except for thoughtful moments when he wanted to be alone. I brought him up to love people and trust others. I taught him about God.

As a teenager, my son heard the never-ending news on the Vietnam War. He grew cynical about the conflict and wondered about the objectives behind it. "The nations are riding a mixed-up merry-go-round," he said.

I, too, thought world events were hopelessly tangled. And I wondered if I had trained my son through rose-colored glasses. When he began to show definite hostility toward the draft, I grew uneasy and wondered what he would do if called to service.

When he received the notice for induction, he grew moody and restless. He hardly spoke and lay on his bed listening to records for hours on end. Yet I never dreamed he would commit the deed. Part of my heartache is that I was unable to get through to my son and prevent the act.

Not for a moment do I believe he did the deed through a cowardly spirit. Rather, I think it took a unique brand of courage for one so fearful of pain—for one who ever shunned hurting others

through word or action—to hurt himself. On that fateful afternoon he surely came to a desperate point when he faced the terrible decision to harm himself, rather than to participate in a war he didn't believe in and take the life of others.

In his thoughtful moments, my son has often contemplated on the relationship of men to each other, their environment, and the tide of human events. On rare occasions he shared these thoughts with his father and me. He has ever been a thinker and a searcher for truth. Surely in his prayer last night he groped for the pathway to truth and God.

This morning, at last, my son came to me. He confessed, as I had known all along, that he had intentionally harmed himself rather than fight in the Vietnam conflict.

"It was wrong to do the deed, of course," he spoke slowly, spacing his syllables. "These many months I've wondered if God could ever forgive me. Because you see, mother, I find it so hard to forgive myself. How can I ever make it up to you and dad for the pain I've caused you?"

He stopped, deeply into one of his thoughtful moments.

"I still must continue to pray for forgiveness. And so many problems in my mind are yet calling for answers," he reflected. "There will always be problems to be solved, of course. But God is God and I am willing to let him run the world, and my life, from here on out."

I looked at my son, knowing from middle-aged wisdom that the world indeed holds complicated problems crying for answers. Like him, I was glad that God was back of the universe. I was thankful that the world still held together, despite people's mistakes.

My son and I knelt together in prayer.

Yes, God answers prayer in his own way and time if we keep praying and believing. And the young who are taught to pray early, won't forsake the natural instinct of every Christian. They may depart from communion with God for a span. Yet they will return to him, and when they do, their faith will have matured immensely. It will be deeper and more meaningful and serve them amid even the most trying situation.

Choosing to be a Good Samaritan

Donna Lehman

At times I have wondered if there is a mark along our street to identify our house as a place to seek aid similar to marks made along roads during World War II identifying homes that would give free meals to hungry people. I have watched people who have car problems look at the homes along our street, cross the busy street, pass several houses, and ring our doorbell to ask for help. Time after time I have asked, "Did I choose to be a good Samaritan?"

One warm, winter evening I cringed when my husband offered to drive a neatly dressed young man to a filling station to purchase gas for his car. "Would they return together?" I wondered. On the way to the station the young man explained he was driving around the city most of the evening and simply forgot to check his gas gauge until the car engine sputtered and stopped.

It seemed like an hour instead of fifteen minutes until the men returned with the gas. "I only want enough gas to get to the filling station," the young man said, and he left the can half-filled to show his appreciation for the assistance.

Saturday afternoon of the same week the doorbell rang again. I glanced out the front window and noticed a truck with its hood propped up. "Another person stalled," I sighed and signaled my husband to join me at the door.

A middle-aged man, dressed in dirty work clothes, nervously said, "I'm not sure what is wrong with my truck but it acts as though it is out of gas." My husband offered him the gas from the young man. The man with the stalled truck soon returned to the house with the gas can and reported his engine was still dead. He was so nervous he could hardly speak and he asked to use our telephone to call for help. His fingers shook so hard he had to redial the number.

As he hung up the receiver, it began raining outside. The man graciously accepted our offer to stay in the warm house until aid arrived. He refused to leave the kitchen for fear his clothes would soil an upholstered chair. After smoking a few cigarettes, he began to relax and share his feelings.



"It has been many years since I have been stranded, and I wondered what I would do if you refused to help me. I was even afraid to knock at your door. I am ashamed of these clothes which are greasy from working on the truck, and I am embarrassed for not taking time to shave this morning. I am a salesman and

normally wear a neat suit and am clean shaven."

He continued, "As I travel I often stop and offer assistance to people who are stranded, even though many people warn me not to help strangers. Some people say they wait a long time to receive help."

An hour quickly passed as we listened to this man talk. When help arrived, the man wanted to pay us a generous amount of money for our time. We suggested he keep the money and help the next person he saw who needed aid.

While relating our experiences to guests, my husband and I discovered that I distrusted the first man with the clean clothes while he distrusted the second gentleman with the soiled clothes. Obviously both judgments were wrong. I was confused as to what criteria could be used to distinguish whom to trust. Then I asked, "Why did both people choose our house when other homes were closer?"

"It's the sign in your living room window," said a guest.

I was stunned. The sign, a picture of a schoolhouse, was placed in the window to indicate I am willing to assist a child who encounters problems walking to or from school. Apparently it also conveys a message to citizens of the city traveling the busy street.

For several days I contemplated taking the schoolhouse sign out of the window for fear an adult with car trouble would use that sign again. Could I trust the next person at the door?

Then I read James 2 which talks about showing favoritism to people because of their dress. It concludes by saying, "... You must love and help your neighbors just as much as you love and take care of yourself" (The Living Bible).

If I love my neighbor as myself, the question, "Do I choose to be a good Samaritan?" becomes "Do I trust God enough to be a good Samaritan?"

Uprooting at fifty

"To uproot yourself when you're fifty isn't all that simple," said Elsie Dyck, Mennonite Central Committee volunteer in Akron, Pennsylvania. Elsie, husband Nick, and Alfred and Bertha Penner are two couples at MCC's headquarters who are part of a minority who join voluntary service at middle age or retirement time. Why do people settled in a church and community become volunteers?

The Dycks asked themselves that question many times before making the final decision to move from Winnipeg, Manitoba, to Akron. They had often talked about their wish to spend some time in voluntary service. With only two married daughters they were not tied down with a family. Yet why leave, they asked, when everything was going so well?

Nick had worked for a furniture store in Winnipeg for twenty-five years. The business was doing well, and the owner

did not want Nick to leave. The Portage Ave. Mennonite Brethren Church, Winnipeg, to which they belonged had elected them as deacons. Friends, children, and grandchildren were nearby.

"The older we got, the harder it was to decide," Elsie said. Yet they remembered the decision they had made. "If the Lord called us somewhere we wanted to obey."

When a specific offer came to Nick—to work as director of the Self-Help program—friends and family wanted them to stay, saying there were plenty of opportunities for service in Winnipeg. In the end, Elsie said, they left because, "We felt this is what the Lord wanted us to do." They wanted to see if they could actually let go of the comfortable life they had.

After they came to Akron, Elsie worked first in the MCC kitchen. She now works part time in the Re-Uzit Shop in New Holland, Pennsylvania, a thrift shop that also sells Self-Help gifts, and part time in the production room at MCC headquarters.

For Alfred and Bertha Penner, a couple with four sons who ran a dairy farm near Beatrice, Nebraska, for thirty-six years before retiring, there were several reasons for volunteering for service. Alfred is the maintenance man for MCC buildings in Akron, and Bertha is hostess for guests, orientees, and trainees who visit the headquarters.

"We felt the Lord had been good to us—had blessed us more than we expected or deserved," Alfred said.

When he and Bertha visited two voluntary service projects in which their sons had worked, Alfred noticed the smiles of people who had been helped by their children. First there were the smiles of boys at Wiltwyck School, Isopus, New York, where son Harold worked with boys with delinquent records. "It got me to thinking," Alfred said.

Then at the construction project in Maryland in which son Milbert helped install a bath for a widow, Alfred noticed again, "She was all smiles."

Through their contact with their sons' experiences, Bertha said, "We felt if we had health and opportunity, we wanted to go for a couple of years."

When retirement time came, she continued, it all worked out. They turned the farm over to Marvin, the oldest son, who wanted to go into farming. They sent their applications to

MCC and sold much of their furniture and belongings when they decided to come to Akron.

Although there have been adjustments to make—the adjustment of working with people instead of alone, of moving from the farm to town—Bertha said, "We haven't felt a bit out of place." They have joined a house church in the Akron Mennonite Church which they attend.

Both the Dycks and the Penners agree their experience with the seventeen younger VS workers at Akron has been enjoyable.

Alfred tells of the first Thanksgiving they spent with the Akron unit. For past holidays he had always gone home at 4:00 p.m. to milk the cows on their dairy farm. Here in Akron he and Bertha spent a relaxed day with the young people, singing, playing games, and enjoying each other. "It was the best Thanksgiving we had ever had," he said.

Elsie explained the two generations look at voluntary service from different viewpoints. The young people look ahead to life after voluntary service. Older volunteers can already look back on a full life. Although they come with different views, she thinks it is just as satisfying to become volunteers when one is older.

Neither the Dycks nor the Penners know for sure what they will do at the end of their terms. Because the Penners turned their farm over to their son and sold much of their furniture, to go anywhere would be to start over. No matter what they do, Alfred said, they consider these years in service as some of the best of their lives.

Elsie Dyck said even if she and Nick go back to their friends and work in Winnipeg, they will never be the same. Meeting many people with different ideas and ways has broadened their world.

Wherever they go, she said, "We'll be filled with our three years in MCC. It has meant so much to us."

For those who want to do some service, but cannot make a two-year commitment, there are many opportunities for one- to four-months terms with Mennonite Disaster Service (MDS). Nelson Hostetter, executive coordinator of MDS, said MDS is currently pushing for more mature volunteers. He encourages retired people with travel trailers to donate some time to MDS on their itinerary.



Volunteer Bertha Penner, hostess at MCC headquarters in Akron, Pennsylvania, prepares a meal.

Bolivian church faces opportunity, problem

The Mennonite Mission in Bolivia continues to work toward forming disciple groups who cultivate Spirit gifts for carrying on the work of the church in rural villages east of Santa Cruz.

Harriet and LaVerne Rutschman, General Conference Mennonite missionaries who were part of the Bolivia team for the past two years, reported current Mennonite witness in Bolivia while on furlough in North America.

"People in Bolivia today are open to the gospel," the Rutschmans said. "While a military dictatorship limits the church, the limitation is much less than in neighboring countries."

"Missions abound, however, and voices are many," they explained. More than twenty Protestant agencies are working among Bolivia's five million. "It is urgent that Mennonites work closely with others who share our faith."

Four of the six Mennonite groups have been organized as churches—Cosorio with six members, La Crucena with eighteen, Las Gamas with ten, and Los Tajihos with fifteen. Communities at El Trillo and San Julian have no official members.

Each believing community, the Rutschmans said, is encouraged to conduct Bible study and worship with its own leadership. Leadership training is emphasized on the local level. Although young people want to participate in more intensive academic study, few have secondary educational background adequate for seminary.

"This will change as the congregations mature," they said.

Harriet and LaVerne singled out three areas of relationships which offer both opportunity and problem: with Mennonite Central Committee, with Mennonite colonies, with Roman Catholicism.

Mission relationships with Mennonite Central Committee workers have been positive from the mission's beginning in 1971, the missionary couple said. Missionaries work where service volunteers have lived and witnessed. The executive committee includes national Christians along with both missionaries and service workers.

"But emphasis on community development presupposes community solidarity," the Rutschmans pointed out, "while mission efforts toward church planting often create division. This dichotomy demands continuing dialog."



Jose Godoy leads a Sunday afternoon worship in Bolivia. After five years missionary work, the Godoy family returned to Argentina. They continue maintain ties with the congregations in Bolivia through letters and tape recording

Another potential problem relates to the several thousand Old Colony Mennonites in eastern Bolivia. They are known locally as good farmers with strange customs living completely closed to others. "New believers find it difficult to interpret the identity of Colony Mennonites in relation to total Mennonite witness," the Rutschmans went on.

Roman Catholicism represents a third potentially problematic relationship. About 85 percent of the population are identified as Catholic with perhaps 85 percent of its clergy being foreign. "Most Roman Catholic missionaries are Bible centered in their teaching, and welcome Mennonite friendship and cooperation," the Rutschmans observed, "but there are questions."

"In what ways can we respond to this openness without sacrificing something of our own integrity? Are there areas where we can work together? Where does sectarianism end and syncretism begin?"

Harriet and LaVerne expressed grati-

tude to God and four cooperating agencies—Argentine Mennonite Conference, General Conference Commission on Overseas Mission, Mennonite Board of Missions, and Mennonite Central Committee—for guidance and encouragement during their two years in Bolivia. After furlough they plan to locate in San Jose, Costa Rica, where LaVerne will be a seminary teacher.

Coordinator required

MCC (B.C.) requires a coordinator to direct the existing programs, as well as develop new programs, with the adult mentally retarded. Educational and practical experience is preferred.

Contact: Wally Kroeker
MCC (B.C.)
Box 2038
Clearbrook, British Columbia
V2T 3T8
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Coordinator outlines state of urban mission

David M. Whitmore, coordinator of Chicago area Mennonites, outlined a "state of missions in the city" message after one year on the job. His tone was realistic and not without hope.

Metropolitan Chicago, with a population approaching eight million, has seventeen Mennonite congregations or fellowships representing four conferences—Evangelical Mennonite, General Conference Mennonite, Mennonite Brethren, and Mennonite Church. Three congregations are black, four Latino, and ten mixed or all Anglo.

In his letter to church leaders most directly involved in the Chicago ministry, Mr. Whitmore identified three urban concerns: leadership burnout, attitudes and reactions generated by mission subsidy, and future of the city projections.

Leadership burnout. Quoting from a year-end Chicago tribune feature, "Burnout—Is misery contagious?" Mr. Whitmore described signs of emotional stress he has noticed among urban church leaders. Burnout is an emotional ailment, so labeled by Christina Maslach, University of California psychology professor. "After nearly two years of research Ms. Maslach is convinced that burnout is a widespread though little-recognized affliction among those whose jobs draw them near the problems and miseries of others," wrote reporter Michael Coakley.

"Physicians, psychiatrists, social workers, prison personnel, mental health nurses, child-care workers, poverty lawyers, policemen—all were found to have difficulty coping with the emotional stress from intimate involvement with troubled human beings," Mr. Coakley reported. Mr. Whitmore would include urban church leaders among those who most readily exhibit burnout symptoms.

"It is not unusual to have pastors and leaders exhibit detachment from those they serve," he said. "Often I have heard pastors and leaders speak of their people and communities as 'they, them, those people.' The rejection is real, even if it is not recognized. Exhaustion, depression, and the seeking of diversion from the daily crush of poverty, misery, violence, ignorance, and their own sense of impotence is common."

Conditions. He outlined some of the conditions urban dwellers face: "When you look out of your church door and see x bars, you know you are in a mission

field. When you do visitation without your wallet because of the possibility of armed robbery, you know you are in mission work. When most of the homes you visit are protected with steel gratings that cover doors and windows, you know this is an ideal place for proclamation of good news.

"When your congregation and constituents are regularly exploited in employment, shopping, and housing or else ignored by people designated to help them in their concerns and needs, you know you live and work in a calloused, sin-cursed world. When your six-year-old is forced by older children to fight another youngster for their entertainment, you know this isn't the hometown you are used to. When you go from one crisis to another with little or no respite, when there is seemingly so little progress made and you wonder why no one seems to understand or care, you wonder if you are in missions."

Suggestions. Mr. Whitmore introduced a number of suggestions for administrators to consider on future policy for urban workers, policy which would build on the best of patterns for relating to workers in overseas missions, worker fellowship, and clear vocational expectations. He underscored that workers are needed. "There is no work of God without workers."

Denominations and nonurban congregations often reflect an attitude questioning why urban churches and programs should be financially supported, Mr. Whitmore said. While allowing the need for inner city churches to work at improving their financial stewardship, he emphasized that the larger church family should accept the fact "that some of our city churches probably will not become self-supporting."

Mr. Whitmore named especially those churches in changing neighborhoods, in foreign culture and language settings, and in poverty areas. "Their roles are often that of a house of refuge. These churches have not and may not ever be self-supporting, but they have touched the lives of thousands with 'cups of cold water' in Jesus' name," he said. "City churches are not second-class citizens in the kingdom, but we often make them feel that way."

Future projections. On the future of the city, Mr. Whitmore reported on a conference with Christian futurist Thomas Sine of the University of Washington, Seattle. Cities, for at least

the next twenty years, Mr. Sine said, will face the continual exodus of business and the middle classes. The continued migration will result in a steadily growing tax-base loss and an ever increasing demand for financial services by the unemployed and the poor.

According to present trends, city, state, and federal budgets will be able to provide for only education, hospitals, and police and fire services. "Welfare will be one of the first to go," Mr. Whitmore said. Such a situation would leave a large gap for those below eighteen and over sixty-five who make up two-thirds of the public assistance roll, he noted.

"It is my feeling," he concluded, "that the Anabaptist experience and understanding of the good news has been a providential preparation for mission and service on a scale we never contemplated—if Mordecai's admonition to Esther (Esther 4:13-14) has an application for Mennonites in the last quarter of this century." He asked the administrators, "to come over and help us in exploring the concerns I and my fellow workers have on our hearts."

Bible society activities under way in Lebanon

Bible society activities in Lebanon are recovering and the society plans to relocate its offices in the city of Beirut again, according to Russell Self, regional secretary of the United Bible Societies' Asia-Pacific region.

Before the outbreak of the Lebanese civil war in April 1975, Beirut was a center of Bible society translation, publication, and distribution work in the Arabic-speaking Middle East. Work continued in spite of the war until December 1975 when the Bible House in Beirut was demolished by a bomb. Throughout 1976, Bible society staff members were scattered. Temporary offices opened in Amman, Jordan, to supervise the work in neighboring countries.

To help heal the spiritual wounds of the war, the society is now planning to produce and distribute in Lebanon a packet of five selected biblical passages dealing with understanding, love, and forgiveness. Plans are also under way to produce 25,000 copies of a life of Christ with narratives in Today's Arabic Version, the new Arabic translation of the New Testament.

Deaths

Hugo Scheffler died Jan. 20 in Bellingham, Wash., at the age of seventy-six. He served pastorates in Kaiserslautern, Germany, and in Black Creek and Clearbrook, British Columbia. He had served with MCC in Germany and in Bienenberg, Switzerland. He was also a writer for the German Sunday school quarterly *Bible Studien fuer Erwachsene*.

Workers

Gordon Miller, Congerville (Ill.) Church, is serving a ten-months term of service with Mennonite Disaster Service in Georgia. He assisted in a project at Clayton which is now complete and is moving to a tornado relocation and inner city rehabilitation project in Atlanta. He has attended Goshen (Ind.) College. Gordon's parents are Owen and Eunice Miller of Congerville, Ill.

Verney Unruh, secretary for Asia under the General Conference's Commission on Overseas Mission, will serve as General Conference representative at the American Bible Society's National Advisory Council in New York, April 12-14. Over 100 church leaders will attend the council which is meeting to plan long-range activities for the society.



Pauls

Ministers

David P. Neufeld, pastor of the Bethany Church, Virgil, Ont., has resigned effective Apr. 15 of this year to become pastor of the Olivet Church, Clearbrook, B.C.

Jacob F. Pauls, copastor of the Bergthaler Church, Altona, Man., will become pastor of the Bethel Church, Winnipeg, effective June 1.

Calendar

Mar. 21-25—Project Teach, Bethel College, North Newton, Kans.

Apr. 1-3—Festival of the People, Goshen (Ind.) College

May 16-18—Ministers' get-acquainted seminar, General Conference central offices, Newton, Kans.

July 28-Aug. 3—General Conference triennial sessions, Bluffton, Ohio

Full-time pastor required

The Bergthal Mennonite Church, Didsbury, Alberta, invites applications for the position of full-time pastor. The church consists of 175 members and a congregation of approximately 250 people. It is located in a rural setting approximately twelve miles from the town of Didsbury and fifty miles from the city of Calgary, and is complete with a modern, three-bedroom bungalow.

Applications are to be forwarded on or before Feb. 15 giving: qualifications and experience, marital status, age, two character references, one employment reference, and availability.

A complete information package with pictures and historical information will be supplied upon request by any interested individuals. Send applications or further inquiries to:

H. D. Epp, Vice-chairman
Bergthal Mennonite Church
Box 612, Didsbury, Alberta
Phone: 335-3894 (residence)
335-3311 (business)

Had a beautiful Christmas

Dear Editor: In response to the article "Some new ideas for Christmas" (December 7 issue) I'd like to share the following incident involving friends.

Barbara and Susan are mentally retarded. They have spent the greater part of their lives in an institution. Christmas is a time of uncertainty and longing for them. Will mom and dad come to take me home? They didn't make it last year. They see the wardmates dressed in Christmas finery. Parents, grandparents, brothers, and sisters arrive to claim their own. One by one the ward gets emptier. The day is endless. Each time the door opens they run in anticipation, only to be disappointed. No one comes to claim Barbara and Susan.

But this year was different for Barbara and Susan. They went home for Christmas, to a new home, to a new mom and dad. Herb and Katie Isaac decided to open their home to these two retarded girls. Herb worked afternoon shifts during the Christmas week. Katie would have extra time on her hands. Why not invite someone to spend the holiday with them? Once the decision was made and arrangements planned, Katie went shopping. Not having children of her own, she knew these girls would like toys and games to fill the day. Extra cooking and baking were necessary. But on Thursday all was ready and Barbara and Susan arrived. It was a happy day for them and for the Isaacs. There were tears in Katie's eyes when she told how Barbara called her "mom" and Susan asked if she could stay up until "dad" came home. Yes, it was a happy Christmas, both gave and both received. Bertha Tiessen, 7 Robinson St., Leamington, Ont. N8H 1Y5 Jan.

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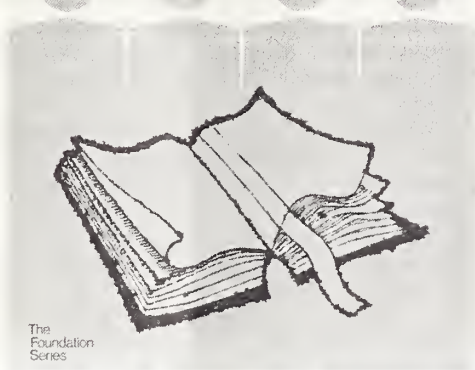
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1 Corinthians 3:11

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(I take a firm stand for the Commission on Education.) Check every box. Every answer is correct.



Moving beyond cynicism

Locke E. Bowman,

A literal meaning of "cynic" is "doglike," or "sneering." "Cynic" was the name given to a school of philosophy that looked with skepticism upon conventional morality and institutions. Diogenes was the first of the Cynics, and we know how he took a lantern to go in search of an honest person. He and the Cynics who followed him, some within the early Christian era, were calling into question the materialism of their day. Much of their teaching was beneficial for it challenged people to be more thoughtful about life's purpose.

As time passes, language changes. For most people today, cynicism is not connected with any strong moral purpose—it is, rather, an unhealthy pessimism or skepticism about the motives of others. Cynics find it hard to see anything genuine or heartfelt in the intentions or actions of others. Cynics even doubt the earnestness of the Christian message.

Era of cynicism. Commentators in the media have spoken frequently about the cynicism that is "rampant" in our nation as an accompaniment of our recent political history. And as they cite examples of cynical behavior on the part of people in the public eye, they themselves exhibit the same kind of pessimism. They fan the fires of the very attitudes they deplore. (But I must take care lest I sound cynical about the commentators!)

We do not have to look far to be convinced that we really are in an age of cynicism. So the big question is how to get beyond it. Surely we are not well served to wallow in sheer skepticism.

An acquaintance of mine says he is cynical about the ability of schools to effect the changes that make for more effective teaching and learning. Another acquaintance, a friend, confesses to cynicism about the church and its leaders.

While one can certainly understand and condone discouragement and even occasional exasperation, it is inappropriate, in my opinion, to be cynical. We need less cynicism and more childlike

hopefulness, less cynicism and more simpleminded dedication to making things work, less cynicism and more trust that God will use us in working out his purposes.

The prophets of God have never been cynics. If they had been so inclined, they would have been allies of God's enemies rather than speakers in God's behalf.

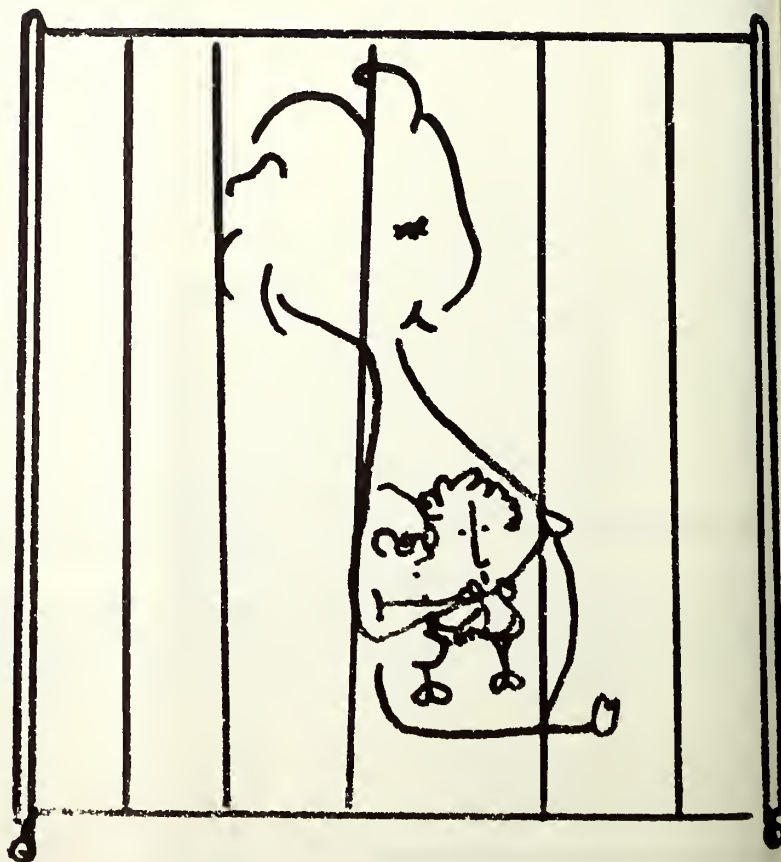
Similarly, good pastors and teachers are not cynics. The resurrection faith, the faith of Pentecost, bids them (and us) to lay cynicism aside and to believe

that with God all things are possible. The future is hope-filled even when everything looks dark. That is the message of our faith, and it is far from cynical.

Our role as teachers. Quite specifically, I suggest that every teacher in the churches can strike a blow against cynicism by doing at least the following:

1. Making a sincere effort to be a well-informed, prepared leader. If we're going to teach, we should be willing to give the job the time it takes. And

"An' I'm gonna raise 'em up right."



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CONRAD GREBEL COLLEGE

Conrad Grebel College, one of four church colleges within the University of Waterloo, is located southwest of Toronto.

Conrad Grebel College, sponsored by Mennonites, is ecumenical and evangelical in spirit. The residential (120 students) and academic (ten faculty) programs foster intellectual and personal maturity because students live in both a community and in a 14,000-student university.

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Tuition is approximately \$750 per year (higher in technical faculties) for Canadians and \$1,500 per year for non-Canadians. Residential fees are about \$1,600 per year.

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are coupled with a close relationship to Jesus Christ himself, they take on new dimensions. He called himself a "vine," and he graciously said that we are "the branches." Apart from the vine, we are worthless. But sustained and tended, we can do great things!

Beyond the gloom. I dare to believe that if we get up each day and look upon it as a fresh opportunity, not just an extension of yesterday's problems, we are coming closer to being the kind of people Christ wants as branches.

And I believe, in a spirit of true hope, that we can convey such a mood to our students. By appreciating their best efforts, by providing security and needed discipline, by struggling with them to help in unraveling the meaning of God's Word, we *teach*. And to be a teacher in the church of Jesus Christ is to become someone who has moved beyond the gloom of cynicism.

teaching requires a lot of study and thought beforehand: about subject matter, about the students and their backgrounds, about our educational task.

2. Exhibiting an attitude of openness to learning. We ourselves must be learning, growing people if we hope to foster such an attitude among our students.

3. Resolving to be more inquisitive, to ask more questions, to "wonder" about things. Life is so full of stimuli, many of them awe inspiring. If we can be more sensitive to their impact, we will be more lively Christians.

4. Squandering upon others the rich treasure of personal friendship. People are hungry for friends, and the more we spend ourselves in being friendly, the greater our capacity for friendship grows.

Of course, none of these things in and of itself will kill off cynicism. But if they

You can decide

Mary Lou Cummings

God made us—man and woman—in his image. "His image" includes the basic freedom—a free will, the gift of choice—that is a foundation for all other freedoms.

It may seem surprising that we need to remind ourselves of this gift. But the weight of responsibility that it carries is not wholly welcome. We often don't make choices, we drift along. The decisions we do make, are done unthinkingly, without real benefit from this basic privilege.

"What are your alternatives? You cannot be said to hold a value if you had no real choice in the matter or if you were not aware of the possible choices. You have to decide deliberately, instead of drifting unthinkingly into action or inaction. You have to know what options are available, and you have to check them all out," says Sidney Simon in his latest book on values.

Many of us do not choose, but drift on the waves of society's expectations. Unaware, we accept choices made by others. Unaware, we accept other people's goals and values as our own, bothered dimly by a vague discontent.

Consciously or unconsciously, our day-in-and-day-out choices mold us, our jobs, and our families. They create and recreate our environment. We are fluid, changing personalities, made up of the thousands of little choices that we made all our yesterdays and today. Poor choices, shaky choices, determinations, joyful decisions, peaceful choices—they all do their part to shape our individual spiritual character, determining what we become.

A sensitivity to our ability to decide can help us to become more thoughtful and prayerful about past responses. It can teach us to look ahead. We can choose what we need to buy before we enter a store. We can decide how we'll respond to our child's tantrum before it's thrown. We can plan the nature of our evening before we turn on the TV. It is our privilege to

discover how we can best worship God, and then we can do it.

When we refuse to consciously and deliberately choose specific behaviors, the powerful ocean society that we live in is ready to wash us out to sea. There we can bob helplessly along with the crowd.

Today's person seems besieged by a feeling of impotence and angry helplessness. This is partially a result of the conviction that there really are no alternatives.

The Christian does have alternatives. Beginning with our first basic decision—to accept Christ or not—choosing can create a life of adventure, a life in which the Spirit moves in miraculous ways. The fear of freedom and the fear of the unknown are lessened, because we can believe that God uses even our failures and mistakes to teach us better choices.

God's love begins to flow through us and enables us to choose the love alternative. As we grow and choose the loving way more often, we become more and more free—free from cynicism, anxiety, other's expectations, even from repressed anger.

The loving choice is not always the prettiest one. It may call for confrontation as it did for Jesus. It may call for movement and growth. Even the Spirit-filled choice may be threatening to others. Differences of feelings may need to be honestly and openly expressed.

God took humankind very seriously when he gave us the gift of choice; perhaps more seriously than we take ourselves. We frequently and almost carelessly and gladly abdicate our autonomy and let the community, the government, or the church decide for us.

The special articles in this Commission on Education issue of *The Mennonite* are designed to increase our awareness that we are specifically called of God—called to choose, called to be free, called to follow Christ.

You can decide.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:7 FEBRUARY 15, 1977

*CHRISTIAN
SERVICE MEANS
BECOMING
ALL THINGS
TO ALL MEN.*



Looking back upon my MCC Teachers Abroad Program experience in Africa

Philip Bender

Boga, Zaire, is exceeded in its spectacular beauty only by its spectacular isolation. The three of us in the Teachers Abroad Program at Boga were probably the most isolated MCC workers in Africa. We possessed neither a vehicle nor did we have access to a mission airplane. Only three other white faces were there, a British public health nurse and an older British couple who were overseeing the work of the Anglican church at Zaire.

Tucked into a range of hills running along Zaire's northeastern frontier, Boga (which means "vegetable" in the local language) looks out over a broad, grassy valley. Thirty miles away in Uganda, this valley melts away into the blue and purple foothills of the Ruwenzori Mountains, the third highest mountain cluster in Africa. On a clear day, these massive Ruwenzoris, capped by the glistening, snowcapped Marguerite Peak, shot upward directly across from my front door.

The nearest town is seventy miles away over a torturous, rocky road, which became impossible during the rainy season. A Toyota bus came at best once weekly and sometimes not for months.

In this picturesque slice of grassland on the edge of the great African equatorial forest, the Anglican church of Zaire operates a secondary school with over 300 students in grades seven to twelve. I taught history, geography, and religion—all in French, Zaire's official language. A normal teaching load was twenty to twenty-four lesson preparations per week.

The years 1972-74 were filled with exciting events and impressions. Now I am also aware that I learned some new lessons about serving "in the name of Christ." My discoveries might seem self-evident to North Americans who have never undertaken Christian service in a foreign land. For me, these learnings were forged in the hard fire of

experience. They stand out to me as truth because they emerged from my daily encounter with people vastly different from myself, yet whose humanity I shared.

Learning 1: True Christian service does not begin until one understands, accepts, and commits oneself to the people one is serving.

This is the elementary precondition for service. Without it there can be neither a contribution of lasting meaning to someone else's development nor a sense of fulfillment for the person doing the serving.

I do not mean a naive effort to "be like they are," which ignores obvious cultural, economic, and educational differences. Rather, I am speaking of an identification of spirit in which the would-be servant acknowledges and respects those real differences, but commits himself to his people in acceptance and understanding nonetheless.

Boga taught me that I cannot serve others unless I make an ongoing effort to see the world as they do, to feel what they feel, and to understand why they think and act in certain ways.

In Zaire I saw other North American teachers engulfed with disillusionment and frustration. Some missionaries could barely hide their feelings of suspicion, scorn, and dislike of the native people. I found myself struggling to identify, often falling short. Students would seem listless and uninterested. School management appeared inept. All my efforts seemed to accomplish so little.

As I reflect now, I realize that all of us as servants need to make special efforts to understand, accept, and commit ourselves to people we want to serve. This meant recognizing that my students had not grown up with such educational stimuli as books and television. It meant a recognition that going to school without any breakfast (many did not have enough food) can create

listlessness. I needed to understand the pressure to get a diploma at all costs, not because it was necessarily a sign of learning, but it was one of the few tickets to an income. It meant accommodation to the still lingering Belgian colonial system of education which stressed rote memorization rather than understanding. It meant learning to appreciate the fact that my school director did not have a western mentality of managerial efficiency.

Had I been able to understand these things more objectively, accept them as part of my assignment, and commit myself to the Zairians in spite of all else, I probably could have coped better with my frustrations, done a better job, and been more loving.

This is the kind of identification with the people around one which Paul had in mind when, in his letter to the Corinthians, he asserts, "For though I am free from all men, I have made myself a slave to all, that I might win the more. To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law, that I might win those under the law. To those outside the law I became as one outside the law, that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some."

Christian service has come to mean giving myself freely to those whom I am serving, saying to them, "I understand you; I accept you; I am standing with you, come what may." That is the cornerstone for effective and satisfying service, both for the servant and for those being served. Such an identification may take a lifetime, but being with another in understanding, acceptance, and commitment is the key to loving.

Learning 2: The most meaningful service often comes through the smallest things.

My most creative, constructive, and

lasting contribution to Boga often came in the smaller and casual events outside of the classroom. The context of my truest service was in personal rather than in structured relationships, and the content was my personal self rather than my lectures.

Thirty-mile walks through the forest with my students at vacation time, entertaining them for tea at my house, helping one to find a bed, or going to their homes and sharing their food—in all these encounters something of lasting value was shared. Maybe more than in the classroom, we gained an awareness of our shared humanity, the realization that caring can transcend many barriers, and learned that the media of true caring are those simple acts where sharing occurs.

Jesus expressed this insight in his high valuation upon a simple cup of cold water. I learned it through the many occasions in which my students and I were able to relate and share in simple but authentically personal ways.

Learning 3: Being a servant of Christ will involve a cross.

This dictum has tended to become such a cliché that I hesitate to assert it, yet Boga taught me its truth. My experience taught me to take Jesus seriously when he promised that going

out in his name would necessitate risks, entail difficulties, demand sacrifices, and precipitate sufferings, all of which might be subsumed under the rubric of "cross-bearing."

In the middle of Africa, the cross for an MCC worker can take the form of loneliness. It can take the form of indifference or hostility on the part of the people with whom one is working. It can take the form of difficult living and working conditions. It can take the form of a gnawing sense of inadequacy and impotence in the face of need. Whatever its form, a cross is bound to be present, and bearing it will not be easy.

Some overseas workers react to their crosses with bitterness and cynicism. Sometimes our church organizations are not candid and realistic in advising volunteers about the difficulties they need to anticipate.

The servant and the sending agency both need an open and honest awareness that service for Christ will inevitably involve difficult circumstances. Also essential for both is a commitment to be supportive and constructive when difficulties come up.

Learning 4: Servanthood means to see oneself as a channel through which a greater love is working.

In Zaire I sometimes felt that my work

was accomplishing little and that my efforts to show love either were not being perceived or were being exploited. Now, after a distance of two years, I wonder whether I was too proud in believing myself capable to assess the final outcomes. Maybe I was too "results" oriented.

It seems to me now that I needed the grace and humility to believe that God might be accomplishing something creative and good through my efforts even when they seemed futile. Some lives might be changed for the better and I might not know it.

Christian servants must be able to see their efforts as fragmentary and imperfect and to see that the good which comes through them must be worked by God. Such humility frees them to a true and legitimate pride—the assurance that in God's eyes their sincere efforts are worthy and acceptable for God's greater work.

Learning 5: Christian service is a life-style.

You cannot engage in Christian service simply by joining a church mission and going to a foreign land. All Christians are servants for Christ, regardless of their occupations.

Whether I am a farmer, a teacher, a student, a pastor, a factory worker, or a housewife; whether I live and work in Boga, Zaire; Markham, Illinois; Rosethorn, Saskatchewan; or Newton, Kansas, I am first of all a servant of Christ. That is my most basic and primary vocation. It accompanies me each day wherever I go. Christian service can take place wherever Christians encounter other human beings.

The first four learnings from my two years in Africa should be principles to guide us generally in our human interactions. When these guidelines come to operate in our lives always and everywhere, then we shall be serving in the name of Christ and be the salt of the earth and the light of the world.

Lloyd Wiebe, another MCC teacher at Nyanga, Zaire, teaches the boys about chemistry.



The notice boards for a number of churches in Canada read something like this:

Laidlaw Memorial
The United Church of Canada
Presbyterian, Congregational, Methodist

Such congregations are members of a fifty-one-year-old union of churches whose members believe theirs has been just about the most successful church union in the world. I don't know a

member of the United Church who considers union a mistake.

Canada began from colonies which federated into a nation. In the frontier days, thousands of new congregations and over forty scattered Congregational, Methodist, and Presbyterian denominations came into being. The church union movement paralleled the movement to confederation, and during the late nineteenth and early twentieth centuries, regional Methodist, Presbyterian, and Congregational churches united into national organizations. Over a hundred years ago, the Anglicans initiated a movement to unite all the major Protestant churches in Canada. The hope was expressed that the Roman Church eventually might join, too—and conversations began. The Baptists and Anglicans later withdrew but the others worked on.

In many small places, the congregations moved ahead of their leaders. By 1923, over three thousand congregations had united into 1,200 local union pastoral charges. In 1925 the United Church of Canada was born, including all the Methodists, the Congregationalists, and about two-thirds of the Presbyterians. Since 1925, a number of individual congregations and the Church of the Evangelical United Brethren have entered the union. And it is expected that in the near future the Christian Church

(Disciples of Christ) will enter the union.

To the fathers and mothers of the union this was to have just been the beginning. They said in "The basis of union": "It shall be the policy of the United Church to foster the spirit of unity in the hope that this sentiment may in due time, so far as Canada is concerned, take shape in a church which may fittingly be described as national."

The United Church has wakened from that dream. One never hears now of "national church." Those of us who still believed in organic union were rudely disillusioned two years ago when the Anglican Church in Canada, which has been in union conversations with the United Church since 1943, finally and almost at the last moment, rejected the Plan of Union, which was to have brought the two denominations and the Christian Church (Disciples of Christ) into a new church in 1977.

There is danger now that the United Church will become just another denomination rather than the ongoing uniting body envisioned by its leaders. A "United Churchism" has begun to emerge. In the book "The Canadian mosaic," John Porter says the United Church is as Canadian as the maple leaf and the beaver. It is Canada's largest Protestant church, to whom nearly 4



THE UNITED CHURCH OF CANADA

WHAT TRADITION AND WHOSE THEOLOGY?

A. C. Forrest



percent of the Canadian people adhere—the majority rather loosely.

It is a vigorous, active church, usually outspoken on social issues. Most congregations have a busy social life, and their members are likely to be active in community affairs.

The United Church never propagates itself outside Canada's borders, except in Bermuda. Its missionaries serve with or under other communions in Asia, Africa, and elsewhere, and its members usually join one of the three mother churches when they move abroad. United Church ministers go rather freely to any of the uniting communions in the United States or England.

The man on the street and the theologian in the pew will likely agree that the United Church is "liberal." The theological spectrum is wide across the United Church, but I know no ministers who would insist on a literal interpretation of the Scriptures. There are some fundamentalists in the pew, and some of the young evangelical churches which have been growing rapidly in Canada charge that we have drifted far from John Knox and John Wesley. Among us there are conservatives, humanists, radical social activists, probably a Marxist or two, and many who were deeply influenced by the neoorthodox theologians.

The official teachings of the United Church are twenty articles in The Basis of Union called "Doctrine." But the significance of a brief phrase, insisted upon by the Congregationalists in 1925—I understand at the price of their entry into union—that candidates for ordination must be "in essential agreement" with the Statement of Doctrine cannot be overestimated. There has been wide latitude in interpreting "essential agreement." About the only doctrinal matter I have known to postpone or block ordination has been the doctrine of baptism. Candidates for the ordained ministry who are committed to "believers' baptism" only have not been acceptable to the United Church.

Preceding the twenty articles on Doctrine are the words "... we build upon the foundation laid by the apostles and prophets, Jesus Christ himself being the chief cornerstone. We affirm our belief in the Scriptures of the Old and New Testaments as the primary source and ultimate standard of Christian faith and life. We acknowledge the teaching



Typical interior of a contemporary United Church building. Note the communion table in the center with pulpit and lectern on the sides.

of the great creeds of the ancient Church. We further maintain our allegiance to the evangelical doctrines of the Reformation, as set forth in common in the doctrinal standards adopted by the Presbyterian Church in Canada, by the Congregational union of Ontario and Quebec, and by the Methodist Church. . . .

In addition to the Statement of Doctrine, the United Church has produced a semiofficial Statement of Faith, a catechism, and a creed. The creed says,

"Man is not alone, he lives in God's world.

We believe in God:

who has created and is creating,
who has come in the true Man, Jesus,
to reconcile
and make new,
who works in us and others by his Spirit.

We trust him.

He calls us to be his church:

to celebrate his presence,
to love and serve others,
to seek justice and resist evil,
to proclaim Jesus, crucified and risen,
our judge and our hope.

In life, in death, in life beyond death,
God is with us.

We are not alone.

Thanks be to God."

Another document, read at the service of consummation of union June 10, 1925, seems significant. Each of the uniting churches summed up what its spokesmen felt it offered to the new church. Each of the communions said, "commissioned to make disciples of all nations." The Presbyterians spoke of "care for the spread of education and sacred learning," the Methodists emphasized "evangelical zeal and human redemption and the testimony of spiritual experience," and the Congregationalists spoke of "the liberty of prophesying and the love of spiritual freedom." And a fourth group, often forgotten, representing those congregations that had moved on ahead to form local union churches, spoke of "the furtherance of community life within the kingdom of God . . . in things essential, unity, and in things secondary, liberty"

In some ways the neglect of or the continuing emphasis on these inheritances, which came out of the faith of the churches of Great Britain and Ireland and were tested and shaped on the Canadian frontier, seems even more significant than the formally stated doctrines of the church.

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The deep commitment to unity as expressed in organic unions has seemed as much an article of faith in the United Church of Canada as the teachings of Knox and Wesley. But the emphasis has changed. The words now are *ecumenical* and *unity* rather than *organic union*. The United Church of Canada says much more about ecumenicity than about the doctrine of sanctification. As for making disciples of all nations, there has been a radical change. The original Board of Foreign Missions is now a Division of World Outreach. The emphasis is no longer on sending missionaries to convert the heathen, but on responding to invitations from sister churches or councils of churches for a well-digger in India or support for rural development in Bangladesh. Missionaries are committed to witness to Christ by serving and dialog with the adherents of other faiths, more than preaching from John 3:16. But scratch a little more deeply and John 3:16 is still the gospel for the United Church, preached more effectively in action than in words.

Coercion and manipulation are recognized as sins in the United Church. Outspoken criticism of multinational corporations or government policies in South Africa, Washington, or Ottawa may be considered virtuous.

The prophetic ministry in the earlier days of the United Church is likely to be remembered as the continuing war

against "beer, booze, and bingo." Many feel those battles were lost. So was the fight to keep Sunday free from work and commerce.

But others were won. The United Church as early as 1932 advocated birth control—a controversial thing then. Twenty years before the nation abolished capital punishment, the General Council voted unanimously against the death penalty. In 1952 the United Church officially called for the recognition of the People's Republic of China and its inclusion in the United Nations. On Vietnam, Chile, and the Middle East, the United Church was ahead of public opinion and government policy, and the same is true about dozens of other social and international issues on which a position has been taken. And its leaders were usually ahead of the people in the pews. And sometimes United Church prophets have been articulate and probably wrong.

Critics would say the United Church has lacked evangelical zeal; not many congregations have a midweek prayer meeting, an evening service, and certainly not a revival meeting. The big church schools have gone; Bible study is found here and there, but is not general. And while there is constant urging for more "expository and biblical teaching," many sermons are what is called topical or issue oriented.

Congregations are more committed to

service within communities and helping the folk of underdeveloped countries help themselves. Thousands of church members are engaged in "meals on wheels" for the elderly and shut-ins and caring for the lame, the halt, the deaf, the blind, the mentally retarded, and the emotionally disturbed. And generally United Church members have been moving away from past methods of arms-length delegated charity and toward social and political action.

A great Methodist leader a century ago said that the concern of a Christian should be to escape the wrath to come. One does not hear that in a United Church today. The emphasis, to put perhaps crudely, is not to be saved in order to go to heaven, but to understand and appropriate the gospel in order to celebrate life and be obedient to Jesus Christ in the here and now.

The chief activity of the United Church is still the regular gathering together of believers for the worship of God and the celebration of the sacraments, the nurturing of the young in the faith uniquely and savingly revealed in Christ, and the sending out of the congregation into the community and the world to apply the gospel that they have learned.

This is the second article about other Protestant churches.

News

Words & deeds

All six churchwide boards of the Mennonite Church held their first joint meeting January 13 in Chicago since the denomination was reorganized in 1971. About 100 board members and board executives met for study of the "Role of trustees" and then reported to each other on their activities and future plans. Boards met separately before and after the joint session.

The shortage of natural gas in Ohio because of severe winter temperatures has forced Bluffton College to adjust its calendar. The January module ended February 2, a day earlier, and the spring term will begin February 16, eight days late, so that the heat can be turned down in most buildings. The spring vacation will be reduced in length to help make up the lost time.

The Mount Royal Church, Saskatoon, Saskatchewan, held a series of four Prayer Week services January 16-19 with Carl Ens as special speaker. His topics included false cults, Jehovah's Witnesses, and Anabaptism. Four persons also gave presentations on "What prayer means to me."

Neither the view that atheistic Communist governments should be rejected nor that socialist governments represent the highest ideal is entirely valid, believes Walter Sawatsky, who has returned to Europe for a second term with MCC in Neuwied, West Germany. His assignment is to increase information and understanding between eastern European and Soviet churches and those in the West. "To those who have experienced the evils of those governments, I can say that I know and am against that evil," he said. "But the way of peace demands that our behavior be deter-

mined by love rather than by what has been done to us." He plans during the next year to complete a book on evangelicals in the Soviet Union from 1945 to 1976 and to interview Mennonite emigrants from the Soviet Union, reconstructing a history of local church fellowships. His first MCC term was spent with the Center for the Study of Religion and Communism, London, England.

The thirty-fifth annual convention of the National Association of Evangelicals will convene February 22-24. A special feature of this year's convention will be thirty-five workshops sponsored by NAE's commissions and affiliates. Session topics will include: family crises, the psychology of leadership, discovering congregational goals, contextualization of Christianity, and violence in society.

MCC—An extension of the same

Because snow and wind shortened the annual meeting of the Mennonite Central Committee January 27-29 in Metamora, Illinois, committee members took care of little agenda besides the essentials: passing an expenditure budget of more than \$9 million and electing new officers and members-at-large.

Taking over from resigning chairman H. Ernest Bennett, who served in that position for ten years and on the committee for sixteen, is Newton L. Gingrich of Tavistock, Ontario, executive secretary of Region I of the Mennonite Church.

With Mr. Bennett's encouragement, MCC also voted to limit board members to three 3-year terms and members of the executive committee to two terms.

Because the planned 2½-day meeting was interrupted for a day by snow drifting over the roads, MCC members had little time to raise many questions about the budget, which calls for \$5,339,000 in constituency contributions. This is about half a million dollars less than last year's budget, but about \$300,000 above last year's actual giving.

The proposed budget included no radical adjustments, but was primarily an extension of the same, Edgar Stoesz, associate executive secretary for overseas services, told the committee.

New programs are planned in:

—the Philippines, where two development workers are being recruited to work on Mindanao Island in rural development and peacemaking.

—Lebanon, where a \$36,000 short-term postwar relief program is planned.

—Transkei, a new black "homeland" enclosed in the Republic of South Africa, where MCC is projecting at least a five-year program of development giving ten to twenty volunteers.

—Thailand, where study is being given to beginning a ministry of service and reconciliation. Only \$10,000 is budgeted for 1977.

MCC is planning to phase out its work in Crete, turning over the agriculture development center to the Orthodox Church in May.

The Poland program will be cut back during its evaluation in the coming year.

Aid will continue to go to Vietnam, and there is a possibility of assigning some short-term (four to six weeks) volunteers at the Science Research Center in Hanoi. The goal of providing \$1 million in aid to Vietnam last year was not reached; about \$703,000 was

spent. But part of the carryover plus another \$200,000 will be given this year—a total of up to \$375,000. Most of this is projected to be used for an irrigation project.

During the first day of its meeting, the MCC continued last year's discussion of MCC work in countries with authoritarian governments. Reports were given on MCC involvement in South Vietnam, southern Africa, and the Soviet Union.

The most extensive research had been done by Luke Martin, former MCC Vietnam director, on Mennonite involvement in South Vietnam in 1954-75, on the part of MCC and Eastern Mennonite Board of Missions and Charities.

Mennonites were active in promoting peaceful understandings among Christians and others, he said, but without much success. The Mennonite protest was directed primarily toward moral, not political issues, and Mennonites suggested political alternatives only when pressed to do so.

The MCC committee's discussion of the reports centered on definitions of "politics" and to what degree MCC should be "political."

"MCC is too political already," charged Siegfried Bartel, an MCC (Canada) representative.

But "when there is an immediate problem, like the draft or getting Mennonite refugees out of Russia, we don't waste a lot of time deciding about what needs to be done," countered LeRoy Beery, Mennonite Church representative. "It is only in those cases where we

are not so immediately connected with the ethnic group that we have problems with 'politics.'"

"We all agree that we have some responsibility to alleviate suffering of any kind," said Elmer Neufeld, General Conference Mennonite representative. "Some are suffering from repression. Today in our caring, we need to develop an understanding of the political, social, and economic problems people have and work at them."

The discussion produced no resolution, but was one more addition to MCC's continuing discussion of justice, repression, and MCC involvement abroad.

Another continuing issue is MCC (International)'s relationship to MCC (Canada), particularly now that MCC (Canada) is beginning a small international program of its own, to the Konadier in Canada and South America.

MCC accepted the invitation of MCC (Canada) to a consultation sometime this year on MCC-MCC (Canada) relationships, including relationships in work outside North America. The planning committee will consist of two people from each body.

A related issue was the effect of the remodeling of MCC's Akron office on possible decentralization and relationships with MCC (Canada). Over a few objections, MCC voted to spend \$279,000 for an addition to and remodeling of the existing office building in Akron, Pennsylvania.

In other business, the committee:

—raised questions about the Self-Help program of selling crafts from overseas in North America. "Are we encouraging North Americans' wants rather than their needs?" asked Norman Shenk, Lancaster Conference representative. Reg Toews, new associate executive secretary for administration and resources, agreed a major evaluation was needed in the next year, but also raised the questions of whether producers of the crafts were getting a fair price and whether the crafts should be the ones which bring the most money or those which best foster artistic and cultural values.

—reviewed the administrative reorganization of MCC in which the board brought in two associate executive secretaries to share the load with executive secretary William T. Snyder. Lois Barrett. A Meetinghouse news article



H. Ernest Bennett, right, outgoing chairman of MCC, hands the gavel to Newton Gingrich, who was elected at the January meeting.

MCC (Canada) steps into international arena

Cautious moves toward CIDA

MCC (Canada) in its thirteenth annual meeting January 21-22 at Winnipeg demonstrated a strong sense of common purpose, confidence, and vitality.

The Canadian International Development Agency (CIDA) wants to assign some major contracts for overseas development to MCC. Matching funds have been provided previously, but in this arrangement MCC would be the agency with total responsibility and total funding. After the most prolonged and vigorous discussion of the two-day session, this offer from CIDA was tabled until MCC staff could produce an actual contract proposal.

A new newspaper, *Die Mennonitische Post* (*The Mennonite post*) to be printed especially for the 100,000 Konadier (Canadian) Mennonites in North and South America, was readily approved and voted into existence.

Concerns for native rights and development were also endorsed. To be prepared later is a statement on Project North, which is seeking justice in native land settlements for those areas affected by the massive pipeline projects.

Cash plus in-kind contributions for 1976 totaled \$3,157,000, an increase of 11 percent over 1975. The budget adopted for 1977 calls for a further 10 percent increase.

Problems cited were mostly of the pleasant kind. Alberta had \$160,000 in government money waiting to be spent in MCC projects before March 1. The Food Bank in its first year has been hampered somewhat by grain quotas because of the record harvest in Canada. Considerable staff changeover was experienced in 1976, but all positions are filled.

The Thursday before the business sessions was devoted to discussion of missions and service, with the initial input provided by CMBC professor David Schroeder. Moderators and other persons from the eleven MCC constituent bodies had been invited.

Friday night was a public celebration of the people and services related to MCC (Canada).

This was my first attendance at an MCC (Canada) meeting. I was impressed and sensed here an inter-Mennonite body that is actually working together at the "nitty gritty" level. The high point of the business sessions was reached when one board member challenged his fellow Mennonites to take a look at their own inconsistencies before considering the more conservative and possibly less educated Mennonites as targets for evangelization. Instead of a defensiveness, a deep silence fell over the group, a stillness that seemed to encourage the Holy Spirit to deal with each one present.

There was only one point at which I was disappointed. In both the Project North and the MCC-CIDA discussions, the conversation tended to become defensive and almost apologetic. It seemed paradoxical that MCC (Canada) could not state its principles before seeing an actual CIDA contract. The work of the Lord can take the offense and be prepared to move ahead for the government if and whenever that body sees the Lord's way as the best way. At points like this, the Mennonite vision may still be too small. We are ready for little deeds of charitable development (and I believe in smallness) but the giant corporations and the giant fear of the unknown call for a vulnerability that will trust only upon the Holy Spirit of God. If we really love our native people and those of the third world, this step of faith may yet become imperative. An interpretive report by *Bernie Wiebe*

Review of Canada-U.S. structures

The search continues for an MCC structure that takes into account different agendas of the Canadian and U.S. constituencies.

At the MCC (Canada) annual meeting January 21-22, the focus for discussion on MCC-MCC (Canada) relationships was a paper presented by vice-chairman Frank H. Epp of Waterloo, Ontario.

Mr. Epp's paper suggested the creation of a U.S. national MCC similar to the MCC (Canada) structure and a third organization made up of members from the two national bodies. This continental body would perform those ministries that can best be done together.

Secondly the paper suggested that some of the institutions in the partnership could be based in Canada. Certain programs now done through the U.S. office but actually close to the Canadian Mennonites could be done from Canada. Immigrants from the Soviet Union are considered to be of such Canadian concern because of the family relationships between Russian Mennonites in Canada and their brothers and sisters in the USSR. The migrations and concerns of Konadier Mennonites in Canada and South America are another.

"Is this nationalism?" asked Peter Dyck, a Canadian on the MCC staff for more than twenty years. "Is nationalism wrong when one country carries it too far but not when another nation does?"

Anne Warkentin Dyck of Saskatoon, Saskatchewan, MCC (Canada) member-at-large, questioned whether the suggested structural change was necessary. She pointed out that MCC has been making a number of provisions for more Canadian participation in the decision making of MCC and is moving toward a structure where matters related only to the U.S. scene are treated by U.S. Ministries rather than as part of the MCC international program.

"It seems like an awfully big stick to push a cow that already going in the right direction," she said, drawing appreciative laughter from the board and gallery of about fifty.

The consensus was that the MCC-MCC (Canada) structure should be reviewed as a first step to a new approach to international interdependence of independent entities. The board approved appointment of a four-person committee of Canadian and U.S. representatives to develop plans for consultation. This consultation would probably involve conference leaders as well as MCC representatives.

Two actions taken by MCC (Canada) were seen by some members as another step toward a division of program responsibility providing for more active Canadian constituent involvement in particular overseas matters.

One such action was the starting of a paper for communication between Konodier in the Western Hemisphere.

Die Mennonitische Post's primary language will be German, and the *Steinboch Post* will be regarded as a precedent in style and format. MCC (Canada) support will be gradually phased out over five years.

A staff person for Konodier concerns will be hired for two to three years.

MCC (Canada) also supported the Ontario constituency in developing services to Mennonites who have come to Ontario from Mexico. *Lydia Penner, MCC (Canada) staff*

Consultation asks bread and justice for all

by Vonne Platt

Delegations from sixteen denominations and seven ecumenical agencies attended a National Council of Churches Farm and Food Issues Consultation January 21-23 in Omaha, Nebraska.

Representatives sent by the Mennonite Church and General Conference Mennonite Church joint farm issues task force, a cosponsor of the consultation, were Harold Regier, Dale Linsenseyer, Ronald Preheim, Keith Waltner, Graydon Wilson, and LaVonne Platt. The consultation was organized so that producers and consumers of food could discuss their mutual interests, their potential conflicts of interest, and their common concerns with hunger, both within the United States and around the world. Hunger action leaders sponsoring denominations and ecumenical agencies attended as listeners to seek guidance for policy, strategy, and program. Experts presented short source papers on five issue-clusters which were then discussed by the 122 participants divided into nine small groups.

Although the consultation was designed to include a balance of commercial farmers, subsistence farmers, middle-income consumers, and low-income consumers, few participants were from the two less affluent groups, fact noted by Shirley Greene, one of the three cochairpeople for the consultation, as illustrative of the composition of the majority of churches.

Farmers discussing stewardship of natural resources pointed out the influence of price fluctuations and other economic concerns, as well as the ecological implications of various farming practices, but they could not agree on whether land-use legislation would improve the use of resources. They agreed, however, that the best land-use policy was to keep the family farms viable.

Caucuses of low-income consumers, middle-income consumers, subsistence farmers, and commercial farmers debated the issues of economic survival for members of the groups they represented.

A related cluster of issues, "The food we eat: Problems of producers and consumers," was delineated by Daniel McCurry, director of the Food and Cooperatives Project of Chicago City Colleges, who trains farm and consumer



Frances Lappe, author of *Diet for a small planet*, spoke at the January Farm and Food Issues Consultation in Omaha, Nebraska.

groups in community organizing skills. Mr. McCurry called for decision-making power to be exercised by people who are willing to exert influence on Congress and on food processors whose additives, junk foods, and overpackaging have caused deterioration of quality in the foods we buy.

One of the groups who met to discuss the issue-cluster following Mr. McCurry's presentation was moved to action by his description of an agricultural land investment fund (Ag-Land Fund I) of \$50 million which has been announced by Continental Illinois National Bank of Chicago and Merrill Lynch, Pierce, Fenner & Smith, Inc., one of the nation's largest investment firms. The fund would be used to purchase top farm land in five midwestern states, resulting in a strongly negative impact on family farm operations. While the consultation was not set up to take action as a body, many participants signed a telegram to the IRS, requesting congressional hearings on the bank's request for tax exemption on the Ag-Land Fund I instead of the "letter-ruling" which IRS had announced.

Frances Moore Lappe, codirector of the Institute for Food and Development Policy, author of *Diet for a small planet*

and coauthor of the forthcoming book, *Food first*, spoke about international food policy.

"There is no country in the world that does not have the potential to feed itself," Ms. Lappe asserted. "Our responsibility is to help them remove obstacles."

She said U.S. development in third world countries was geared largely to benefit corporations setting up export systems in those countries rather than helping the people find ways to grow crops for themselves. Development assistance should be people-to-people, she said, rather than government-to-government.

The consultation spoke clearly about economic problems of farmers, but was less clear about solutions. Some farmers wanted to organize for bargaining power and encouraged government price supports and other legislation to deal with the problems of production and marketing. "We need to be assured of cost of production plus a small profit," was frequently voiced. Others were opposed to any government intervention and to organizing farm bargaining groups.

In looking at international food problems, most participants at the consultation agreed that a carefully designed grain reserve could stabilize prices and would help developing countries during times of famine. Participants differed on what the shape of the design should be and whether the farmers, the nation, or an international body should control the reserve.

Summarizing the issues of the consultation, Joy Dull, national staff representative of the Church of the Brethren, drew resounding applause when she suggested that we try to persuade Congress to "declare war" on hunger. "That would give us the whole Pentagon budget to solve the problem," she said, illustrating an earlier point she had made that if the problem of hunger was a high enough priority we would solve it.

Consumers and farmer representatives at the Omaha consultation were mostly from states west of the Mississippi. A similar consultation for the eastern states was to be held in Louisville, Kentucky, February 11-13. The farm food task force of the Mennonite Church and the General Conference Mennonite Church was to send delegates also to the Louisville meeting.

Record

Workers

Ernie Bachman, First Church, Newton, Kans., has begun a two-year term of Mennonite Voluntary Service in Denver, Colo. His assignment is in housing rehabilitation with Brothers Redevelopment, Inc. Ernie holds a BA from Bethel College, North Newton, Kans., and has previously worked as a carpenter.

Dennis Boese, Cedar Hills Church, Surrey, B.C., is serving a one-year term of Mennonite Voluntary Service in a church-sponsored day-care center in Beatrice, Nebr. He holds a two-year degree from Swift Current (Sask.) Bible Institute and is the son of Mr. and Mrs. Edward Boese, Delta, B.C.

Ivan Kauffmann, an associate secretary for the General Board of the Mennonite Church, Lombard, Illinois, has been named general secretary, effective Sept. 1. He replaces Paul Kraybill, who will increase his work load to full time as executive secretary of Mennonite World Conference.

Ty Kroehler, Ageo Shi, Saitama-Ken, Japan, has been assigned to Arvada, Colo., for two years under Mennonite Voluntary Service. He is a member of the West Tokyo Union Church in Japan, where his parents are missionaries. He



Bachman



Boese



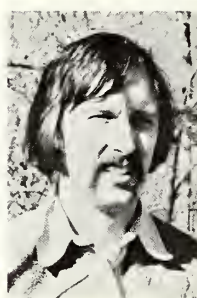
Kroehler



Manning



Teichroeb



E. Waltner



M. Waltner



Zacharias

has more recently lived in Powell, Wyo., and Seattle, Wash.

Paul Manning, Cleveland Heights, Ohio, has joined the Mennonite Voluntary Service program in Seattle, Wash., for two years. He will work in maintenance at Seattle Mental Health Insti-

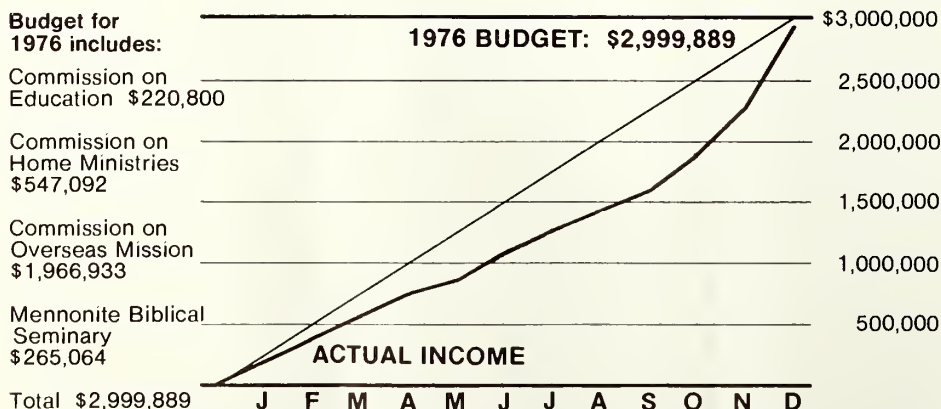
tute. He is a member of the Catholic Church and a graduate of St. Vincent College, Latrobe, Pa.

Blake Ortman has begun a term of service with Mennonite Central Committee in West Berlin, the Federal Republic of Germany. He will serve as an orderly at the Evangelisches Johannesstift, a Protestant institution for sick, handicapped, invalid, and elderly people. Blake attended Friends University, Wichita, Kans., and holds a BS in mathematics from Southwestern College, Winfield, Kans. His parents are Leslie and Hope Ortman, of Freeman S.D. He is a member of Silverlark Mennonite Brethren Church, Marion S.D.

Ruth Teichroeb, Stirling Ave. Church, Kitchener, Ont., has been assigned by Mennonite Voluntary Service to two years in Seattle, Wash., working at Seattle Mental Health Institute. She has attended Wilfred Laurier University, Waterloo, Ont., and previously served under MVS in Elkhart, Ind., in 1974-75 working at Aux Chandelles.

Marlene Tiessen, United Church, Leamington, Ont., has begun a two-year term of service with Mennonite Central Committee at Timber Bay, Sask. She will work as an assistant to the dorm parents at Montreal Lake Children's

Conference budget



December receipts of \$673,084 brought the 1976 General Conference total to \$2,929,467 which was 97.7 percent of budget. This compares with 1975 totals of \$2,798,743 and 105.3 percent of budget. Although General Conference did not meet budget, less money was spent than was received. We are very grateful for the tremendous support of General Conference individuals and congregations. Ted Stuckey, conference treasurer

me. She graduated from the United Mennonite Educational Institute in Leamington. Her parents are Nick and Anna Tiessen of Leamington.

Everett and Margie Peters Waltner, Freeman, S.D., are serving two years under Mennonite Voluntary Service in Oklahoma City, Okla. Everett, a member of the Salem Church, Freeman, working in the home repair program. He has graduated from Freeman Junior College and Bethel College, North Newton, Kans. Margie, a member of the Bethesda Church, Henderson, Nebr., working in the Headstart preschool as a part-time secretary.

Glen Zacharias, Rapid View, Sask., joined the Beatrice, Nebr., unit of Mennonite Voluntary Service for one year, working in a church-sponsored day-care center. He has attended Swift Current (Sask.) Bible Institute.

Ministers

to Hamm, Peter Fehr, and Jake Tiessen were inducted into the lay

ministry at the Bergthaler Mennonite Church, Morden, Man., on Jan. 16. They will serve the congregation for a two-year term.

Calendar

Mar. 4—World Day of Prayer

Apr. 14-17—Central District Conference annual sessions, Calvary Church, Washington, Ill.

Central

Mar. 4-6—Congregational teamwork workshop, Bluffton (Ohio) College, resource persons, Chet Raber, Howard Raid, Benjamin Sprunger

Apr. 29-30—Central District Council of Committees, Camp Friedenswald, Western

Feb. 27—School for Peace, Lorraine Ave. Church, Wichita, Kans.; speaker, John Swomley of Kansas City; theme, "Militarism in education"

Mar. 20—Peace Institute, Eden Church, Moundridge, Kans.

Apr. 2—MCC relief sale and auction; Hutchinson, Kans.

Deaths

Alida Schrag Cummings, Eden Church, Moundridge, Kans., died Jan. 20 at the age of sixty-six. She had been a General Conference Mennonite missionary in India in 1944-46 and after her marriage, she and her husband, Abe, served for more than thirty years in India with the International Christian Fellowship.

Amy Talesnemptewa Schirmer of Tempe, Ariz., was born Nov. 4, 1908, and died Jan. 31. Herself a Hopi, she had been an Indian ministries worker for the General Conference Mennonite Church for more than forty years. She and her husband, Daniel, served in Arizona in 1935-49 and 1964-75 and among the Northern Cheyenne in Montana in 1950-64.

Agnes Wiebe, First Church, Reedley, Calif., was born Jan. 5, 1890, and died Jan. 26. She and her husband, Alfred, had served in Indian ministries under the General Conference Mennonite Church in Montana in 1910-15 and 1920-22 and in Oklahoma in 1947-57.

ENCIRCLING THE GLOBE

If the Mennonite Church continues to grow at its present rate, predictions have it that by 1980 there will be more black, brown, and yellow Mennonites than white.

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**Celebrate World
Mission Sunday
March 13**

Commission on Overseas Mission

Letters

Caring for small churches

Dear Lois: Being behind somewhat in my reading I have just finished reading your good article "It's all right to be small" (October 12, 1976, issue). Having been a pastor in two small churches for fifty years I can appreciate your position, especially in my last pastorate of forty years in the Apostolic Mennonite Church, Trenton, Ohio. My first pastorate of ten years in the First Mennonite Church, Halstead, Kansas, was not quite so characteristic.

In my last years before retirement at Trenton, when the church was seeking a replacement, we especially felt that our conference and schools could do more to help small churches, by counseling and concern for the churches themselves. J. E. Amstutz, Lakeside Manor, Apartment 107, 2500 Lee Road, Winter Park, Fla. 32789 Jan. 9

Tax-issue from another angle

Dear Editor: I write in response to the brother who wrote (January 11) that people try to be more conscientious towards the tax issue than Jesus was. He gives five seemingly logical reasons why we should pay our taxes and ask no questions. But sometimes things look different from another angle.

I have often wondered just what it was that Jesus meant when he said (Jn. 14:12), "You will do greater things than these." Perhaps this is what he meant. He laid down the foundations, and we should build on these and develop them.

At the time of Jesus, orthodox Jews hated the Romans and did not believe that they owed them anything, even though the Roman Government built roads for them, protected them, etc. But Jesus said, "You do owe the government something—give Caesar what belongs to him," and of course to God what belongs to him. It was moreover a very small tax that they paid if the shekel found in the fish's mouth was enough to pay taxes for both Jesus and Peter (Mt. 17:24-27).

Another thing, in those days the government was absolute and the people had no ways of telling the government what to do. It is quite different for us today who live in a democracy where we elect our own government, or neglect it, but in both cases we are responsible

for what our government does. We don't have to be told that we should pay taxes; we do that. But what those of us who work for the World Peace Tax Fund ask for is not to be relieved of our taxes, but that our taxes might be used for constructive purposes and not for destructive purposes. It seems to me that we are building on the foundation that Jesus has laid and developing it further, quite in harmony with the words of the Prince of Peace, "Put down your sword."

I have always been very much in favor of the World Peace Tax Fund, but I had never thought it through from a biblical background until now. Thank you, brother, for making me think. Marie J. (Regier, Frantz) Janzen, Box 205, North Newton, Kans. 67117 Jan. 11

Family agony and liberation

Dear Editor: Whenever I come across the word agony, I involuntarily think of Jesus. What he experienced in the garden and at Calvary on my behalf is described in the Bible as agony. Consequently I find it shocking when a conference attended by Christians to discuss family life can be described as having "agonized" (November 30, 1976).

My guess is that the majority of participants were middle-class people with comfortable salaries, fairly good health, and very few real problems.

If we were ruled by a dictatorship government which forced both parents to join the labor force, which forced parents to place their children in state-controlled day-care centers, which forced parents to keep their children away from Christian education and all forms of worship, then we would be justified in "agonizing" about the family at a conference. Then seeking "liberation" could be justified.

I stay away from magazines which advocate women's lib or abortion rights, etc. I do not want to be "infected" by secular viewpoints or trends contrary to Bible teachings.

Can't a church periodical provide the influence we so desperately need—the Holy Spirit influence—and not the spirit of the age influence?

I am truly thankful that at least one person doubted the validity of what he heard and sensed at that conference, namely Erwin Cornelsen. His letter to the editor "Ceasefire for liberators"

(January 4) clearly indicates this.

As for those gentlemen out there who still believe in opening a door for a la I love you! Any woman who can accept this gesture graciously is an insult to my sex, and my husband and I should be given a "kick in the pants." Mary Friesen, Box 9, Gretna, Man. R. 0V0 Jan. 11

The Heart of Man booklet

Dear Editor: Quite a number of readers are asking where they can get copies of the booklet I described in the article "A little witness with a big impact" (December 7, 1976).

To secure an English language copy of the Heart of man book in its original unabridged form, write to All Nations Gospel Publishers, Pretoria, South Africa. The condensed form of the booklet which has been so widely used as an evangelistic tool may be ordered from Bible Literature International, Box 477, Columbus, Ohio 43216. When ordering specify "English version of the Heart of Pak." Levi Keidel, 1104 West Wildwood, Fort Wayne, Ind. 46807 Jan. 11

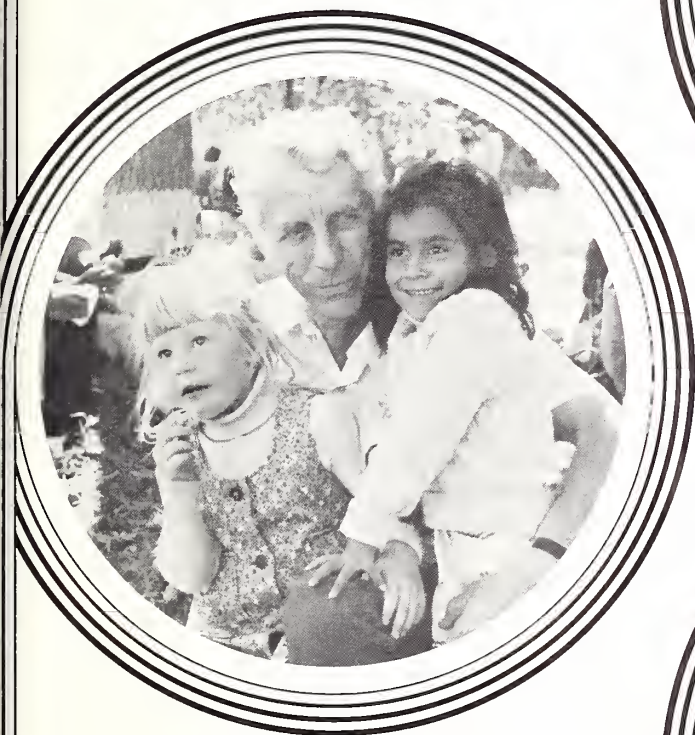
About Letters: To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Edited by Lois



Help wanted

Male to assist in promotion and coordination of Volunteers in Corrections in Oklahoma City, Oklahoma. Secretarial skills helpful. Paralegal worker needed in community service, Oklahoma City, Oklahoma. Two-year terms preferred for both positions. Room, board, travel, medical coverage plus \$100 a month allowance provided. Contact: Mennonite Voluntary Service, Box 347, Newton, Kansas 67114 (316) 283-5100

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Discussion

Basic principles for planting new churches

Leonard Wiebe

In Matthew 16:18, Christ said, "I will build my church." Jesus Christ initiated the church and is now choosing to work through us in building it. A question that has been frequently asked is, "What kind of churches is Christ asking us to build?" We discussed this question in a church planting reference council meeting and formulated some basic principles which we felt were important in beginning new churches. I would be happy to hear from anyone who desires to respond to these principles.

First, as a church-planting agency or extending congregation, we begin from the conviction that the answer to life is found in Jesus Christ. We will communicate in our life and work that "there is salvation in no one else" (Acts 4:12) and that there is "no other foundation" upon which a church can be built (1 Cor. 3:11). We shall establish churches where Christ is both preached and followed, where he is both talked about and talked with. They will begin where two or three are gathered in his name and his spirit is in the middle of it all (Mt. 18:20).

Second, we want to operate from the premise that the General Conference Mennonite Church can experience both qualitative and quantitative growth. We do not believe that quantitative growth automatically implies that we will need to compromise our faith. Many people are looking for the principles of faith which are a part of our Mennonite heritage. We believe that people are drawn to a group which has a clearly defined identity and message. And we believe that the members of that group grow in quality as they radiate that identity and communicate that message.

Third, we will work towards planting churches that can be identified by their Christ-centered theology and by their invitation to a life of peacemaking and service. The Anabaptist-Mennonite tradition has tried to follow seriously the teachings of Christ, even though at times it meant martyrdom. We will unapologetically hold to Anabaptist-Mennonite teachings such as believers' baptism and biblical nonresistance. New Christians shall be expected to live a life of peace, seeking to end all wars, both public and private.

Fourth, we will help train leaders and pastors for the task of church planting. Our colleges will be encouraged to produce graduates who can build groups and maintain them. We believe the seminary may want to develop a program for helping pastors who feel called to plant new churches. "In-service training" experiences are also needed for those who are already in the work of church planting. We want to also offer training to our lay people so that they can more effectively share their faith and invite others to follow Christ.

Fifth, we feel the need to focus our energies in those areas where we see that God is giving us a response to the gospel. This does not mean that we cancel our programs where outreach is difficult. We will witness through a ministry of presence, a message of proclamation, and a specific invitation to respond according to the readiness of the people to whom God has called us. We do feel, however, that God would call us to concentrate our energies in

those areas where "the door is open."

Sixth, we want to remain flexible in our church-planting methods. Different groups and localities will wish to follow different patterns in church planting. Some may wish to begin with a new building, while others may wish to begin in home groups, using rented facilities for larger worship experiences. Leadership styles will also vary. Many kinds of churches and leaders are needed for the work of church planting, but all must be committed to Jesus Christ and the work of his kingdom.

Finally, we realize that with all of our work and planning, it is the Holy Spirit that gives power and direction in planting new churches. The early church began in an atmosphere of prayer which resulted in the outpouring of God's Spirit. Acts 1:8 still serves as an effective formula for church planting today: "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

Where is my God?

Kiki Klassen

Where is my God?

Is he in the hidden meanings of the Bible?

Is he in the church—if so, which one?

Where do I search for my Father?

Is he in heaven judging me?

Is he in Jerusalem the holy city?

Where is my God?

Perhaps he is in those places

But that is not where I find him.

I feel him in the glory of nature.

I see him in the faces of lovers.

I hear him in a child's laughter.

I smell him in the scent of spring.

I taste him in the first strawberry of the season.

Where do I find God?

I sense him in the miracle of life.

Meditation

Call to World Day of Prayer

Each year
 we hear the call:
 Come, join in prayer.
 Whatever languages you speak,
 Whatever joys you celebrate,
 Whatever griefs submerge your souls,
 Whatever gnawing needs you know,
 Whatever yearnings unfulfilled—
 Draw near
 to prayer.

 Each day,
 Of course,
 We've prayed—
 Each prayer a single petal, rising free—
 But now
 As voices mount in unity
 For the same prayer,
 For yet a common mood inspiring prayer
 Except it be
 That we love God
 And see our need for him
 And feel his love for all mankind
 Surrounding and
 Encompassing us.)
 And now—white drifts of petals swarm and rise,
 Their fragrance sweet as ancient sacrifice,
 The undulations of this mingled prayer
 A music sweeter by its many parts—
 Long exploding from our varied hearts.

 God honors prayer—
 A single petal
 Of
 The drifted blooms.
 Our purpose for the joining of our pleas
 Not to overwhelm him with our strength
 In unity;
 Not yet to praise ourselves that we are not
 Alone
 In our devotion.

 Our purpose is that we—
 In joining for this designated time
 Be conscious prayer
 (How conscious of the needs
 Of all mankind;
 And conscious of their consciousness
 Of ours)—
 Commune with heightened spirit
 And resolve
 To serve with deepened ecstasy,
 To love more perfectly . . .
 O brothers
 And our God.

 Come,
 Join in prayer.
 Evelyn Minshull

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The Christian faith in black and white

"I believe we poor folks, we black folks, the disinherited, the Pentecostals, the charismatics, the radical Christians—we are today's Anabaptists." Hubert Brown in his book *Black and Mennonite* goes on to say that most present-day Mennonites do not fit these categories and have drifted away from what it means to be part of a dynamic, oppressed, prophetic minority movement that listens to God instead of to society. "Mennonites have become acculturated, melted-down, average John Q. Middle-class Americans with all of society's vices, materialism, and arrogant snobbery!"

Mr. Brown has been a black Mennonite for the past twenty years. He was converted at age fifteen during a George Brunk revival meeting. In his early years as a Mennonite, he denied his blackness and tried to live up to white expectations. However, he came to experience a sense of not being affirmed and of not having his own past history respected. He sensed among Mennonites the same white arrogance that has been obvious in western civilization for centuries.

The black experience in America has been vastly different from that of the early Mennonites, and yet there is a commonness. Anabaptists immigrated to the new world to escape tyranny and seek religious freedom. Africans were dragged to America as less than human beings. Their experience has been radically different but black theology finds a kinship with Anabaptist theology. Black theology sees God as being identified with the liberation of the oppressed and reconciling blacks to a wholeness of self without rejecting their heritage. Like the Anabaptist movement, blacks yearn for justice, are concerned about moral pollution, and strive for change through prayer, nonresistance, caring love, and the occasional outburst of violence.

History shows that the creative, church-forming religious movements are often the work of the lower strata in society. There is a fantastic spiritual potential waiting to be expressed, if only the white people allowed blacks to express themselves.

Mr. Brown feels that the model of the Anabaptists believers' church, a caring and sharing community, and commitment to discipleship is one that could allow for many blacks to identify themselves as followers. But it cannot happen among most of today's Mennonites because we have departed from that model ourselves. There is need for a new coalition of God's people—"the young, the poor, the black and nonwhite people, the oppressed, and those who identify and have solidarity with the oppressed." Seekers among all people can find some stimulus from black theology and the Anabaptist heritage.

An authentic new fellowship for God is possible, but only as we learn to recognize our distinct and conspicuous differences and relate to each other as equals. It will come when both black and white communicate and appreciate their differences as a source for mutual learning and enrichment.

If you haven't yet read Mr. Brown's book, you ought to. The feeling that kept me glued to its pages until I completed the book was a feeling of hope. I sense that Hubert Brown has put his finger on some key issues for Mennonites. These have far-ranging consequences.

If we as Mennonites could creatively come to terms with black theology, it might free us from the basic isolationism that has plagued our history. Like the Anabaptist alternative in the sixteenth century, we could become a twentieth-century movement that would draw people to Jesus Christ from among all those who are oppressed and alienated.

Even deeper, not only is Mr. Brown's challenge for us to begin understanding and appreciating "blackness," the challenge is for us to begin giving back their own unique dignity also to the red and the yellow, the young and the old, the rich and the poor, the timid and the bold. All of our missions and service efforts will be to little avail so long as we proceed from a perspective of paternalism and charity. In fact, we have no right to expect strong mission churches unless we can identify much more than we have to date with those whom we wish to serve. BW

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:8 FEBRUARY 22, 1977

CHRISTIANS AND CITIZENS



The tenth Mennonite World Conference is scheduled for Wichita in August 1978. When it happens, and even before it happens, it will be good for us to think about the nature of our international Mennonite peoplehood.

My thesis is that our biggest obstacle to true internationalism is a false internationalism. This false internationalism is the result of: (1) our inadequate dealing with nationalism and (2) our inadequate approach to internationalism.

We tend to deny national dimensions of the church, though unsuccessfully. So our internationalism tends to come through as nationalism with a thin internationalist veneer.

Another way of saying it is that our nationalism constantly spills over into international arenas. We North Americans call that "internationalism." From the other side of the fence it feels like imperialism.

In our approach to the third world, we

tend not to take those steps of helping stance, relationships, and structures which the third world could recognize as a true internationalism and genuine peoplehood.

Because of this, at least two things need to be done to achieve true international peoplehood.

First, the national dimensions of peoplehood must be identified, moved out of the international arena, and placed where they belong. Second, the requirements of internationalism must be spelled out and acted upon. This article deals mostly with the former.

What is needed now as the first step toward true internationalism is to place our nationally based institutions where they belong. To achieve this, nationality must be an ingredient in peoplehood, though for different reasons in different national settings. At the risk of oversimplifying, I differentiate, on the one hand, between nationality in the "bigger" and "older" nations, such as the United

States, and, on the other hand, nationality in the "smaller" and "young" nations, such as Canada, Indonesia, and Zaire.

For U.S. Mennonites it is important to identify as U.S. citizens for the following reasons: Such identification represents acknowledgment of a unique and rich heritage, of a beautiful and well-developed country. It does not have to be idolatrous. Resistance of national incantations does not of necessity require a national damnation. The USA is a wonderful country. It is beautiful. It is well-developed physically, culturally, scientifically, educationally, philosophically, and institutionally. One can and should acknowledge that fact.

Such identification is an honest recognition of cultural realities. The subject of discussion in one conference was "Nationalism and the church." Several persons insisted that they had come to Canada not as Americans, but

Can Mennonite peoplehood be truly international?

Frank H. Epp

Gateway to the International
Peace Garden on the borders of
Manitoba and North Dakota. The
Peace Garden straddles the
longest unmarked and unguarded
frontier in the world.

Christian brothers and sisters. One can, of course, understand and knowledge the positive motivation of such statements. Yet, in fact, they are not accurate. It is not true that people jump outside of their cultural and biological skins by a mere semantic leap. One doesn't leave one's national identity and character behind just by saying so or by crossing an international border.

Such identification may be a confession of sin. Nationalist sentiments usually represent pride. They can also mean true humility. It is a human tendency to appropriate national identity in proud moments, to avoid it in days of weakness and sin.

Canadians had similar problems about the Olympics. People from the United States have had a problem ever since they woke up to the bad imagery of Vietnam and Watergate. Occasionally Christians need to admit to their citizenship as a confession, as admission of

guilt or weakness, and as the acceptance of a collective responsibility.

Such identification helps to contain Americanism. Quite a few of my U.S. friends agree with this point of view. They know that their institutions spill over the boundaries with a dominating effect on other cultures and peoples. Thus, at every occasion one notices appeals to internationalism and North Americanism, as committees and programs are reshaped in the image of "North Americanism."

True North Americanism and true internationalism, however, are rarely that from the U.S. side. In North Americanism, Canadians are almost always an appendage. It is therefore necessary for U.S. citizens to contain themselves by a proper identification of who they are and a rightful definition of what their presence outside their borders means.

Such identification represents a recognition of the national mission of the

church. From the outside it sometimes appears that the Christian churches in the USA, including those of the Mennonite denomination, have not always taken their national mission (that is, the Christian mission to the nation) seriously.

Organizations (the U.S. components of them) like Mennonite Central Committee and the General Conference Mennonite Church should long ago have been adjusted structurally to allow for vigorous pursuit of the national mission. As things stand, they try to serve national, continental, and international interests, but they are not properly structured for any one of these.

A clear separation is now called for, on the one hand, to allow for national mission and, on the other hand, to allow for truly continental and international structures to emerge.

The younger and smaller, less powerful nations are much more numerous. Canada cannot always be counted



among these younger nations. Abroad, the Canadian burden is often similar to the U.S. burden. Yet, when it comes to nationality as a factor in Christian brotherhood, the analysis of the Canadian situation varies from the U.S. situation. The examples at least are different. Let me list the reasons why Mennonites or Christians in younger nations may, even must, identify with their nations: They, too, have a loyalty to uphold and a heritage to exalt. Governments everywhere have the same calling, namely to work for the welfare of the people, to help people do together what they cannot do alone. In that basic calling, all Christians are supportive and cooperative. They are, in the words of the Scriptures, obedient and praying citizens.

In special situations it is necessary to establish national identity and loyalty. The churches in the former colonies have had a special problem. They had their beginnings in foreign missions. Through the years they established strong foreign connections. When independence came, the churches needed to shake their colonial bonds and mentality, to become indigenous, and to seek the welfare of their country.

Many "national" issues are in a sense Christian issues. Let us look at Canada, an example not necessarily applicable in every way to all the young nations. I can list at least seven issues that are of concern to both the nation and the church: (1) the issue of multiculturalism, which allows also the church and minority groups like Mennonites to survive and thrive; (2) natural resources; (3) unemployment; (4) the French-English issue; (5) the cultural invasion; (6) the flow of funds; (7) militarism.

Admittedly, when the common denominator of church and society is so large, a special danger exists, namely the marriage of church and society. But danger may not keep the church from walking a necessary path. It must be more vigilant.

So, it is right that the new constitution of the Mennonite World Conference recognizes delegations built up from national church bodies. That is the base for pursuing the national mission and for true transcendence of nationalism to something even greater.

Let us now consider transcendence and true internationalism. In one of our confessions we say, "I believe in the

holy catholic church." Catholic here means "universal." The doctrine of the universality of church requires no defense or even elaborate explanation. We do not easily place racial, denominational, or national boundaries on the church.

A number of things are essential to a true international peoplehood. Here I concentrate on the structures.

Have we ever considered the extent to which North American, more particularly U.S., structures and institutions dominate world Mennonitism? So much do we use basically U.S. national institutions to serve continental and international functions that we don't realize the extent to which the rest of the world is simply treated as an extension of the USA.

The first priority should be to reduce the number of Mennonite agencies operating abroad. Since the greatest proliferation is in missions, that is where the reduction should begin. The formation of COMBS, a Council of Mission Board Secretaries, was a good idea, but it has suffered the same fate as the U.N. Mission boards, like nations, were unwilling to give up their sovereignties, with the result that mission "empires" continued to exist and expand in spite of COMBS.

The large number of agencies can no longer be justified from the viewpoints of stewardship, peoplehood, and servitude. The inter-Mennonite approach, now accomplished in Zaire, is indicative of the possibilities.

The second need is to bring together that which we now call missions and that which we now call MCC. One of our African brothers has said quite bluntly: "Why do we have to write to Akron when we need a blanket and to Elkhart when we need a Bible?" This is an oversimplification, of course. The mission boards have been engaged in MCC-type service (medicine, agriculture) from the beginning, and MCC people have not hesitated to distribute Bibles when this was called for. But the point is clear. The evolution of our agencies makes sense to us. But what makes sense over here doesn't always make sense over there.

The third step, and this is actually most crucial, is truly to internationalize that helping agency (or, "helping agencies" if steps one and two are not fully realized). This means sharing the con-

trol of our international institutions with our people in other countries and continents.

Several moves already may point that direction.

First, we have said that money (which North America has lots) is not the only resource of the church. Personal counts, too. So do special insight, experience, and zeal. We have discovered, for instance, that the third world can teach us about church growth and what it means to be Anabaptist today.

This means that the resources of mission are international. Since there are many gifts, variously distributed, people can say that they are richer than others, consequently having greater right to control. Our concept of peoplehood in terms of gifts to be shared says something about the structures which we create to help share those gifts.

Second, the Mennonite World Conference constitution has now been changed to allow for equalized representation in conferences from all over the world. The real test of the constitution, however, will be when the mission boards at MCC are invited to surrender some of their sovereignty and agenda to the representative group.

All of this may sound new and strange, perhaps even radical, but the concept is as old as Mennonite relief. In 1920 a delegation arrived from Russia seeking relief from famine. They found committees in various parts of North America anxious to help. There was one in Ontario, one in Pennsylvania, another on the West Coast, and several in between.

"If you really want to help us, you must form a central committee, because we can't work with so many different groups. Besides, it isn't good stewardship." And that's how Mennonite Central Committee came into being. Today we are grateful that only one central committee is operating abroad.

Now the needy world is saying to us again: If you really want to help and you really want peoplehood, form another central committee, reduce the agencies, merge the interests, let us be part of the decision making.

The question is, What will be our response? Will we be able to pull out of nationalism to where it belongs? Will we be able to expand our concepts and reform our structures in the direction of true international peoplehood?

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Canada: The view from Singapore

Dorothy Friesen

When after the Quebec election results were made public, I was talking with an Indian woman at a small gathering here in Singapore. My fair skin and light hair marked me obviously as non-Asian. When she found out I was Canadian, she said, "Oh, you've got problems here, don't you?"

"Well, it seems that way," I replied. "The French must have their own language and culture, you know. That's very important," she continued and captured me in that vein for several minutes.

I have been mistaken for an American any times and suffered through accusations, criticisms, and remarks about American imperialism, racial discrimination, Watergate, and the CIA. In response, I paraphrased the pharisaic lawyer, "Thank God I am Canadian, not American."

This was the first time I had been confronted by a foreigner about a problem in Canada. It is a problem that I now has been festering for a long time and which most Canadians hoped would just go away. We don't really want to come to terms with our own values and prejudices. We would prefer to live with the illusion that we are a

humane, liberal, and free society that does not have within it the seeds to sprout racism on the scale of the American conflict. It was appropriate that it was a member of a minority ethnic group in Singapore, concerned for other minority groups, that jarred my self-image as a Canadian.

In Singapore, three major nationalities live side by side—Chinese 75 percent, Malay 15 percent, and Indian 7 percent. This city-state of 2.2 million has four official languages: English, Malay, Tamil, and Mandarin. Official government signs, notices in buses, telephone directories, etc., are written in all four languages. Most residents know at least two languages well enough to communicate about everyday business. This peaceful coexistence is, of course, enforced by the iron hand of the government, which brooks no disturbance in its ordered society. After the recent elections in which the existing government won all the seats, several members of the opposition parties were arrested for making allegedly chauvinist statements in their campaign speeches about the need to preserve ethnic identity.

In Canada, there is relatively more freedom to disagree publicly with government policy and actions. Ideally, that implies more responsibility on the part of the citizen to think in terms of the

public good instead of only private interest. The citizen cannot simply look to an authoritarian center to apply external controls. However, my Indian friend's remark started me thinking beyond the duty of the good citizen in a democracy, to the calling of the Christian to witness in a troubled time.

For the Christian, the cross is the symbol of the choice to suffer rather than to inflict suffering. Throughout the New Testament, the Christians are urged to use a different measuring stick and to respond out of a different spirit than the world around them. What does living the gospel mean for Christians in Canada?

In Acts and in the letters to the early churches, Christians are urged to concern themselves first with the well-being of their sisters and brothers in the Lord. That's where Canadian Christians can start, too—with care, concern, and love which extends beyond ethnic and political boundaries. That unity comes as a result of Jesus' work on earth, says Paul. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus" (Gal. 3:28). According to Paul, French- and English-speaking Christians can affirm oneness in Christ Jesus. We must find ways to get together in the hope that it is not too late. To really get to know French-speaking brothers and sisters personal-

ly and really to listen to them would mean that the generalizations and stereotypes about Quebec could no longer hold true in our minds. It would be more difficult to be satisfied with the explanation that a few dissidents or outside communist agitators are causing all the problems. We will probably have to face our own complicity in creating divisions within our society. We may even have to learn French in order to communicate with our brothers and sisters in our country.

When I joined MCC, our task was defined as peacemaking and reconciliation through service. What does it mean for Canadian Mennonites to send money and personnel to other countries in the name of Christ to work for peace and justice? That work will only have integrity if the sending base, the Cana-

dian congregations, are also deeply involved to the point of hurting with the most knotty problems in Canadian society.

Mennonites may have a special role to play as salt, light, and leaven in Canadian society in the next few years. To begin with, our own strong ethnic identity, which has been deplored by many as a hindrance to the gospel, may now provide the basis for a special empathy with our French-Canadian brothers and sisters. Second, our refusal to go to war has forced the conflict between obedience to God and nationalism out into the open for us. By stopping at the point of taking life it is clear where our allegiance belongs. Historically, we have experienced the fact that good citizenship is not the same thing as following Jesus, though the two can

sometimes run a parallel course. We do not have to depend on our political leaders or the news media to define our enemies for us or tell us who our friends are. The gospel of peace gives us the freedom to be friendly toward all to whom God is friendly.

This is not a plea to save confederation or to make Canada a great society. Rather it is a reminder for us to witness to our allegiance to God and his power over the power of nationalism. Our future is not dependent on whether French and English stay together in Canada. But our health as Christians is dependent on whether we make genuine efforts to relate to our French sisters and brothers and to nurture those relationships at whatever cost to ourselves. The good news will spread if Christians in Canada live in the risk and love of Jesus.

News

Tax withholding still on hold

A decision on war tax withholding is still pending after at least the third General Board discussion of the issue.

The discussion began last February, after a conference employee asked that the portion of her federal income taxes that goes for military purposes not be withheld from her paycheck by the conference treasurer. This would allow her not to pay the tax voluntarily.

The General Board engaged in its own study on war taxes last August, but made no decision.

The action February 9, at the close of this year's Council of Commissions, was to ask the Commission on Home Ministries to prepare a study process on civil disobedience and tax refusal in connection with the triennial conference and to ask congregations to commit themselves to a study process.

The board was sharply divided on whether to grant the employee's request and thus risk violating tax regulations. Board members also could not agree on whether the issue should be decided by the board or wait for action by the entire conference at the triennial sessions in July.

Cornelia Lehn, the employee bringing the request, met with the board for the first time and told them, "It was also a very difficult decision for me over a long period of years. Finally I gave up seeing through the difficulties; for me, I simply

had to obey God and leave the consequences up to him."

Another issue before the General Board in February was where to find money for helping smaller districts hire conference ministers. The ministerial leadership services office is under General Board, but the board could not make room for new funds under its budget. The board did designate most of its foundation grants for the coming year for this concern.

A proposal for an above-budget fund to help in the continuing education of ministers was tabled.

The Council of Commissions adopted a contributions budget of \$3,179,883 for 1977 and an expenditure budget of \$3,292,232.

This was the first year on the two-budget system, which will allow the conference to spend some balances that accumulated during 1975. In 1976, however, the conference met only about 98 percent of budget. The new contributions budget is 6 percent over last year.

The breakdown of the budget by commissions and boards is as follows: Commission on Overseas Mission, \$2,084,949 in income, \$2,163,626 in expenses (10 percent over last year); Mennonite Biblical Seminary, \$280,968 in income, \$304,766 in expenses (15 percent over last year); Commission on Education, \$234,048 in income, \$240,672

in expenses (9 percent over last year) and Commission on Home Ministries, \$579,918 in income, \$583,168 in expenses (6.6 percent over last year). Those boards or commissions with higher balances were allowed to spend more.

Subsidies from these budgets will be for General Board, \$130,830 (8 percent increase); *Der Bote* and *The Mennonite*, \$100,170 (8 percent increase); and Division of Administration, \$134,000 (12 percent increase).

In other action, the General Board appointed four of its members to a committee to work with representatives appointed by the Conference of Mennonites in Canada on Canadian-General Conference relationships and structure.

The Canadian Conference General Board responded in January to last year's request from the General Conference board to work on these issues at boards rather than only through the staffs.

Appointed by the Canadian board were two board members, Fred Enns and Herman Enns, and two staff members, Ed Enns and Henry Gerbrandt.

The General Conference board appointed four board members, Ed Enns (who will play a double role), Sta Bohn, James Waltner, and Elmer Neufeld. Lois Barrett

Foundation Series dominates COE sessions

ear one of the Foundation Series Sunday school curriculum for nursery through grade eight was the center of attention at the Commission on Education's meetings February 6-8 during the annual Council of Commissions.

An overall handbook plus several student and teacher books from the new series were ready to look at, and the entire first quarter will be ready to use in September. A series of workshops is scheduled across Canada and the United States to train communicators to introduce this new curriculum to congregations.

The five years behind the Foundation Series will climax with its dedication

and celebration at the General Conference triennial sessions in Bluffton. Complete with Oliver the puppet, the new curriculum reflects one of COE's biggest publishing ventures ever.

A peace education curriculum for Cheyenne Indian youth has been researched and will be written this summer. Lawrence Hart of Clinton, Oklahoma, initiator for this project, said, "Our country has too long honored 'war chiefs.' We need to emphasize 'peace chiefs.'" Oral research into Cheyenne peace treaties is revealing many examples of peacemakers. The curriculum to be written is tentatively entitled, "A Cheyenne understanding of

peace and peacemaking." COE is managing the project but funds have also come from the Commission on Home Ministries, the Western District Conference, and the MCC Peace Section.

COE also voted to become publishing partners in another cooperative curriculum for grades nine to twelve, to be developed by 1980, and in a similar proposal for an adult curriculum.

COE delayed its commitment to an Anabaptist commentary on the Bible.

The adult and youth curriculum proposals came from a May 1976 meeting of representatives from the Brethren in Christ Church, Church of the Brethren, Evangelical Mennonite Conference, General Conference Mennonite Church, Mennonite Brethren Church, and the Mennonite Church.

Other COE actions included approval for new catechism materials, the announcement of a high school work camp at the Bluffton conference, another Project Teach March 21-25 at Bethel College, an experimental "apprentice program" to involve youth in the total work of a congregation, and a new emphasis on the roles of men. *Bernie Wiebe*

Seminaries will not merge now

constitutional change to make the board of Mennonite Biblical Seminary more parallel with the board of Goshen Biblical Seminary, with which it shares campus in Elkhart, Indiana, has been approved by the MBS board and by the General Board of the General Conference Mennonite Church.

The approval came during the annual Council of Commissions February 5-9 in Newton, Kansas.

Cooperation between the two seminaries—known jointly as Associated Mennonite Biblical Seminaries—has been growing, although cautiously. The long-range planning committee appointed by the two boards recommended some changes in size and makeup of the boards so they could meet together more easily. But the committee and the two boards did not recommend merger of the two seminaries or use of a common president.

"We believe that the present forms of cooperation at AMBS are a good model and pattern of organization and are not persuaded that structural merger would significantly improve our association," the committee said. But it remained open to the possibilities of merging or not merging the seminaries in the future.

Students had favored merger; faculty and administration had not.

The constitutional change for the MBS board will be presented to the General Conference triennial sessions next summer for action. The proposed change would eliminate the current advisory members of the board, who represent alumni and college presidents. The board would then have ten members, more in line with the number

on the GBS board.

For the first time, the entire GBS board was in Newton during Council of Commissions for joint sessions with the MBS board. The two boards have been meeting once a year in October, but this year decided on a second joint meeting.

The MBS board has begun looking for a new president (separate from the GBS president) to replace Erland Waltner, who will reach the mandatory retirement age for administration in 1979. He is eligible for a sabbatical year in 1978-79.

Along with the growth in cooperation between MBS and GBS, the seminaries are considering expansion into at least one "satellite" learning center: at Conrad Grebel College in Waterloo, Ontario.

Negotiations are still under way, but MBS board president James Waltner said the seminaries were "looking toward" a graduate theological program in Ontario. Students would probably be able to take some course work in Waterloo, but not all. Degrees would be granted by Associated Mennonite Biblical Seminaries in Elkhart.

Representatives of the seminaries and Conrad Grebel College will work on more details of the plan March 7-8 in Waterloo.

The Inter-Mennonite Conference (Ontario) has already approved such a graduate theological program at Conrad Grebel. The proposal was passed 104-35.

Theological education extension centers in other areas have also been proposed, but the Ontario proposal is farthest along, James Waltner said. *Lois Barrett*



James Waltner of Normal, Illinois, seminary board president, (center back) discusses possible changes in board makeup.

Indian ministries in transition

The road to more independence for the Indian ministries program is not easy, the Commission on Home Ministries (CHM) found out at its annual meeting February 6-8 in Newton, Kansas.

Transition to a new administrative pattern with more responsibility in the hands of the Mennonite Indian Leaders Council is slow, but Hopi Mission School in Oraibi, Arizona, is becoming more independent. The elementary school will begin raising its funds not only from the CHM budget, but from foundations, possibly federal grants, and directly from congregations.

Under the new administrative pattern for Indian ministries, requested by the Mennonite Indian Leaders Council (MILC) and approved by CHM last year, there would be no administrator in Newton, but one in each of the areas where there are Indian churches—Oklahoma, Arizona, and Montana. Those three people would be responsible directly to MILC, not to CHM.

"We are still struggling with the new structure," Nadenia Myron of Bacavi, Arizona, MILC secretary, told the commission.

"Fifty years ago I went to a Sunday

school where there was a missionary," said Inola Waters of Clinton, Oklahoma, another MILC executive committee member. "Then there were pastors. Then all at once there is nobody. The older people don't understand. It will take quite a while for them to understand."

Malcolm Wenger, current Indian ministries staff person for CHM, will be resigning October 31. So far none of the three areas of Indian churches has chosen its staff person.

Hopi Mission School, in spite of many staff changes in the last year, has dreams of expansion to a trade school and possibly a Bible school. Its dreams already have grown beyond CHM budget possibilities, and the school was freed to seek other funds.

Another major discussion at the CHM sessions was the commission's relationships to the five U.S. districts and the Conference of Mennonites in Canada. The Canadian Conference—and, increasingly, the Western and Central District conferences—have large staffs and are requesting fewer direct services to congregations from CHM than the smaller districts, two of which have no

staff at all. The Central District Conference had come with a request that CHM staff work directly with its committee.

Some district and area conference staff and officers were present for the discussion, but some of the U.S. districts were still not hearing the message from Canadians on the commission that the districts need a forum—beside CHM and the General Conference—to discuss uniquely U.S. concerns. So far the message has been spoken mostly at the General Conference level, not to the districts.

The commission said "substantive action" needs to be taken on the Canadian U.S. question and "we are eager for resolution without regard to the changes that would come to this commission."

Other agenda items for the three-day meeting included:

- setting up a church planting fund of \$9,000 to help districts which need help to start new churches. Existing congregations were urged to support daughter churches. The Pacific District Conference will get \$20,000 for its home mission committee.

- cutting back its funding to the Mennonite Central Committee Peace Section (U.S.) from \$16,500 to \$15,000 and asking that such funding from the denomination be phased out eventually. The primary reason was the doubling of the Peace Section by Canadians (through MCC (Canada) and through CHM), not any dissatisfaction with the work of the Peace Section.

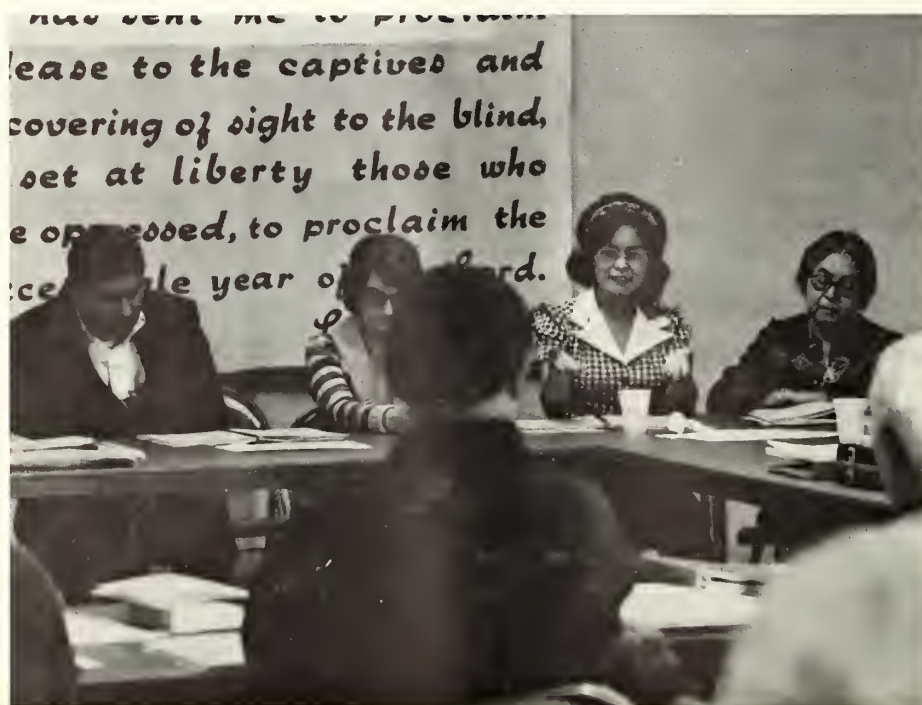
- endorsing the New Call to Peacemaking, a cooperative campaign with the Mennonites, Brethren, and Friends.

- reducing the amount for poverty projects from \$30,000 to \$24,000 this year, but promising to bring the amount back up next year.

- dividing the work of the peace and social concerns office into two half-time positions: one to continue to work with task forces on issues and one to travel in congregations encouraging the peace witness.

- reaffirming that voluntary service units should be related to local congregations, but allowing for some exceptions.

- accepting a project for church growth training, but asking that the "approach not be only through Fuller (Theological Seminary) and that attention be paid to the nonnegotiables of our Anabaptist faith." Lois Barrett



Nadenia Myron (third from left) of Bacavi, Arizona, secretary of the Mennonite Indian Leaders Council, tells the Commission on Home Ministries about plans for expansion of Hopi Mission School. From left are Joe Walks Along, Marilyn Decker, Ms. Myron, and Inola Waters.

Long-term personnel needed, COM says

"We are beginning to feel a shortage of career missionaries," executive secretary Howard Habegger told General Conference Commission on Overseas Mission members at the annual Council of Commissions.

"Many workers today are short-term, and they perform a most valuable service," he added, "but we must encourage more long-term workers who can provide stability and guidance to our work."

Missionary Margaret Dueck from Mexico supported this concern stating that she has spent much time training new workers.

The mandate from the 1974 St. Catharines conference, to send out thirty new missionaries and open several new fields, was mentioned several times. Since 1974, COM has sent out eighty-two new missionaries. However, ninety-seven others have terminated, a

Women strengthen international ties

Women around the world were on the agenda of Women in Mission at its annual meeting February 5 in Newton, Kansas.

General Conference women agreed to sponsor the women's choir from the Linnen Road Mennonite Church in Taiwan, Taiwan, on a tour of North American churches around the time of the Mennonite World Conference in summer 1978.

Women in Mission will also help sponsor an international hospitality program for women at the Mennonite World Conference sessions in Wichita, Kansas. Two representatives from Women in Mission will go to the first All-India Mennonite Women's Conference November 8-13. The conference is sponsored by General Conference Mennonite, Mennonite, Mennonite Brethren, and Brethren in Christ groups in India. Women in Mission will also work with the General Conference's Commission on Education in sending a woman to a nutrition workshop in Jamaica this July. This person will then conduct nutrition workshops in women's groups in North America next fall and winter, focusing on third world food needs.

In other action, Women in Mission's advisory council voted to send material to its local groups on the use of television—and how to respond to objectionable programs. Lois Barrett

net loss of fifteen. While the mandate did not expressly say so, Mr. Habegger said he had hoped for a "net gain of thirty in the triennium."

In 1976, thirty-two new people went to Taiwan (eight), Mexico (eight), Zaire (seven), India, Japan, and Colombia. Twenty are from Canada.

As of January 1, COM had 147 missionaries in service.

Personnel secretary John Sommer said, "We are getting experienced and mature people as new members of our COM team." The majority of personnel going out since 1974 were between thirty and thirty-nine years old. Mr. Sommer reported increasing interest in missions by Mennonite young people but stressed the need for congregations to encourage people from their midst.

The issue of missionary kidnapping and ransom probably generated the most excitement. The abduction of Patricia Erb in South America last summer has brought this subject close to COM. In addition, the Africa Inter-Mennonite Mission board had recently adopted a policy not to negotiate ransoms. With a third of COM personnel working under AIMM, the issue was delicate from the outset.

Several missionaries said they were uneasy with what sounded like a "hard, violent" policy, not in keeping with Anabaptist theology. COM adopted a policy to negotiate according to the situation if a kidnapping occurs. It was not clear what this means for COM workers with AIMM.

COM looked seriously at the role of missionary women on furlough. Missionary wives and single women are experiencing stress because of the drastic cultural changes on furlough and the feelings of dependence upon charitable relatives or friends. As a step in solving this problem, COM will permit missionaries to work up to one-half time during furlough and to keep the earnings as extra income.

New cooperative ventures were endorsed for AIMM, Mexico, and Hong Kong. James Bertsche reported the addition of the Mennonite Brethren as partners in AIMM. Jerry Hildebrand, executive secretary for missions of the Evangelical Mennonite Mission Conference, attended the COM sessions because of EMMC interest to cooperate in Mexico and possibly in Bolivia. COM will also pursue a new work in Hong Kong with the Eastern Mennonite Board

of Missions and Charities, Salunga, Pennsylvania.

Training efforts, both by national churches and in North America, are being given a high priority. COM agreed to work closely with the new theological school in Paraguay, to contribute toward the China Graduate School of Theology in Hong Kong, and to place staff on the faculty of Presbyterian seminaries in Taiwan. During 1976-77, five national church leaders are studying at Associated Mennonite Biblical Seminaries in Elkhart.

Two new forms of Anabaptist witness in Japan will be support for the Anabaptist Center at Tokyo, established by the Japanese Mennonites, and the appointment of Stan Butler to the World Friendship Center in Hiroshima.

James Juhnke of Bethel College, North Newton, Kansas, was appointed to write the COM seventy-five-year mission history.

Tribute was paid to Harold and Ruth Ratzlaff, Tina Quiring, and Sam and Leona Entz upon their retirement. Together, they represented 148 years of missionary service. *Bernie Wiebe*



Commission on Overseas Mission members and staff listen to reports during the annual Council of Commissions.

Canadian boards increase budget 17 percent

Jake Harms, Conference of Mennonites in Canada chairman, opened the annual council of boards January 27-29 at Winnipeg with a reminder from Jesus: "You will do greater things than these." In a time when we see limitations to our natural, financial, and personnel resources, Mr. Harms told the board members, "This may not suggest new buildings and brand new programs, but rather a greater emphasis on the healing, liberating, teaching, and redemptive ministries that we are already committed to."

The elected representatives from the Canadian churches accepted the challenge. Canadian Mennonite Bible College board members heard the first detailed report of a self-study initiated in 1975. Based on responses from 173 alumni, 51 parents, and 20 current students, Frank K. Isaac, one of the evaluation committee members, said: "The constituency has shown a real appreciation for CMBC. By far the majority responded very positively. There are some criticisms that we did hear and need to learn from."

The study is to be continued and the findings will be communicated to the constituency.

Henry Poettcker, CMBC president,

said the process is the first such detailed report about CMBC to the members of the conference and other friends of the school.

In other action, the CMBC board approved a single music degree program and a more aggressive program of constituency relations and student recruitment.

The Congregational Resources Board endorsed new evangelism with Oriental groups in Canada. The board will support a pastor for Chinese people to work out of the Mountainview Church in Vancouver. The worker will be supported by the conference but will be directly accountable to a provincial committee and the church in British Columbia. This action was regarded as encouragement for similar efforts. CRB also accepted plans for a training conference on evangelism.

The Every Home Plan is now putting a Mennonite periodical into two-thirds of CMC homes. The Resource Centre has a new coordinator, Sharon Sawatzky. Fourteen churches are currently without leading ministers. Eighteen ministers and other students received some form of financial aid in 1976.

Native Ministries board chairman Ernie Sawatzky said, "Our greatest

need is workers. We have the funds, but we could immediately engage three full time workers in the north, and we also need help with the native reception homes in the city." Kay Martens, member of the board, said she is excited about a new street ministry to begin in Winnipeg. Native Ministries agreed to purchase the necessary equipment to produce TV-quality sound-videotape to communicate its ministry to churches and the public media.

The Canadian Women in Mission advocated an awareness of the lonely single parents, and families in stress. Women's services will be more people oriented in the future, with less emphasis on the sewing and cooking.

The CMBC pipe organ was dedicated during the sessions. This instrument for the music program was recently installed as a gift.

Conference general secretary Henry Gerbrandt, in his annual report, challenged the boards to more aggressive stewardship planning, a further attempt to clarify U.S.-Canada conference relationships, more spiritual warmth in the churches, and another look at the meaning of congregational autonomy.

Finances reflected \$20,000 income over expenditures in 1976, a 21½ percent increase over 1975. The 1977 budget will be 17 percent over 1976 income, and 1978 projected budget will be 7 percent above 1977.

The three-year-old history-archive project, headed by Lawrence Klipperstein, has generated enough enthusiasm that private sources were reportedly interested in donating a special building for its future development.

The 1977 conference sessions will convene at Toronto, Ontario, July 23-28 under the theme "God's people dispersed—A light to the nations." Bernie Wiebe

Words & deeds

Two hundred people registered for church music seminar January 21-23 in Winnipeg. The seminar, sponsored by Canadian Mennonite Bible College and Mennonite Brethren Bible College, focused on choral conducting but also included workshops in organ, vocal solos, children's choirs, choral techniques, and piano. Guest conductor was Charles Hirt of the University of Southern California.



Congregational Resources Board members and staff at the annual Council of Boards included (from left) Fred Enns, Edmonton, Alberta; Henry J. Gerbrandt, Winnipeg; Sharon Sawatzky, Winnipeg; Ed Enns, Winnipeg; and Rudy Goertzen, Surrey, British Columbia.

Workers

Robert and Betty Dent, Mountainview Church, Vancouver, B.C., have arrived in Chisamba, Zambia, to begin a three-year term of service with Mennonite Central Committee. Robert will work as a secondary school teacher and in setting up a school library. He holds a BEd degree from the University of British Columbia in Vancouver. His parents are Robert and Corrine Dent of Richmond, B.C. Betty is the daughter of Annie Klassen of Vancouver, B.C.

Mennonite Central Committee officers elected for 1977 are Newton Gingrich, Mennonite Church, chairman; Elmer Neufeld, General Conference Mennonite Church, vice-chairman; Roy Sider, Brethren in Christ Church, assistant secretary; and Norman Shenk, Lancaster Conference, treasurer. Members-at-large elected were Anne Varkentin Dyck, General Conference



B. Dent



R. Dent



Kroeker



Taylor

Mennonite Church, Saskatoon, Sask., and Jose Ortiz, Mennonite Church, Lombard, Ill. Ms. Dyck and Mr. Ortiz were also elected to the executive committee along with Marie Wiens, Mennonite Brethren Church, Hillsboro, Kans.; Siegfried Bartel, MCC (Canada), Agassiz, B.C.; and Atlee Beechy, Mennonite Church, Goshen, Ind.

Ellen Kroeker, First Mennonite Brethren Church, Wichita, Kans., is serving a term of at least eighteen

months under Mennonite Voluntary Service in Seattle, Wash. Her assignment is in mental health. She holds a bachelor's degree from Tabor College, Hillsboro, Kans., and a master's degree from the University of Nebraska.

John Taylor, Jr., Decatur, Ala., is serving a two-year Mennonite Voluntary Service assignment in Hutchinson, Kans., in the library program of Kansas State Industrial Reformatory. He is a 1976 graduate of Oberlin (Ohio) College.

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Calendar

Apr. 16-18—Workshop on nuclear weapons research and the university, Baltimore, Md.; for information and applications contact: Fellowship of Reconciliation, Box 271, Nyack, N.Y.

July 28-Aug. 3—General Conference triennial sessions, Bluffton, Ohio
Central

Mar. 4-6—Careers and vocations retreat, Camp Friedenswald, Cassopolis, Mich.

Deaths

Jacob J. Nickel, Rosthern, Sask., died Jan. 13 at the age of ninety-one. He served pastorates at Aberdeen, Sask.; the Zoar Church, Langham, Sask.; and the Rosenort Gemeinde, Rosenort, Sask. He served as Bible teacher at the Rosthern Bible School and at Canadian Mennonite Bible College, Winnipeg. He was known for his ministry in Bible exposition, traveling throughout Canada for this purpose.

Graduate program in religious studies

The universities of Winnipeg and Manitoba are now offering a graduate program in religious studies leading to the MA degree.

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ENCIRCLING THE GLOBE

If the Mennonite Church continues to grow at its present rate, predictions have it that by 1980 there will be more black, brown, and yellow Mennonites than white.

The message of Jesus Christ, proclaimed by Mennonites for 450 years, is encircling the globe.

**Celebrate World
Mission Sunday
March 13**



Commission on Overseas Mission

also have a conscience

arl Lehman

is good that the General Board and conference officers took time to discuss the tax question troubling some of our people. The conscience of all of us is involved. We who covet freedom of conscience must covet it for others, too. This becomes difficult and may seem impossible when I am asked to violate mine for the sake of someone else.

We need to be willing to understand each other and to avoid emotionally charged language and hasty assumptions. When headlines in *The Mennonite* ask: "Should the conference withhold taxes for war?" (November 2, 1976) those who know there really are no war taxes think this is like the proverbial hen-are-you-going-to-quit-beating-your-wife question.

The conference, of course, does not withhold taxes for war. To claim it does is no more warranted than to claim farmers grow wheat for war or that we produce sons and daughters for war. Furthermore taxes are not fundamentally as important to military needs as the goods and services all of us add to the gross national product. It would be at least as logical and more basic to calculate the portion of the gross national product used for military purposes and reduce our working hours accordingly, as it is not to pay a portion of our taxes. It would also be legal. It might also attract national attention.

This is partly so because the United States has no war tax. To be sure, when Congress initiated the excise tax on telephone service in 1941 and reenacted in 1966, it was called a "defense tax." However, the tax has always gone into the general treasury and become a part of the general revenue just like the income tax, which is not a war tax.

In recent years concerned citizens have broken down the president's budget and shown that about 60 percent for military purposes. This tells us where the really big tax dollars go. However, lumping it together for wars present, past, and future may not be too helpful. Most of us believe our government should pay its debts and take care of injured veterans drafted against their will.

To decide not to pay 60 percent of our

taxes because 60 percent of the budget is for military purposes is not a proper use of the data. It assumes a cause-and-effect relationship that does not exist. Common sense tells us that, if we stopped to think. A farmer who feeds hogs would not think of putting less slop in the trough when the big hogs get more than their share. That would only starve the runts. Yet this is what the tax resister is doing by not paying taxes and what the conference is being asked to help do. To think that such action bears a relationship to money for military purposes is pure fantasy. It may well effect low-priority poverty programs instead.

Calling church agencies "tax collectors" is not warranted. The telephone company does collect taxes. Church agencies do not; they merely pay wages, part of which goes to the government and part to the employee. They do not really take anything out of a paycheck—that is only a manner of speech. True, these distinctions are important only in their overtones, but since effective witness is what we are talking about, the overtones can be important.

Of course, some are more interested in a symbolic or dramatic witness than in the monetary or real impact of not paying taxes. There may be a place for that kind of witness through demonstrations, but Mennonites have generally found it difficult to reconcile demonstrations with compassion for all people in the spirit of Christ.

If you do witness against war by refusing to pay taxes, your confrontation will be with good people at the telephone company or in the Internal Revenue Service. These are all folks who have nothing whatsoever to do with the spending of tax money, and you will only succeed in making life more difficult for them. It would make as much sense to argue with the janitor of your bank about a loan. In contrast, your congressman does have every reason to want to see you, and he does vote for or against military appropriations.

I am surprised that some think we are now living in an era when the dollar is more important in waging war than

manpower and that now with conscription not an arena for protest we must turn to nonpayment of taxes for its moral equivalent. Actually there is nothing new about not having conscription during peacetime. Dollars without manpower are useless. It was not lack of dollars that brought the Vietnam War to a halt; it was only after nearly a million men had deserted or refused to be drafted that the war ended.

The millions of people engaged in production of war material plus millions in the armed services continue as they always have, to be the irreplaceable ingredients of military effort. To suggest there has been a shift to the dollar in relative importance is economic nonsense. We may not know precisely what Jesus had in mind when he said, "Render to Caesar the things that are Caesar's and to God the things that are God's," but for him to be casual about taxes as a secondary matter was not only consistent with the rest of his teaching, but also in harmony with modern economic thought. Money should be kept in proper perspective as a tool humanly created and not as an inherent part of human existence.

Those who have a troubled conscience about paying taxes must continue to be heard. If this leads them to civil disobedience, we will admire their courage. We hope they will be able to respect our conscience as well, for we do not really believe they want us to violate it on their behalf.



family in focus, bluffton '77

RNs wanted

RNs are needed at Mennonite Bethesda Hospital, Goessel, Kansas 67053. Openings are available on the 3-11 p.m. and 11 p.m.-7 a.m. shifts at hospital and nursing home. Pay is comparable. Contact Dean Kroeker, administrator, at (316) 367-2291.

Letters

Never cease for liberation

Dear Editor: Erwin Cornelsen's letter (January 4 issue) entitled "Cease-fire for liberators" left me more than a little disturbed. I saw red everytime I reread his question, "How can I be reprogrammed from the old school of gentleness toward those human beings which God made so beautiful and attractive—to me at least?" The question is loaded with overtones of condescension.

Remember it is a new ball game for us women, too. If we occasionally get carried away and refuse to walk through an open door, perhaps it is due to growing pains. Personally, I think those little details have very little to do with the real issues. I'll be happy to walk through any door you open for me. However, if I arrive at the door first I will not step aside like a helpless child, but will probably open it and expect you to accept my courtesy, just as you expect me to accept yours.

I am proud to be identified with any one of my male relatives, my husband, son, father, father-in-law, my many brothers and brothers-in-law. It seems to me that the painful experience you had in not being able to identify your seatmate's husband is insignificant in comparison with the inconveniences we as women face in this respect. Consider (as a woman) arriving in a large city far away from home. You know that a good friend of yours lives in this city, but you have not heard from her for some years and cannot remember her husband's name. The phone book is no help, so you leave the city without being able to contact your friend.

Your admission of being afraid and your plea for a cease-fire tell me that you do not fully understand the issues. At the time of creation, man and woman were created equal (in His image). It was as a result of sin that domination of male over female came into this world. When Jesus came, he tried to restore the unity and wholeness that God had envisioned. After thousands of years of domination, it is inevitable that there be a struggle, but every couple I know who are working at this in a positive manner have a happier relationship now than before.

To me liberation means simply that I am a person. Something as simple as abiding by the Golden Rule would set us

all back on the right track. Cease-fire for liberation? Never. In 1977, I am happy to be a woman, a person, made in His image. *Elsie Neufeld, Box 478, Boissvain, Man.* Jan. 20

Land use and peace tax fund

Dear Editor: My letter concerns two subjects: first, your issue of August 17, 1976, regarding farming and land use. Some of the information on farming is worthwhile. However, Gordon Hunsberger, with his paragraph beginning, "Effective control of land requires government action," apparently has not considered countries where government controls all land. There, incentive is lacking to produce more and better crops, and many people live in various states of poorest nutrition. But then, many of *The Mennonite's* writers seem to favor a socialistic approach to solving the world's problems.

The remainder of my letter concerns the World Peace Tax Fund Act. Surely those supporting this act do so out of a heartfelt desperation to stop wars. One's conscience may ease in supporting this act, but do you think that our huge centralized government and those who profit from war will actually hesitate to use whatever means is available to create war? Those who profit from war are the same group who have caused inflation by actually printing and putting into circulation more money. What will stop them from printing more federal reserve notes to finance more Vietnams?

Do you so blindly believe that Henry Kissinger is concerned for the blacks in southern Africa? Or is he merely setting the stage for conflicts in which the lives of many will be lost to further secure the fortunes of people such as the Rockefeller's?

The peace tax proposal does nothing to remove the makers of war from power. "Using the system" is commendable, but being used by it to strengthen an already too powerful government shows a complete lack of understanding of how governments receive their power.

Voting records of congresspeople, such as Bella Abzug, who introduced this act in 1973, show that they consistently support legislation increasing taxes and increasing our dependence on

government. Congresspeople, such as Garner Shriver of Kansas, cannot help but consider the "Mennonite" votes they will win in their support of this act.

What is to keep ill-intentioned people from giving "peace tax" money to the United Nations? Even uninformed Christians continue to support the idea of world government and the United Nations.

Others with hearts as humane as those of Mennonites could propose that taxes be cut from the Health, Education and Welfare budget and placed in special funds. Abortions kill, too.

Why not support measures cutting all excessive government spending? Quite a lot of work has been done on a measure called the Liberty Amendment. This would do away with the personal income tax, but not corporate taxes. The Liberty Amendment would force the government to sell to private enterprise approximately 3,000 businesses it is unconstitutionally involved in.

Why have Mennonites jumped from shunning politics to support of extreme liberal politics? Are opinions expressed by leaders in liberal-leaning churches really those of a majority? Many do not understand issues and follow the strongest, most educated-sounding voices. The direction this country and our churches have taken should warn us that higher education, such as in the field of political science, doesn't always endow one with common sense, and certainly not the right to plan for the rest of us.

One or two in each church periodically raise voices against political liberalism. We become known as the "dissatisfied with life" or even "old fogies." Some silently leave to find other church homes. Some remain with the hope of praying these problems away.

Writing this letter took parts of several months. I certainly had more interesting things to do with my time. Praying alone doesn't put words on paper. Time and experience have shown that those who dream up ideas like the World Peace Tax Fund, in addition to praying, work exceedingly hard to make their dreams come true. However, even unanimous support of this act by the General Conference is not final. A majority can be wrong. *Pamela J. Unruh, 1857 North Ridge Road, Wichita, Kans. 67212*

Meditation

She died before she lived

was a quiet New Year's Day, except for a drive around the city. And on the way, a disturbing sign—the customary black and white funeral curtains in front of our favorite local store. "What a way to start off a year! Who could it be? Was it her husband, who was in the accident last fall?"

The next day my friend said, "Did you hear that Mrs. S. died?"

"Who? Mrs. S? Surely you must mean her husband."

"No, Mrs. S. died. New Year's Eve, about 8:00. She came over in the afternoon to borrow money, said she had to pay some last-minute bills. Seemed relieved that we helped her out. But in the evening, she just dropped over. The doctor says it was from working too hard. It's really too bad, isn't it." Tears came to my eyes. I felt shock. Grief. Sadness. Memories flooded my mind.

Mrs. S. was the friendly lady at the corner grocery store. Always so busy. Always so energetic. Always a smile for anyone. I remember the day we were passing out literature in her neighborhood. We debated about whether to go to her home. But she saw us, asked us what we were passing out, and said she wanted one, too. We gave her one, a message about how God's love can change a person. She often expressed interest in coming to our Sunday afternoon meetings. Said she had even played organ at a church occasionally when she was single. She liked church music and wanted to come but had no time.

Other memories. In fall, she let us put up a poster in the store window for a film meeting. When she saw that it was about *What does it mean to live?* she remarked, "That's a good question to think about, isn't it?" It was a good film, about a high school girl who lost her mother and out of her despair found new meaning to life in Christ. Mrs. S. was too busy to attend. But her sixth-grade boy came.

Now it was his mother who died. The drama goes on. When her husband was in bed out of the hospital in fall from a car accident, we often prayed for him and inquired about him. She seemed to appreciate our interest. When he was finally released from the hospital, we thanked God for it. We thought the funeral curtains might be for him, that he might have had a relapse. Surely not for her. It couldn't be. It was. Dead at forty-four! So young, so energetic, so cheerful, but... A shock to all. What must it be to the family? She died from overwork.

We knew she worked hard. Especially when her husband was sick, she was up after getting up at 3:00 or 4:00 in the morning sometimes. She needed money to pay bills, to pay employees' salaries. She told us those things. She was also, no doubt, trying to save money for the children's education, perhaps a larger store, a new house, retirement, and who knows what all. Probably felt she had to work now, and someday when she had more time she would be able to reflect on more important things. She worked hard. But in the end, what for?

Her one day off each year was New Year's Day. That was the only day her store was closed. Undoubtedly she was looking forward to this year's day off. But she never made it. What a way to end a year! What a way to end a life! Dying without living.

The words of the psalmist come to mind: "Teach us to number our days and recognize how few they are; help us to spend them as we should" (90:12). If Mrs. S. had known that the thirty-first would be her last day, surely she would have reordered her priorities. She would have taken time, made time, no matter how busy she was, to consider the more important things of life. But she didn't know.

And neither do we. What are we busy with? The things that really count? Or what can't take with us anyway? What about you? Are you ready for the last day of your life? Are you ready to meet your Maker? If not, why not put your life in order today, before it's too late. As the Scripture states, "Today (not tomorrow!) is the day of salvation." Today is the day. Christ, the Way.

The smiling lady at the corner store. Interested. Too busy. All over. Only forty-four. Memories flood my soul. I feel deeply.

Lord, she said she had no time, but it was all the time she had. / Lord, in your great love, have mercy on her soul. / Lord, teach us to put our fragile lives in your hands. / Lord, help us to tell more of these wonderful people about you before it's too late. Amen."

Fritz Sprunger, a missionary in Japan

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The courage to be a letter from Christ

James H. Collins

The Bible says, "Be filled with the Spirit" (Eph. 5:18); "love one another, as I have loved you" (Jn. 15:12). These words are so familiar we can recite them in our sleep. We often speak of the joy of following Jesus.

Yet, as I sit in church board meetings, visit with other church members, and at rare moments share my subjective experiences with others of the faith, I am impressed with something different. I often find anger, strife, jealousy, fear, and sadness. Moreover, when intensely involved with Christian clients in my work as a consulting psychologist, I find these same experiences. There is a lack of real peace.

As I struggled to gain a deeper understanding of Christianity, I was told that it was sin, lack of commitment, or lack of faith that was causing the problems. These reasons seemed valid in many, but not all, cases.

I became cynical, challenging the reality of the Christian experience. I vaguely remembered a story from my youth. It seems a tailor (a real "con artist") convinced an emperor that he could sew that ruler a beautiful suit of special clothing. Only the "true and worthy" would be able to see this unique garment, the tailor said.

The ruler was delighted with the idea and fittings began. As the tailor began to work, the emperor, to his dismay, could see no thread or cloth. But not wanting to admit his lack of righteousness, the emperor went ahead admiring the "garment." So did his court and the townspeople, as he went "on parade."

Then the innocent voice of a child was heard, "Look, Mommy, the emperor has no clothes." Was Freud right? Has humanity created a god to meet human needs?

But Christianity is real! My own experience, the treasured friends to whom God has led me who are truly filled with the Spirit, truly at peace, cannot be explained away. What then is wrong?

Suppose two churches decide to have a football contest. The unique factor in this imaginary contest is that none of the players have ever heard of football.

Team A's coach decides to prepare his team by a series of chalk talks. He does this twice on Sunday and, to reduce forgetting, once again

during the week. In addition, the players pray together and ask the Spirit to guide them and provide victory.

The coach of team B follows much the same procedure. His team, however, takes to the field several times per week and practices the principles set forth in the chalk talks. The plays described in the chalk talk become real. An end run becomes a total experience of meeting head on, carrying the ball, and giving and receiving feedback on one another's performance.

The outcome of the contest between the teams is easily predictable. The meaning of the example is clear. It is not always sin, a lack of commitment, that brings Christian clients to my office in despair and conflict. They lack the knowledge of how to translate the command to be filled with the Spirit into their personal existence.

I believe that we, as Christians, share the responsibility for our personal inability, and that of others, to demonstrate the love and to enjoy the experience which God intended. As Paul describes this responsibility, we are to be "a letter from Christ . . . ministers of a new covenant . . . of the Spirit" (2 Cor. 3:3-6 NIV).

Paul, by his life, demonstrated how we meet our responsibility. First, he shared his struggles, disappointments, and failures as well as his victories. Second, he gave feedback to others of both the good and bad which he saw in their behavior.

Paul's life gives meaning to 1 John 1:7, "If we walk in the light as he is in the light, we have fellowship one with another. . . ." In other words, when we are open and genuine with each other, as he is with us, we have true fellowship.

Not always does sin, the devil, or our lack of sincerity alone prevent the fullness of our Christian experience. Rather, it may be our lack of courage to be what we are with one another—to share our struggles, as well as good times, and to give feedback in love both to the positive and negative factors we see in the lives of our brothers and sisters. I am totally convinced that the Spirit can best provide its healing and edifying work when we conquer our fear and relate to each other in a humble, open, genuine way.

The Mennonite

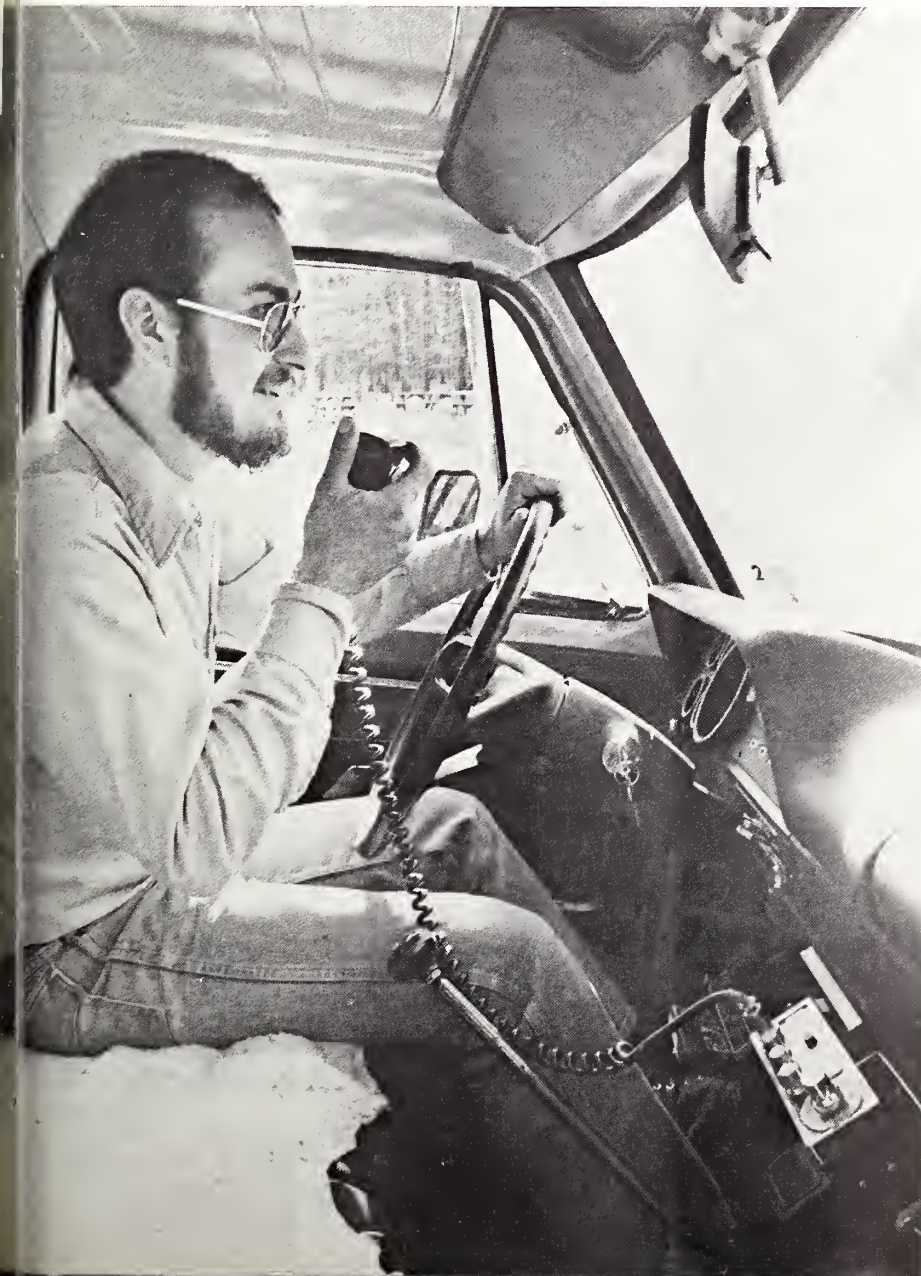
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST



92:9 MARCH 1, 1977

The ministry of small groups

Joseph Roher



On the way to the office, I turned on the CB radio. Voices called out for contact. The morning was quiet and dark. It seemed that any subject was open for discussion as long as someone was able to "copy." As I continued toward my destination, it occurred to me that the CB craze is another one of the indicators of our society—a society that is lonely.

When I get in the car and turn on the receiver, I feel as though I belong to a group that cares enough to listen and respond warmly. It is fun to be called "good buddy" and to have someone wish me a good day. I believe I am a part of a society that longs to be known and to experience feelings of intimacy.

Bruce Larson in his book *The relational revolution* tells of a study of three cultures in which people normally lived to be 150 years old. Even though there were differences in climate, diet, and geography, there was one common denominator: each had discovered the gift of intimacy. They were intimate with many people, not sexually, but they had many relationships where they felt known and loved.

As I read this account, I evaluated my own situation. I was raised in a neigh-

I believe I am a part of a society that longs to be known and to experience feelings of intimacy.

borhood that changed little in the eighteen years I lived there. You could set your watch by Andy Gatchling feeding his chickens. Mary Hinchcliff always had her clothes on the line by nine on Monday morning. When Ernie Bruterly delivered the milk, he always gave you a pat on the head and a piece of candy on holidays. He always called you by name; that in itself was worth a million. If someone was sick, the word went out and meals were prepared and carried in to the sick person's family. The neighborhood was part of our family. We belonged to each other!

This type of relationship is difficult to discover in our urban secular society. I find it impossible just to keep up with the names of those people moving into our neighborhood. I have discovered a sense of belonging does not emerge naturally in our culture. Yet many long for the security and joy of belonging to each other. This is why the church has such an exciting mission. The Master has given us a model that offers the best hope for communicating God's love to our age.

The model Jesus used to launch his kingdom and penetrate the uncaring membrane wrapped around society was to take twelve people and experience life with them until they belonged to each other. This sense of belonging to each other provided a place to ask questions as they tried to incorporate the teachings of Jesus into their life-styles. There was encouragement as they experienced failure and celebration when goals were realized.

Since that first small group that met with Jesus, small groups have been meeting throughout the history of the church. The use of small groups has been a common element in most significant movements of the Holy Spirit, and now small groups are best seen as an essential part of the church's structure and ministry.

George Webber has written two books on the small group as essential to the church: *The congregation in mission*

and *God's colony in man's world*. Mr. Webber ministered in the East Harlem Protestant parish. Out of this urban ministry experience, Mr. Webber defines small groups as something more than a method of ministry: "A new structure of congregational life is called for which makes provision for genuine meeting of persons, a context in which the masks of self-deception and distrust will be maintained only with difficulty and in which men and women will begin

to relate to each other at their true humanity in Christ."

When we view the worlds in which we function as people, it's difficult in our culture to identify a structure that provides opportunity for "a genuine meeting of persons." Where can we relate to another person in our success-oriented society, our "true humanity in Christ"? Where in the life of our community do we provide a context for affirmation? How do we provide a

As a small group meets regularly and begins to share love through the gift God has given each member, soon one senses being nurtured and being enabled to penetrate secular society with a divine force.



The use of small groups has been a common element in most significant movements of the Holy Spirit, and now small groups are best seen as an essential part of the church's structure and ministry.

perience that will promote a level of love that enables our community to love conditionally? How do individuals in a community of believers make themselves available to others within the context of the meeting? Where are we held accountable for our gifts of ministry and service?

Serving my first pastorate out of a ministry, I thought it impossible to survive the loneliness and isolation. Two years passed and my body and mind were revealing to me my sad condition. I attempted to overcome it by telling myself this is the cost of being "called" to serve. I was constantly looking for a way out of the pastoral ministry. I was even at the point of hoping that the doctor would tell me that I would have to find a different vocation because I was under too much pressure. But the doctor did not say that, and I did not have the intestinal fortitude to quit and take the responsibility of that decision.

One evening as I was meditating it came to me so clearly: "Who are some you trust to father your two boys if I were impossible for you?" I jotted down a couple of names. Within a short period of time I called these men to meet and shared with them where I was living. To my amazement they were living the same isolation and loneliness. This was the beginning of a new release for me. After one of our first meetings together, one of the men made a promise that he would pray for me as I spoke at morning worship—and he wasn't even of my denomination!

I sensed a new freedom. My experience in this small group allowed me to relate myself to the world rather than spending lots of energy centered on myself and my dilemma. Sometimes we laughed, sometimes we cried, sometimes we questioned each other as to decisions we were making or priorities that we had established as we studied the Word and discovered how we fit into what God was doing in the world.

Over the five years, the group has

changed because of vocational changes and the changes in the group members' priorities. But the ministry of the group dynamic remains the same. The group remains a place where I can discover humanness in the context of Christ's love and teaching as I am being obedient to Christ's call to service.

As I reflect upon my experience as a member of a group and reflect upon the group life of Christ's disciples, one aspect of community life emerges that seems to be lost in many of our Christian communities. That missing ingredient is accountability.

If as a member of a Christian community I am not exercising the spiritual gifts given to me, I am denying the community aspect of ministry God intended it to receive. It is difficult for members of a congregation to be accountable to each other for their gifts if the only encounter they have during a week is in worship.

There is not much opportunity to discover gifts and to clarify one's growing edge outside the context of a small group that is committed to each other and to Christ. As a small group meets regularly and begins to share love through the gifts God has given each member, soon one senses being nurtured and being enabled to penetrate secular society with a divine force.

This nurturing and accountability function of a small group can be illustrated by the husband-wife relationship. As a husband, I find it difficult to move out of the context of my home and communicate with other people when I am out of harmony with my wife. I have tried to speak to a group or complete a task when I have left home angry or was upset with my wife about something. The result was usually disaster. The closer I relate to my wife, with whom I have made a commitment to share life, the more effective I am as a person.

As I look at the New Testament as a member of the body of Christ, as a member of the community of believers,

it is imperative that I experience a sharing of ministry with the Christian community if I am going to release the fragrance of the divine within secular society.

Let's look at a few instructions we are given in reference to mutual ministry. We are to do the following: (1) bear one another's burdens (Gal. 6:2); (2) be kind to one another, be tenderhearted to one another, forgive one another (Eph. 4:32); (3) be subject to one another (Eph. 5:21); (4) teach and admonish one another in all wisdom (Col. 3:16); (5) stir up one another to love and good works (Heb. 10:24); (6) encourage one another (Heb. 10:25); (7) practice hospitality ungrudgingly to one another (1 Pet. 4:9); (8) employ gifts for one another (1 Pet. 4:10).

These experiences among the Christian community enable us to move in secular society and release the gifts of God's love. Is it possible that wherever a Christian community is bringing about positive change in society, we find the people of God have discovered "teamness" through mutual ministry and accountability to one another?

Where in the life of the congregation is there a context to help us in this limited list of experiences? As we look at the history of the church, small groups encouraged this mutual ministry and promoted accountability.

It is true that the small group ministry is not a cure-all for every church. No method of ministry can bring the people of God to greater effectiveness in carrying out the mission of Christ in meeting the needs and problems of our age except as the Holy Spirit directs.

But the small group does provide a context that is essential to the life of the Christian community. Look at the disciples. After three years of group experience they moved from a position of competition with each other to the creation of a movement that was dependent on each other, and we are still seeing the effect of the world they "turned upside down"!



didn't know I was poor

*Written by a mother after reading in the newspaper
that her family income was below the poverty level.*

I see here in the newspaper it says I live below the
poverty level
didn't know I was poor

takes time to cook from scratch, but the bread in the
oven smells so good
plenty of food in the garden, even some left to share
with neighbors
no money for pop, potato chips, and candy, but that's
all right—we've got plenty to eat and the kids are
healthy
didn't know I was poor

first dandelions in the spring make such special good
eating
clothes hanging out on the line smell so fresh
nothing better than wild blackberries picked on a
sunny afternoon
didn't know I was poor

feels so good to be surrounded by old, familiar things
that belonged to grandma
never threw much out—can find uses for most
anything
haven't traveled much, but folks here—they all care
about you
didn't know I was poor

not much under the tree this Christmas, but we have
lots of warm, lovely traditions
there's always something to give—
a start of my favorite plant
cards and ornaments made with loving care
a kind word, a friendly smile
didn't know I was poor

it's such fun to find bargains at garage sales and
auctions—never know what you'll find
friends exchange hand-me-downs that clothe
children with love
keep lights and heat turned down, don't let the wa-
ter run—such precious commodities
didn't know I was poor

the children are such a pleasure—lives to nurture
watch grow, and mature
they repay me in so many ways for the gift of life
there are so many fun places to go—museums, parks,
libraries, picnics, church, walks through the
woods—don't cost a thing
didn't know I was poor

come to think of it, guess I don't have a new house, the
latest model car, new clothes, vacation
memberships, season tickets, don't even have much
to give to charity
guess I'm poor. . . .

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The courage to allow for leaders

Donald Gerig

People without leaders wander aimlessly about like sheep without a shepherd. In this article, Donald Gerig asks if we have the courage to allow for leaders to develop.



A concern among many Christians is the need for more and better leaders. Many congregations and denominations find their progress retarded not because they are unwilling to move ahead, but because they do not have enough qualified people to fill leadership positions. And outside the churches the problem is more acute; in many disciplines the voice of committed Christians is not heard at all. While we seek to preach the gospel to the masses, we discover that agnostics, secularists, and skeptics still dominate the places where the minds of the masses are being shaped. It is they who are editing the newspapers and magazines, writing the plays, producing the films, and teaching in the schools.

Three factors in Christian homes, schools, and churches contribute to this lack of leadership.

The first is overprotection. Whether physical, psychological, or spiritual, this stifling ghost haunts many Christians. We confuse legitimate love and concern with a "mother hen" approach to development. A father who argues with the Little League umpire to "protect my kid," a pastor who seeks to solve all the new convert's problems for him "so he won't get discouraged"—both are hindrances to the goal of developing leaders.

We find it difficult to give others—especially our children—the freedom God has given them, the freedom to succeed or fail on their own. Jay Kesler has put it well in his book *Let's succeed with our teenagers*. Doing bad, he says, is an option for every human being, "even . . . our child. This is hard to accept. We would like to influence him to choose only right and good. If we do this, however, we find ourselves doing the very thing that God himself refuses to do."

It is interesting to look at the development of some of the leaders in the Bible. Repeatedly one finds people who confronted difficulties but came through them and became leaders. David fought his bears, lions, and giants and became king. Joseph faced his angry brothers and an Egyptian prison and became a leader. Daniel was taken into captivity when he was young but rose to leadership. And Peter was tested, was allowed to fail (under the eye of Jesus himself, by the way), and emerged as the leader of the new church. One suspects that each of these men was a better leader because someone allowed him to face difficulty on his own and learn from it that freedom to choose must be included as a

part of a person's development.

Closely related to the problem of overprotection is the matter of encouraging docility. To be a leader demands what we often call "spunk." A leader must be creative and willing to go

beyond some accepted ideas. Great leaders often do not fit into our cultural molds, but that is precisely why they are leaders.

If, on the other hand, our habit is to honor docility, it is little wonder that we

are not developing leaders. As a boy, a Christian may have been taught by his parents and church that good boys never got into trouble or questioned authority. If he went to a Christian grade school, he might have been taught that the good child, the one parents and teachers liked and rewarded, was the obedient child who accepted all he was told. When he went on to a Christian college, he may have faced again the understanding that good students were those who followed all the rules without question. In fact, it may well have been suggested that such behavior was a sign of spiritual maturity. And so if a Christian, having learned his lesson about "fitting in," were to become a leader, he would do so despite his background more than because of it.

Paul's teaching about the necessity of variety in the church (1 Cor. 12) should help us. Instead of honoring the person who always fits in, we should perhaps do more to encourage the one who shows the courage and initiative to be creatively different.

A third way in which we can thwart leadership development is by promoting negative self-concepts. In *Help! I'm a Parent*, Bruce Narramore discusses the relation between a child's sense of autonomy and his self-image (principle that could also be true of the "baby Christ"). He says, "By encouraging independent thoughts and actions, we promote a sense of confidence and strength. By overprotecting or squelching a child, we undermine his confidence. This makes it harder for him to cope with adult life."

The negative self-image all too often found among Christians may be one of the serious results of overprotection and docility. It may have been formed under the guise of spirituality: are we not to "crucify self" if we are to grow spiritually?

This self-denying concept is often misused. Jesus was never at war with our humanity. The glory of the incarnation is that God came in the flesh! In stating the two greatest commands, Jesus made it clear that self-love is right and proper: we are to love our neighbors as we love ourselves.

In our homes and pulpits we should be reminding others that being made in the image of God is good, not bad. Children and young people need to be encouraged by parents and other leaders to accept themselves for what they are—people made by God and worth the price of redemption. That can be an exciting climate for leadership development.



A boy's eyes

Peter Hilty

*I have looked into his eyes
Searching for a boy I once knew
And listened to his voice
Hoping to hear words that
faded away forty years ago,
And listened to his cry and heard
a faint-far cry of some boy long lost.*

*I have looked into his eyes
Searching for a girl I never knew
And listened to his voice
Hearing words I had dreamt about,
Searching for her whom I love enfolded in another.*

*I have looked into his eyes
To find reflected alpine canyons
and terraced vineyards of the Palatinate
Melting in Iowa wheat and the rivers of Ohio.*

*And I have looked into his eyes
And seen the mist-filled figures
of a race I do not know,
A saga still a thousand years away.*

*Dear God, deal gently with our little boy
that he be not crushed.*

Conscientious objectors can become citizens

The Canadian Government has changed its citizenship law to strengthen the position of conscientious objectors to military service.

William Janzen, director of MCC (Canada)'s Ottawa Office, said the new regulations for the Citizenship Act say, in effect, that Canada will accept as citizens people who are conscientious objectors because of their religion.

The need for changes in the law became evident several months ago when the applications for citizenships of a Mr. and Mrs. Jensen were refused by court because they said they would not support a national war effort, even if the law required it.

Although the Jensens are not Mennonites, MCC (Canada) took up the issue

because of its strong implications for Mennonites and Brethren in Christ.

The change in the regulations does not have the power of a clause in the constitution or in the Citizenship Act. But Jake Epp, a member of Parliament, is planning to introduce a bill in the House of Commons that will protect conscientious objectors in the Citizenship Act itself.

MCC (Canada) first tried unsuccessfully to appeal the ruling to a higher court. Just before Christmas, MCC representatives met with John Roberts, minister in charge of citizenship, who said he would try to have the regulations for the act drawn up in such a way that this would not happen again. MCC (Canada) was invited to write out a

regulation the way it would like to see it.

The regulation now states that a judge questioning an applicant for citizenship about the responsibilities of citizenship does not have the right to question the person in certain areas. Among the prohibited areas is "where the person is a conscientious objector by reason of his religion, his obligations to Canada during time of war."

The word *obligations* covers both noncombatant service and objection to all forms of military service.

Since the attorneys, Ian Hunter of London, Ontario, and John Laskin of Toronto, were willing to work at far below normal rates, only a small part of the \$3,000 which MCC (Canada) had allocated for this effort will be used.

Some missionaries will leave Rhodesia

The Brethren in Christ Board for Missions has decided to implement an early partial phased withdrawal of expatriate missionaries from Rhodesia.

The plan was reached jointly by the board in North America and the executive board of the church in Rhodesia.

The basic plan grew out of the meeting of the leaders of the Rhodesian church and the missionary field committee on February 5 in Bulawayo, Rhodesia. The North American board's response was communicated to the missionary staff in Rhodesia February 9.

Following are some decisions already made: (1) Some missionaries will plan to leave Rhodesia at the end of the first school term in April.

(2) A continuing missionary presence will be maintained in Bulawayo, a city in southwestern Rhodesia that is at the center of Brethren in Christ activity in the country. Up to eight to ten missionaries may remain to help the church as needed. Those persons having special ministries needed by the church at this time will remain in assignments there only if they choose voluntarily to stay. (3) Bishop Philemon Kumalo, currently studying at the Fuller School of World Mission in Pasadena, California, planned to return to Rhodesia in February.

(4) Earl Musser, director of missions



A woman sits in the ruins of her home. It was burned by black nationalist guerrillas in a recent raid on a "protected village" of blacks near Mount Darwin in northeastern Rhodesia. The village of Kandeya—a group of thatched huts surrounded by wire fencing and guarded by soldiers—is one of a growing number of enclaves into which the government is gathering thousands of blacks.

overseas, and Wilmer Heisey, executive secretary of the mission board, planned to go to Rhodesia in March to share in working out administrative details.

(5) Rhodesian missionaries are in some cases considering making themselves available for reassignment to

other fields of service.

(6) Some missionaries will leave earlier than April, if deemed advisable. Such decisions will be worked out among Earl Musser; Robert Mann, Brethren in Christ field secretary in Rhodesia; and the missionaries.

"Canadian arms not produced for defense"

The Canadian arms industry is based on the profit motive, and the arguments used to rationalize it publicly are myths, said Ernie Regehr, researcher with the peace and conflict studies department of Conrad Grebel College, Waterloo, Ontario.

He told students at Canadian Mennonite Bible College in Winnipeg recently that Canada produces military hardware specifically for sales abroad and to improve economic ties, not to meet its own defense needs or promote peace-making, as it claims.

Canada is one of the world's net arms exporters, he said. In 1967, at the height of the Vietnam War, Canada's export sales of military hardware were around \$450 million, or \$22 per capita, making it the world leader in sale of arms per capita.

However, Canada has no capability to supply its own forces, Mr. Regehr said, and is dependent upon the United States for its equipment and supplies. In fact, Canada's arms industry is so integrated with the U.S. military that it functions as a department of the Pentagon.

Canadian subsidiaries of U.S. industries produce component parts and specialized equipment for U.S. armaments, he said. Because of trade agree-

ments, the external affairs department of Canada has no control over these subsidiaries. All Canadian military equipment is American designed and built.

Mr. Regehr, author of *Making a killing: Canada's arms industry*, said production of arms is not good for the economy. Although a detailed study has not been done in Canada, Mr. Regehr said U.S. economists "are more and more coming to the conclusion that it [the arms industry] is one of the least efficient ways of creating employment and technical innovation."

Actually, he said, the arms industry has a detrimental effect on the economy because it is inflationary, does not contribute to the standard of living, does not improve the productive capacity of the economy, and takes tax dollars away from social services.

Mr. Regehr pointed out that, because the arms industry is highly mechanized, it provides limited employment and the capital would be better spent on a more labor-intensive industry.

Mr. Regehr said it is possible to defend Canada's peacekeeping efforts such as its participation in the United Nations Peacekeeping Forces, but maintained there is no good national reason

for the sale of military commodities abroad.

Pushed by CMBC students on the traditional Mennonite peace witness, Mr. Regehr said he hasn't been "aware of how to apply that to the current political situation. There must be an effort to convince the government of the immorality of the arms industry."

Military production could be converted to civilian

Military production is one of the most significant causes of inflation, according to Seymour Melman, Columbia University professor.

Quoted in the January issue of *Peace and freedom*, Mr. Melman said every bomb, military plane, tank, gun, and submarine is a wasted resource that puts nothing back into the economy. Wages are paid for articles no one can buy. Corporations get billions in profits pumping up the economy without adding to the total of goods or services consumers will pay for.

Moreover, since there is no final consumer to judge whether these goods are worth what they cost, they are manufactured inefficiently.

Mr. Melman said \$1 billion spent for the B-1 bomber will generate 55,000 jobs; for mass transit, 85,000 jobs; for education, 118,000 jobs.

Citing these statistics, Dorothy Steffens, executive director of the Women's International League for Peace and Freedom, concluded, "A shift in national priorities from military waste and technical overkill to civilian production for human needs is possible."

She suggested that airplane plants be converted to produce high-speed rail cars to modernize and expand obsolete public transit systems; electronics and data control industries could automate railroads, improve medical diagnostic techniques, and reduce pollution; idle shipyards could make modern the U.S. fishing fleet.

She said a study of the missile industry in California showed that most jobs have counterparts in civilian industries.

"What is lacking," said Ms. Steffens "is the incentive on the part of industry to make the shift. As long as military cost-plus contracts continue to fatten profits, our economy will continue to stagnate at the cost of jobs, inflation and human needs."

Graduate program in religious studies

The universities of Winnipeg and Manitoba are now offering a graduate program in religious studies leading to the MA degree.

Areas of concentration: Biblical religion, world religions, and religion and culture.

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Chairperson, Joint Graduate Program

Department of Religion

University of Manitoba

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Words & deeds

The Faith Church, Minneapolis, Minnesota, has joined the Iowa-Nebraska conference of the Mennonite Church. It was already a member of the Northern District Conference of the General Conference Mennonite Church.

Delegates to the fourth annual session of the Inter-Mennonite Conference (Ontario) met January 15 to change the guidelines for decision making. Because of frustration about the authority of decisions made by the interconference delegate body, the delegates approved, November 31, a recommendation by the executive council that the delegate body become a discussion body to make commendations rather than to make decisions. In the future, interconference decisions will be referred to the three operating conferences for separate discussion. The Inter-Mennonite Conference also approved negotiations toward a graduate theological training program at Conrad Grebel College. The program would be a satellite of Associated Mennonite Biblical Seminaries.

Fifty-six bales of blankets have been sent by MCC to be distributed to migrant workers in Immokalee and Ocala, Florida, caught in Florida's worst freeze in fifteen years. Most of the area's Spanish-speaking and black migrant workers live in camps of private houses which do not have enough insulation or heating for the unexpected cold.

Ground-breaking for a new gymnasium-recreation center at Bethel College, North Newton, Kansas, was scheduled February 25. Completion is projected for December.

Blankets, clothes, and money for firewood were sent by churches in the Bluffton, Ohio, area to residents of Adams County in southern Ohio, one of the most severely economically depressed counties in the state. Terry Huppel, formerly of Bluffton, now a family physician in Adams County, had telephoned his mother-in-law, Betty Heiks of Bluffton, asking for blankets and wood for families in his area who had run out of fuel. Ms. Heiks contacted the Bluffton College campus pastor, who in turn worked with Bluffton ministers. Eight Bluffton College students helped distribute the material to Adams County residents.



Churches respond to fuel crisis

After three people froze to death in January—two of them an elderly couple whose gas was cut off for failure to pay a \$19 bill—Protestant, Catholic, and Jewish congregations in Durham, North Carolina, decided to act. Durham Congregations in Action got permission from the president of Duke University, Terry Sanford, to cut wood from the college's forest. Three hundred volunteers, half of them college students, have been cutting trees there to provide fuel for the poor. The project has also collected over \$10,000 in cash to help pay electric and gas bills. Above, two volunteers cut firewood.

Columbia Bible Institute, Clearbrook, British Columbia, hosted forty pastors and church workers at its annual minister's course. Speakers were Henry J. Schmidt, evangelist from California; Clark Pincock, instructor at Regents College in Vancouver; and J.J. Toews, newly appointed instructor at Columbia Bible Institute.

Wally Unger, academic dean of Columbia Bible Institute, Clearbrook, British Columbia, recently participated in a radio debate with Neil McMillan of the Bahai faith and Bob Gallagher, world

religions instructor at Capilano College. The topic was the "Unity of religion." As a follow-up to the radio program, Mr. Unger appeared on a panel at a Bahai celebration of World Religion Day. A number of CBI students attended and talked with Bahais in the question-and-answer period afterward. Mr. Unger said Jesus was the final revelation, not just the latest revelation of God.

Mennonites were among more than 125 clergy and laity in the Seattle area who signed a letter to U.S. President Carter against production of the B-1 bomber. The letter, mailed in January, asked the president not to fund "this costly and unnecessary weapon system" and to use the money instead for housing, mass transit, health care, nutrition, and education. "We encourage you to stand by your original position in opposition to the B-1," the letter said. The letter was distributed by the Seattle Religious Peace Action Coalition, of which Mennonite Lauren Friesen is project coordinator. Signers included Catholics, United Methodists, Baptists, Lutherans, Congregationalists, Christians, Presbyterians, Church of Christ, United Church of Christ, Quakers, and Mennonites. The coalition also helped sponsor an informal picketing and demonstration against the B-1 bomber January 22 at a Seattle shopping mall.

A three-man group called the Christian Committee for the Defense of Believers' Rights has been set up in Moscow, according to Reuters news agency. At an unofficial press conference, the three members of the Russian Orthodox Church—Gleb Yakunin, Varsonofi Khabulin, and Viktor Kapitanchuk—said they want to help believers of all faiths who felt their rights were being violated. The committee will publicize information on problems faced by believers in the Soviet Union, advise them of their rights, and work for improvements in legislation affecting religion.

Discipleship workshops, focusing on social justice, are available to Mennonite congregations on weekends throughout 1977 under the sponsorship of Evangelicals for Social Action. Five of the nine team members conducting the workshops are Mennonite and Brethren in Christ including Bev and Charles Lord who are serving half-time as MCC volunteers. More information is available from Ronald J. Sider, Discipleship Workshops, 312 West Logan St., Philadelphia, Pennsylvania 19144.

Irrigation project supported in Vietnam

Observing the use of material aid already sent to Vietnam, exploring further help, and meeting with church leaders comprised the agenda of a three-person delegation which visited Vietnam from January 4-18 on behalf of Mennonite Central Committee.

The delegation consisted of Don Sensenig, who spent ten years in Vietnam as an Eastern Mennonite Board of Missions missionary during the war; Max Ediger, a five-year MCC veteran in Vietnam who continued living there for a year after the war ended; and Harold Jantz, editor of the Canadian Mennonite Brethren herald.

Dividing its time among the northern city of Hanoi, the central city of Danang, and their outlying areas, the delegation visited sites where medical equipment and vegetable seed had been sent.

"The Vietnamese were eager to show us how our aid was being used," commented Don Sensenig. "We felt it was being used in a constructive, responsible way."

The delegation was told that the seed sent by Mennonites raised the production of cauliflower, cabbage, and kohlrabi 10 to 15 percent in Hanoi, bringing the supply of these vegetables up to the sufficient level for the area.

They also saw the rotoprinter provided by MCC in use at the Institute of Hygiene and Epidemiology in Hanoi, the main medical research center in Vietnam. The rotoprinter is used to produce materials sent to doctors and hospitals around the country to keep them up to date on medical research.

Just as the delegation was leaving Vietnam, it saw the van and some audiovisual equipment arrive. These will be used by the research institute for public health education around the country.

The delegation's attention focused on an irrigation project near Danang in central Vietnam that will serve three townships with 30,000 people and provide water for 5,000 acres of farmland. "This area was a free-fire zone during the war," Mr. Sensenig remembered. "The people who lived there were open to being shot or bombed, so most of them left. The farmland to be served by this irrigation system lay fallow from 1967 until 1975 because of the war and is now being put back into production."

The project involves digging a reservoir near the Han River. Most of the work is done by hand, with only one



Vietnamese workers dig by hand a reservoir for an irrigation project. MCC is supplying cement and transformers.

bulldozer available. When the delegation visited the site, about 3,000 people were digging the reservoir and canals and laying footers for the pump building. That number was expected to increase to 5,000 during February.

The delegation proposed to MCC members at the annual meeting in January that MCC help the irrigation project by providing 500 tons of cement to be used in building the thirty miles of canals, lining the reservoir, and constructing the pump building. The members approved the proposal and the cement was shipped to Vietnam from Bangkok in early February.

MCC will also provide ten transformers for the project. The first cost estimate for the Mennonite contribution to the project was about \$100,000. However, after gathering price estimates and actually shipping the cement, that estimate has recently been lowered to about \$40,000.

Besides visiting sites of past and future aid, the delegation had the opportunity to meet with Buddhist and Catholic leaders in the North and with evangelical church leaders in central Vietnam. "The Catholics speak positively about the contribution they as Catholics can make to socialist Vietnam," Mr. Sensenig said. "But the Protestant church is really in a transition period, trying to learn how to make their way under the new government. For them, it is a radical change from two years ago."

There is currently an official, national drive to unify organizations in the North and South that are similar.

Private alternative schools talk with conference

Mennonite education on the high school and Bible institute levels got attention from the Commission on Education of the General Conference at a one-day session February 5 in Newton, Kansas just before the annual Council of Commissions.

The commission had decided last year to invite representatives from General Conference Mennonite-related schools to discuss how the commission might support this level of Christian education.

Principals and other representatives from these "private alternative" schools told commission representatives that they wanted the conference to promote such Christian education, helping find staff, printing their annual reports with other commission reports, encouraging school displays at conferences, and promoting regular meetings of these schools.

The proposed inter-Mennonite youth and adult curricula were discussed, and an extensive adult teachers' manual was a priority. Also mentioned was youth and adults' lack of Bible knowledge and Bible study methods.

Participating were Jack Suderman, Rosthern (Saskatchewan) Junior College; Ken Loewen, Mennonite Collegiate Institute, Gretna, Manitoba; John Enns, Westgate Collegiate, Winnipeg; Oliver Heppner, Swift Current (Saskatchewan) Bible Institute; and Leslie Ortman, Freeman (South Dakota) Academy.

Another Project Teach scheduled

Project Teach, a weeklong workshop for Sunday school teachers, superintendents, and others involved in Christian education in Mennonite churches, will be held March 21-25 on the Bethel College campus, North Newton, Kansas.

Sponsoring the fifth such workshop since 1973 are Bethel and Hesston Colleges, the General Conference Commission on Education, and the Mennonite Church's Board of Congregational Ministries.

Directors are William Keeney of Bethel and John Lederach of Hesston. Resource people include Perry Yoder, Bible study; Alvin Beachy, Anabaptist history; and Miller Staybrook, "Development of the person."

Music, art, drama, methods and materials, and audiovisuals will also be dealt with at some of the sessions.

Participants will meet together for Bible study, worship, and courses in Anabaptist history and personal development. For all other sessions the educators will be grouped according to their students' age groups. Christian education committee members and Sunday school superintendents will have a homeroom of their own.

Goals of the workshop are to:

—help teachers acquire a basic understanding of children and adults and the teaching task,

—develop skills in using the Foundation Series and introduce teachers to the writers of the Foundation Series,

—make college resources available to congregations,

—develop an appreciation of the Anabaptist view of the church and to create an understanding of the impact of Anabaptist theology on the church.

Registration will begin at 8:00 a.m., Monday, March 21, and the sessions will end Friday afternoon. All classes will be held in the Bethel College Mennonite Church. Meals will be served in the college dining hall and lodging will be in campus dormitories.

Applications should be sent to Project Teach, Box 347, Newton, Kansas 67114, by March 11.

Cost of the workshop will be \$85. Congregations are urged to pay the expenses of the teachers they send. Subsidy from the Commission on Education is available for those persons or congregations unable to pay.

In 1976 such workshops were in Huffman, Ohio, and Freeman, South Dakota.

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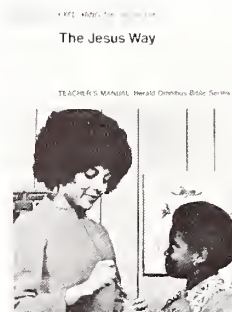
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Record

Ministers

Herbert Dalke, minister of First Church, Paso Robles, Calif., will become minister at the Boynton Church, Hopedale, Ill. He has been pastor in Paso Robles for eight years. He previously served in Indian ministries in Oklahoma and has served pastorates in Ransom, Kans.; Alsen, N.D.; and Marion, S.D.

Dick Koopmons was installed as pastor of the Salem Church, Munich, N.D., on Jan. 2. He received a doctorate last June from the California Graduate School of Theology, Glendale, Calif.

Peter Penner is currently serving the pastorate of the Winkler Bergthaler Church, Winkler, Man.

Erwin Siemens has been appointed assistant pastor of the Eben-Ezer Church, Clearbrook, B.C.

Deaths

Jacob B. Hofer, Hutterthal Church, Freeman, S.D., died Dec. 5, 1976, at age seventy-eight. He attended Freeman Junior College and taught in rural schools. Following his ordination, he served the pastorate of the Hutterthal Church for over eighteen years.

Workers

Members of MCC (Canada) elected for 1977 are *Frank H. Epp*, Conference of Mennonites in Canada, reelected as vice-chairman; *Siegfried Bartel*, MCC (British Columbia), of Agassiz, B.C., and *Herman Olfert*, Old Colony, of Winkler, Man., reelected to the executive committee; and *Ron Mathies*, Mennonite Brethren, of Elmira, Ont., elected to the executive committee replacing *Ross*

Nigh. Larry Kehler, Conference of Mennonites in Canada, of Winnipeg was elected as representative on MCC along with incumbent *Newton Gingrich* of Tavistock, Ont., chairman of MCC (Canada). *Anne Workentin Dyck* will serve another term as member-at-large.

Vernon and Phyllis Lehmon, Salem Church, Kidron, Ohio, left Feb. 24 to begin a three-year assignment under Africa Inter-Mennonite Mission in Zaire. After six months of French language study in Brussels, Belgium, the Lehmans will be houseparents at the Mennonite Hostel in Kinshasa, Zaire. About fifteen children of missionaries live there while attending the American School of Kinshasa. Vernon has been working as a truck driver and Phyllis as an accountant.

Margaret Polland, Berkeley, Calif., has begun a two-year term of Mennonite Voluntary Service in Seattle, Wash. Her assignment is in child care and recreation. Margaret holds a bachelor's degree in environmental education and recreation from Huxley College.

Tino Quiring, Gospel Mennonite Church, Mountain Lake, Minn., has retired from her work in Kalonda, Zaire. She began her service in 1949 under Africa Inter-Mennonite Mission (then Congo Inland Mission). She was involved in literature work, training Zairians to take over the Mennonite book depot and five bookstores. She also worked with the church's women's groups.

Harold C. and Ruth Rotzloff have terminated as General Conference missionaries in India. They have served in India from 1940 to 1976. During their last assignment they were in Korba, where they were involved with Beacon School, the primary schools, and the reading room. Harold preached regularly in one of the branch churches; Ruth

was treasurer of the mission. Previously Harold had served in evangelistic work in Champa and Jagdeeshpur and as area supervisor of mission primary schools. Ruth, a registered nurse, had served in medical work in Champa and had helped in literature work.

Morgoret Regier, Emmaus Church Whitewater, Kans., has begun a two-year term of service with Mennonite Central Committee in Whitesburg, Ky. She will work as a special reading teacher. She holds a BA in biology from Bethel College, North Newton, Kans., an MA in reading and counseling and a PhD in reading from the University of Chicago. Recently she has lived and worked in Santa Fe, N.M., where she is affiliated with the Unitarian Fellowship.

Calendar

Apr. 28-30—Eastern District Conference annual sessions, Camp Men-O-Lan, Quakertown, Pa.

Canadian

Mar. 11-12—Mennonite Conference of Alberta annual sessions, First Church, Edmonton, Alta.

Mar. 11-13—Conference of Mennonites in Ontario annual sessions, Rockway Mennonite School

Mar. 25—Performance of Bach's *St. John* passion, the Canadian Mennonite and Mennonite Brethren Bible colleges' oratorio choirs, Centennial Concert Hall, Winnipeg

Central

Mar. 20—Cantata Singers' concert, Founders Hall, Bluffton (Ohio) College

Northern

Mar. 11-13—Men's and boys' retreat, Swan Lake Christian Camp, Viborg, S.D.; resource people, John Gaeddert and Bruce Woods



P. Lehman



V. Lehman



Polland



Quiring



H. Ratzlaff



R. Ratzlaff



Regier

Our star-spangled faith

Our star-spangled faith by Donald B. Kraybill (Herald Press, Scottsdale, Pennsylvania, 1976, 216 pp., \$2.50) is reviewed by Tom Friesen, instructor of Bible and social science at Freeman Junior College and Academy, Freeman, South Dakota.

Our star-spangled faith, Donald Kraybill presents a critical reading of America's "God and country religion." Relying on information from numerous sources, including quotes from inaugural addresses of former presidents, the Congressional record, and White House sermons, Mr. Kraybill describes what he calls "the strange blend of religious and political loyalties which demands allegiance from all American citizens." Mr. Kraybill then calls for a new patriotism—one that transcends country and gives primary allegiance to God. Loyalty to family, nation, possessions, and self must be left at the door of the new kingdom."

The case is convincing. There is no doubt that much of what passes for religion in America is no more than a legitimization of political process and social reality. In its most obvious form, it surfaces whenever church leaders rubber-stamp present government policies and western cultural values. Mr. Kraybill demonstrates this aspect of civil religion by quoting from a White House sermon given by Norman Vincent Peale. After having visited the troops in Vietnam, Mr. Peale returned to the White House to not only sanction our involvement in Vietnam and portray God as being on our side, but to then end his speech with a blessing from the Old Testament. "The people that do know their God shall be strong, and do exploits" (Dan. 11:32, KJV).

But more important than the obvious examples of the false marriage between religion and country, Mr. Kraybill is helpful in showing the subtle ways in which the Christian faith is being prostituted by Americanism.

The best chapter in the book is the fifth: "The star-spangled cross." Here we are reminded of the significant role of symbols in human relations. Sociologists say that human beings are symbol-making animals. We use symbols to talk

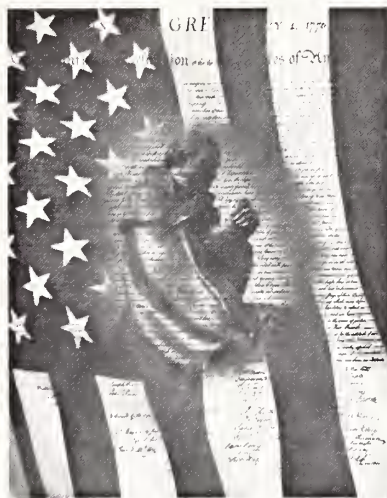
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Our Star-Spangled Faith

Donald B. Kraybill

Introduction by Martin E. Marty



A plea for a faith that moves beyond America's "God and Country" religion

to each other, to communicate with God, and even to talk to ourselves. We use symbols to describe acts, to interpret events, and to define objects. But too often we forget that symbols can change in meaning and events can be reinterpreted. Symbols are never "permanently tied to the things to which they point."

This is the problem of civil religion. We have confused the symbols of the military and the government with the symbols of religion for so long and in so many unconscious ways that we often use them interchangeably. Thus, founding fathers are made into saints, patriotic songs become our hymns, holidays become holy days, and military service becomes service to Christ. At other times, religious leaders are made into government priests, gospel hymns become military battle cries, holy days become commercial holidays, and service to Christ is confused with service to

Caesar. Mr. Kraybill quotes a minister who expresses this confusion: "The red stands for the blood of Christ, the white for purity, and the blue for loyalty. The blue also becomes a reminder of heavenly blessing for the future. For those who think this color combination is an attempt to show our patriotism, we find an additional point of agreement."

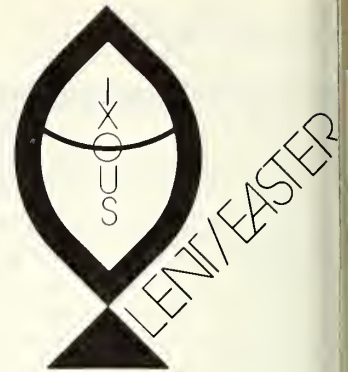
If this book has a weakness, it is that the analysis is too simple. While Mr. Kraybill accurately points out where Christian values are in conflict with civil religion, he says little about areas of overlap. Certainly there are areas of mutual concern where both church and state are doing God's will together. To deal only with the negative side does not allow one to recognize the constructive efforts which the government sometimes initiates to combat social evils. The government, for example, was the first to place judgment on racism in America—the church joined the civil rights movement only as it became more popular to take a strong stand.

One also has to hope that at least some government and public officials (in their public prayers) are sincerely asking for direction and guidance. Perhaps the author is right that most officials are praying in public merely to ask support for decisions they have already made, but let's not rule out the possibility of a president asking God's help for direction because he knows the nation (in some ways) has yet to choose the direction it will go. President Carter made his inauguration into a religious ceremony. But since Mr. Carter had some religious scruples before he entered politics, which has not been true of some recent presidents, there remains the hope that his religion will influence him in a positive direction.

But the point of the book is well taken and it is too seldom heard. When the church takes its role seriously, it will often come into conflict with the government—not because it is wrong to be patriotic, but rather because those who seek justice and compassion for all people will often seek different ends from those which the government will choose, and even more likely, will choose different means to achieve those ends.

Maynard Shelly

Sing a song of kingship



Imagine John the Baptist with a transistor radio listening to Rebel Hebrew Radio broadcasting the top twenty tunes from a remote wadi in the Sinai. A young man from Nazareth asks for baptism. As the two go down into the river, the radio remains behind on a rock crackling to snatches of a golden oldie from Psalm 2, a song that had everyone in the bazaars from Bethlehem to Galilee snapping fingers and winking as the fearsome Roman patrols passed by.

Those who hummed its first lines showed that they kept the faith: "Why do the heathen rage . . . against the Lord . . . and against his anointed?" (Ps. 2:1-2). God, they believed, was going to ransom his people from the Romans. They'd soon have the laugh on the rascals who tried to rule their land.

According to the rousing chorus of that familiar song, everyone clapped hands as God loosed the newly-crowned king on the enemy. "You shall break them with a rod of iron, you shall shatter them like a clay pot" (2:9, NEB).

When Jesus came up out of the river, he did indeed hear the refrain of that popular song. The heavens opened and the Spirit came down on him like a dove. And Jesus heard a voice from heaven: "Thou art my beloved Son, in whom I am well pleased" (Mk. 1:11).

If you had been living in those days and had heard those words, you might have heard the music echo in the back of your brain.

For the song of kingship carried just those words: "Thou art my Son" (Ps. 2:7), said God to the ancient monarchs of Israel. The crowning of a king was an act of God. "I have set my king upon my holy hill of Zion" (2:6). And after hundreds of years without a king, the Hebrews wanted to have the dream come true. And, finally, when Jesus came up out of the river to the sound of those kingly words, "Thou art my . . .

Son," the long-awaited promise seemed about to be fulfilled.

Everyone cheered so loudly, some never heard the words that followed: "in whom I am well pleased."

Those words didn't belong to the old kingship song. Did a modern music arranger invent them?

The theme of a leader "well pleasing" to God hadn't made the hit parade. But Jesus knew those words well. Often, he must have pondered God's words from Isaiah: "Behold my servant . . . in whom my soul delighteth" (Is. 42:1).

The medley from heaven implies that the Savior will be a king ("Thou art my . . . Son"), but the song also shows the character of this redeeming king ("in whom I am well pleased"). The one who

ransoms will not swing a rod of iron or crush his enemies like clay pots. The Servant King who delights the soul of God has a different nature. He "will not break a bruised reed, or snuff out a smouldering wick" (Is. 42:3, NEB), but will "open eyes that are blind" and "bring captives out of prison" (verse 7).

God laid out the blueprint for Jesus' life in those eleven short words that the Spirit carried from heaven. Jesus accepted those words as his chart. He intended to be a king, but a king the like of which the world had never seen: a Servant King.

According to the Servant Songs of Isaiah, such a king would face a road of suffering. He will be "tormented and humbled by suffering" (Is. 53:3, NEB).

Imagine the transistor radio sitting on a rock crackling to Psalm 2 as a person goes into the water for baptism.



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is obedient Servant with the birth-
ht of a king would serve with the
mility of a slave. "As many were
onished at him . . . so shall he startle
ny nations . . . make many to be
ounted righteous . . . he bore the sin of
ny" (Is. 52:14-15; 53:11-12, RSV).
Jesus claimed those words when he
d, "For the Son of man . . . came not to
served but to serve, and to give his
e as a ransom for many" (Mk. 10:45).
Jesus blended the song of salvation
th the servanthood refrain. The
ople in the days of Jesus sang many

Letters

Holiday editorial still speaks

Dear Editor: The editorial "A Christmas
parable" (December 21) continues to
speak. I reread it again today after a
very busy holiday season (!) and in the
middle of interterm here at seminary.
The message transcends the holiday
season. It penetrates deeply into our
whole Christian experience as many of
us become enmeshed in the style which
society and we direct ourselves—often
unwillingly.

God grant our desire to taste a
different style—life in him.

Thank you for this current word.
Friedrick J. Obold, 3003 Benham Ave.,
Bartlett, Ind. 46514 Jan. 24

Yes, we hear the prophets

Dear Editor: I continue to enjoy The
Mennonite with great interest. Your
editorials are always thought provoking
and challenging. Your report on your
trip to Russia was very interesting.
Cortitza and area were my home until I
was fifteen.

good songs. They celebrated their
hoped-for salvation but missed the
notes of sacrifice in God's composing.

Jesus could ransom many because he
was in tune with the way God works
through suffering. He harmonized the
salvation songs with the somber re-
frains of sacrifice which made the music
well-pleasing to God.

He brought that new song of kingship
into our earthly lives. When we walk by
faith with Jesus, we serve in the way he
served. *This is the first in a series of
meditations for Lent and Easter.*

Can we hear the prophets? Yes, Katie
Funk Wiebe, we can hear you! You are
one of our prophets. Keep up the good
work, you are an inspiration to many.
To quote you: "Every once in a while we
need someone with courage to take a
hard look at what is happening."

Thanks again, Mrs. Funk Wiebe.
Helen Wiens, 9851 Herbert Road, Rich-
mond, B.C. V7A 1T6



Help wanted

Van drivers in Portland, Oregon; Markham,
Illinois. Skilled home repair workers in Portland,
Oregon; Philadelphia, Pennsylvania. Registered
nurses in Kansas City, Kansas; Beatrice, Nebras-
ka; Seattle, Washington. Medical doctor in
Kansas City, Kansas. Community service workers
in Hamilton, Ontario; Kansas City, Kansas;
Wichita, Kansas. Community center administrator,
Philadelphia, Pennsylvania. Two-year terms
preferred.

Contact: Mennonite Voluntary Service
Box 347, Newton, Kansas 67114
(316) 283-5100

The power over regressive thinking

After several church and related meetings, I was uneasy. It felt as if we were doing too much regressive thinking.

I began to keep a diary of statements that sounded negative or regressive. Here are some of them: "We'll never make the budget." "I don't expect any significant changes in those statistics from year to year." "That will never change." "You can't expect much from that group." "Too bad that we can do nothing about it." "It won't be any different next time." "We can't get anybody to do it." "You will never change that." "It sounds naive to think that much will happen."

Depression, frustration, and anxiety are some of our most devastating problems. Such fears and feelings can make the strongest person helpless. Millions of people succumb to these pressures.

What causes me anguish is to realize that people of the Christian faith may actually be contributing to this growing mental health problem.

When two blind men came to Jesus, he said, "According to your faith be it done to you" (Mt. 9:29). Their eyes were opened because they believed.

When an epileptic boy was brought to Jesus, he said, "All things are possible to him who believes" (Mk. 9:23b). The boy was healed because his father believed.

It is a great psychological insight and a profound spiritual truth—our attitudes greatly influence the course of events in which we are engaged. This is not to guarantee a "rose garden" of life for God's people. It is rather to build in us the kind of personhood that has confidence in the ultimate victory even when we experience defeat and weakness. Such a mindset creates resilience that may hang its head in sorrow at times, but then it rebounds and moves forward. The Apostle Paul obviously had grown to this stature when he confesses in Romans 7 that he often finds himself caught in moral dilemmas, but "Thanks be to God through Jesus Christ our Lord!" (verse 25a) because he delivers us through the "nitty gritty" facts of life.

Regressive thinking patterns can retard our growth and close the door to the Holy Spirit. If all I can see is a reason not to expect lives to change, it is not likely that I will be able to help

a person in this process even when the person wants to change. If a congregation dwells upon reasons why a new stewardship challenge is too great, it is unlikely that individuals will ever pause long enough to look seriously at past patterns of giving.

Regressive thinking is contagious. It pulls other people down to your level and holds them back, too. In fact, I wonder if that isn't the main reason why it becomes common amongst us? Some of us don't really want to grow; we love misery and we love to complain. It actually makes us sound pious and concerned to be faithful to Christ.

Norman Vincent Peale wrote *The power of positive thinking* in 1952. Within four years it sold over two million copies. He declared that his book was about a simple, basic, applied Christianity. After all, the Bible also is a positive statement. It declares that God in Jesus Christ confronts the mightiest forces of evil and overcomes them.

It is true that Mr. Peale's book is too one-sided. He fails to deal realistically with the human need for spiritual regeneration. It is not within people of themselves to overcome the world. We find our enabling power in Jesus Christ—his forgiveness and his atonement appropriated for our lives by our own free choice.

That is the group of people I am speaking about. We are those who have voluntarily committed ourselves to become followers of Jesus. Therefore we are partners in this victory over the power of evil. The negative, regressive tendencies within and among us are remnants of sin. They are powerful forces and will be so as long as we live.

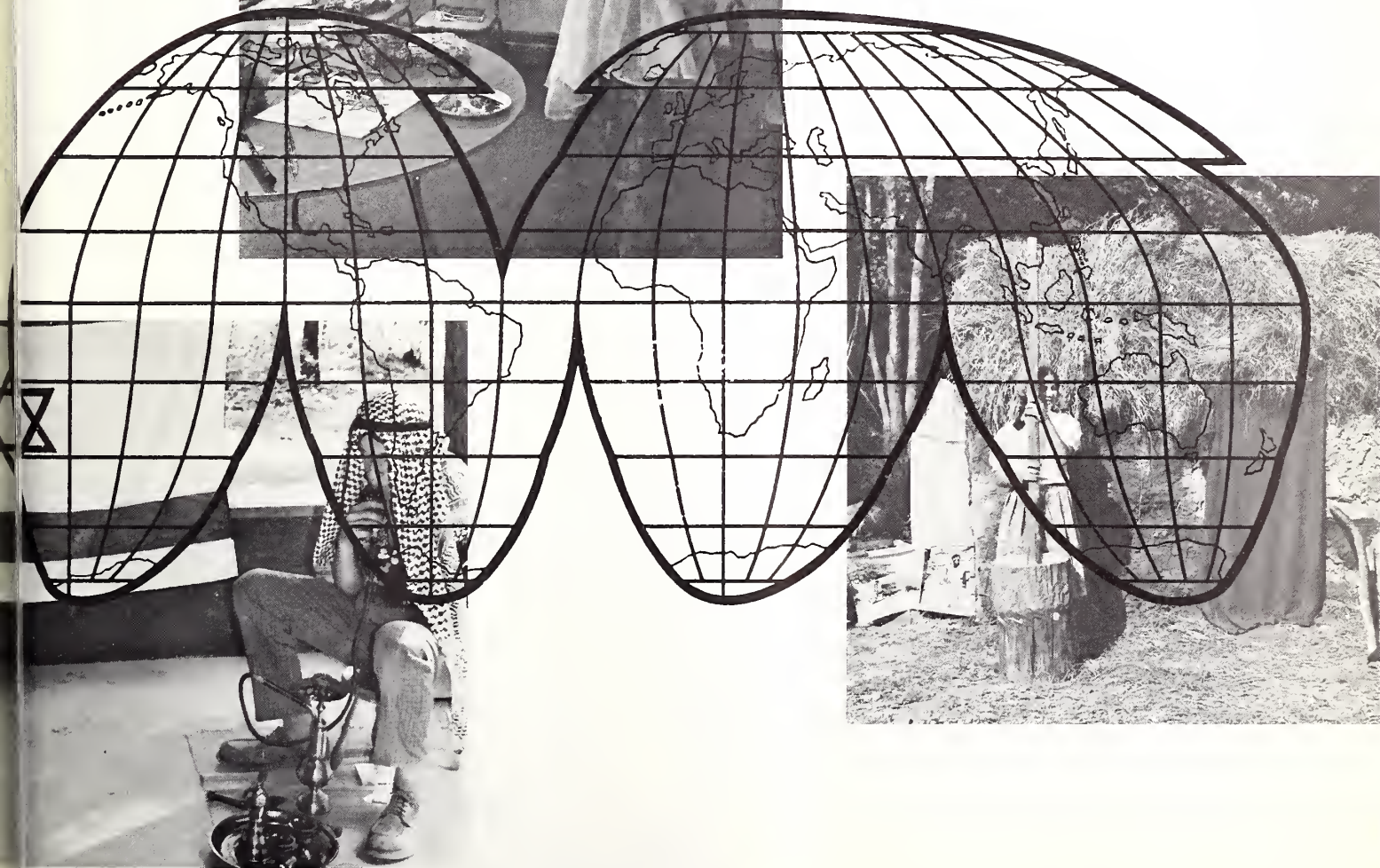
Paul writes his letter of joy to the Philippians, from a prison cell, ". . . In any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me" (4:12b-13). Nothing is impossible—through God's grace.

When you discuss people or the work of Christ's church, never set your sights too low. Dream the impossible, believe the unlikely, dare the difficult, stretch the imagination, and live positively. The unmeasurable riches of God's resources are at the beck and call of aggressive thinkers. BW

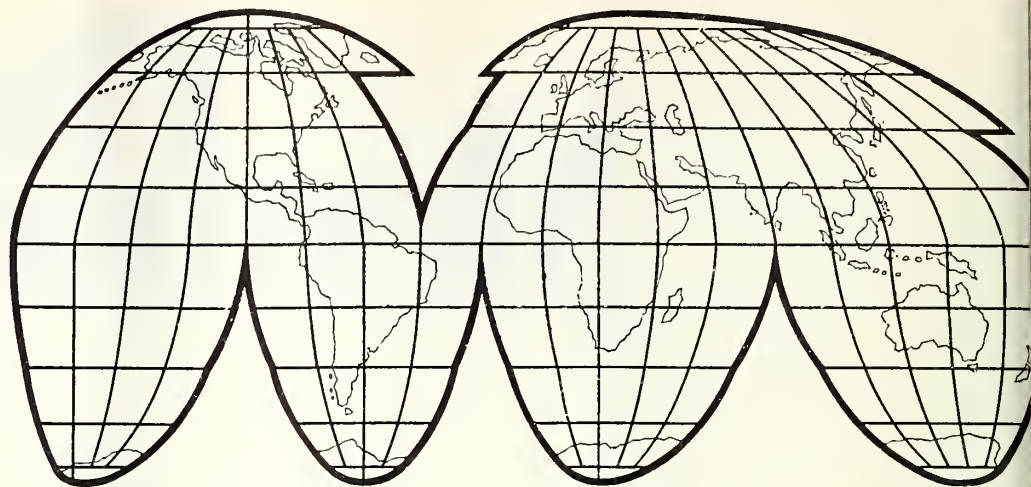
The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:10 MARCH 8, 1977



Total world awareness



Total world awareness

Janet Kreider

Welcome to the "Festival of the World"—the sign on the fireplace at Camp Hebron invited the more than 200 participants to visit Ethiopia, Germany, Haiti, Honduras, Israel, Jordan, Russia, Somalia, Tanzania, and Vietnam. Youth groups from ten congregations in the Lancaster, Pennsylvania, area had worked with resource persons from these ten countries to present glimpses of their life and culture and to show the church at work there.

It was an intergenerational event, a TWA ("total world awareness") experience where age didn't seem to make much difference, except in the amount of *wind* it took to get from the Germany multimedia presentation in the chapel to the Israel exhibit in Pine Lodge at the top of the hill, to say nothing of the several hikes to the Breezewood dining hall for meals. The weather was perfect and the small Haitian and Honduran grass-roofed houses built just for the day blended beautifully into the rustic camp setting.

From ten in the morning until three in the afternoon, groups were busily setting up their displays, registering and getting their passports (you couldn't enter any of the countries without a passport), eating the noon meal, and getting lined up for the Olympic events—canoe races, 220- and 100-yard dashes, watermelon polo, Ping-Pong tournament, and tug of war—which would be going on simultaneously. Eugene McMichael produced a "miniworld schedule" telling where everything was happening and

when. There was more going on than anyone could possibly keep up with. But that's the way it is in the world: you make your choices and let the rest go by.

We visited Tanzania, Africa, first because that's the country our congregation at East Petersburg was responsible for. Guided by the Harold Housman family, particularly Miriam and Ina Sue who had served as missionaries in Tanzania, we had prepared an open market where you could buy slices of papaya and mangos, peanuts in paper cones, baobab pods, and puff balls. On the

walls hung a display of cloth, scenes of Mount Kilimanjaro, African animals, riddles, and superstitious slogans. A music corner invited visitors to play the drums, thumb organ, a wire-string instrument made from a gourd, a lizard skin, and a peanut. There was a basketry display and a macramé demonstration. You could help hang wallpaper or plaster a mud wall, watch a potter and a woodcarver at work, see movies of African wild animals, trace the outline of a twig map of Africa on the ground.

Helen Ranck welcomed us to the Somalia

Peggy Ranck was a student writing her lessons on a board. Audrey Musser was fanning a flame to keep a fire burning under the teapot. —Somalia



ashop and served us a sweet tea flavored with cardamom and cinnamon bark. In Somalia it is the men who visit the tea shops; the women are found in the home.

Three girls from the Strasburg congregation wearing filmy garbasars over their brightly flowered maxiskirts were sitting on low stools around the room. "What are they singing?" we wanted to know. "Ask them. They'll tell you," Helen said.

Peggy told us she was a student writing her lessons on a board. If she did not learn her lessons, she said her teacher would beat her. Incense was burning incense; she said they believe their prayers go up with the incense smoke. Audrey was fanning a flame, trying to keep the tea hot. "If the fire goes out, we must go to the neighbor and get more," she said. Three Somali-skirted camel herders added local color.

We were welcomed into Ethiopia by Alice Snyder and Janet Kebede. Janet, wearing a flowing Ethiopian shemma, invited us to sit on low stools around the table. After bringing water and a towel for us to wash and dry our hands, she served us spicy injera and flat pancake-like wat. Choosing one of us as guest of honor, she placed a bit of the food directly into his mouth, twice, for only once would mean they had had a barrel, she said. After the food, we visited an improvised schoolroom, where Janet's husband, Negash, taught us to write an Amharic word. On a nearby table were Ethiopian artifacts—a grass basket, a camel horn made of turtle shell, a bird carved from ox horn, a whip made of telephone wires for beating animals, and a wooden headband used for travelers used for a pillow. In another room Mamo Dula, an Ethiopian, led in an Amharic worship service interpreted by Negash.

From there we went to Vietnam, where a

narrated slide lecture told about the church at work. Maps and Vietnamese paintings were around the room. You could buy a Vietnamese egg roll for thirty cents. Luke Martin, former missionary to Vietnam, and Pastor Tran Xuan Quang were on hand to answer questions raised by a skit about the recent government change. Someone asked whether the land was being cleared of bombs, and we learned that many people are being killed as the clearing goes on. Four Vietnamese girls (three of them Pastor Quang's daughters) sang a Vietnamese song

about water buffalo. There was a delightful, lilting slur in their tones.

Next we wanted to go to Israel in time for a special performance listed on the schedule. But Audrey and Heidi told us, "Go to Jordan first. They won't let you into Jordan if you have Israel stamped on your passport." We weren't prepared for that kind of authenticity!

Since Israel was at the top of the hill, we visited Haiti along the way. A large kettle of stew was boiling in the center of the clearing, from which we were invited to take a bowlful. Beside a small house built of mud walls with a roof of mud and wire covered with straw, Brenda Burkholder of the Indiantown MYF was pounding rice with a thick stick in a bowl made from a hollowed-out tree trunk. Brenda said she had made some of the posters that were scattered about and had gained much of her information from the encyclopedia. She thought she would like to go to visit Haiti, now that she knew so much about it.

At the risk of missing Jordan, we decided to go to Israel before lunch since we didn't want to miss the special program listed on the schedule. We arrived just in time to catch up with a group taking a minitour through the city, led by Janet Stutzman, who with her husband, Linford, had lived in a kibbutz in Israel.

Following our enthusiastic tour guide, we passed an Arab puffing on a water pipe on the sidewalk. As we paused to take a picture,



Tony Sauder, son of missionaries James and Rhoda Sauder, who had lived in Honduras for eleven years, poses in the doorway of a Honduran-type house with his machete.

And young people dancing the "hora." —Israel



Possession is nine-tenths of the law

Ron Woelk

I said no I won't give it back
but you took it and it wasn't yours he said
I didn't see your name on it I said
then pay me for it he said
it wasn't worth hardly anything I said
it was to us he said
and I said look we are not giving the land
back to you Indians what right do you have
to even ask I said

he quickly covered his face, then reached out his hand for a dime.

We sampled matzos (unleavened bread) and Israeli wine (unfermented!). Then we noticed that most of the Israelis were wearing numbers on their arms, reminders of years in concentration camps. Even the guide wore one.

We passed by the wailing wall where two men stood to pray, and then went into a kibbutz where a young woman was hoeing and planting seeds outside the window. Janet told us about life in a kibbutz and about the people of Israel reviving ancient Hebrew while an Arab flower vendor tried to attract us into bargaining for her wares.

At the end of the tour, Linford said, "Come see the skit, it's really good," with typical Israeli chutzpah (self-confidence).

And he was right! The youth group of the

Lyndon congregation put on an excellent performance spanning the life of the Jewish people, beginning with the call of Abraham and highlighting biblical and historical events up to the present day. The drama captured a spectrum of emotions, pain, pathos, and spontaneous joy.

As we were about to enter Russia, two members of the Erisman youth group gave us a book of the Bible to take into the country. But when we declared it to the guard who asked whether we had any literature, she took it from us. The only way to get it in was either to tell a lie or else evade the question. A large Russian samovar sat on a table inside the door, and posters on the wall showed the progress of the country. Resource person Allen Stoltzfus read us some information, or propaganda, depending on your viewpoint, and then told us to

ask questions. He had two hats: a Russian Government official's hat and his own. We asked the questions we were to say while he should wear to answer them. Our group was not very inquisitive. There was only one question—whether he believed what he had just told us. Perhaps we had already absorbed all we could process that day.

The screaming that we heard in the distance as we left Russia was coming from some children who were watching a Honduran pinata being attacked by a blindfolded bat-swinger. The eager children almost got hit by the bat as they rushed to pick up the falling candies. Nearby was a typical Honduran house with mud walls, a roof of palm leaves, complete with a chicken under the stove and a flower garden by the doorway. A hammock hung in the trees. The Hernley-Gantz MYF assisted by the Jam Sauder family served tortillas with beans. Tony Sauder who had lived for eleven years in Honduras, posed in the doorway with a machete.

In the chapel, the Bossler MYF with Om and Lois Stahl gave a multimedia presentation, "So this is Germany." There were monologs, music, slides, narration, and audience involvement in German games. But we had to hurry away to get to the Easter Orthodox Easter celebration service at nine o'clock.

Since we did not have an Israeli stamp on our passport, we got into Jordan without any difficulty. There was no time to look at the interesting display of handicrafts because it was time for the Easter celebration to begin. Urbane Peachey and members of the Akron congregation led in an Easter Orthodox liturgical service of reading responses from the congregation, singing and marching around the building.

"There was a lot of education going on while everyone was having a good time," said William Weaver, director of Camp Hebrew whose idea it was to put on this festival. He wanted young people to be exposed to many different cultures in which the church is growing, to see that the church is supranational.

"The church is universal," he continued. "It is Jesus Christ that makes us one. In his there are no differences."

Total world awareness—did it happen? So much exposure requires a time to process and assimilate. But it was definitely more than a geography lesson. The experience broadened the horizons of those who participated and helped us to see many cultures in which God is building his church.

Eager children scurry to pick up the candies that spilled from a broken pinata. — Honduras



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Missions: The end and a new beginning

Frank H. Epp

the missionary task finished? Probably, no. Hopefully, no.

Yes, in the sense we have historically finished that task; no, in the sense of a new finition which should now attain its long-awaited opening.

Yes, in the sense of traditional ways and territorial coverage. The gospel has been taken to the ends of the earth by western missionaries. They have gone everywhere they could go and stayed everywhere they could stay.

In the process they have established a marvelous record. Consider:

—the dedicated service and compassion toward needy peoples poured out by thousands of deeply committed servants of the Lord in many parts of the world in the last century.

—international education and sensitization which has come to Europe and North America because of their reporting when they returned.

—their fundamental contribution to liberty and freedom from foreign oppression by giving to colonial peoples a sense of liberation, chosenness, and calling.

—the improvement of medicine, agriculture, education, and living conditions generally.

There is much to commend and to be grateful about in the last century of missionary activity, but that age can never be captured, not even when we try to project arithmetically the how of reaching every person for Christ in a decade or generation and how much this might cost per soul. Our commercial bent and computer mentality only hasten the end of the age.

And yet in another sense, there could be a new beginning. I see the possibility of it in the words our Lord taught us to pray, "Thy kingdom come on earth as it is in heaven."

And I see anew a missionary mandate for our time in some of the eschatological



Now that the quantitative dimensions are definitely being circumscribed, we can give fresh attention to quality and to new perceptions of the kingdom.

projections of the Book of Revelation where we see "the kingdom(s) of this world becoming the kingdom of our Christ" who will reign forever and ever. In those projections, the dwelling of God is with humankind.

Now that the quantitative dimensions (territory, geography, demography, the ends of the earth) are definitely being circumscribed, we can give fresh attention to quality and to new perceptions of the kingdom.

We should now see that the kingdom of God is really the application of the will of God for all society here and now. The kingdom is internal but also external. It is personal but also social. It is spiritual but also material. It knows fulfillment in the future but only if it begins in the present. It is a kingdom of heaven, but mostly as a blueprint for the will of God to be done on earth.

This fuller, better, holistic, more beautiful and challenging idea of the kingdom of God now wants to become central to the missionary task. It needs to be applied at home. It needs to be applied abroad.

Because this hasn't sufficiently been the case in the past, the most terrible things have happened as adjuncts of western (European and North American) missions and evangelism abroad:

- the expansion of commercial and political empires abroad which was facilitated by, and which in turn facilitated, the missionary movement.

- the prosecution of wars in Indochina first by the French and then by the Americans.

- the strengthening of totalitarianism and the camouflage of corruption as formerly in China and now in Korea, to name only two situations.

Many other examples could be given from a careful examination of the correlations in mission history:

- Dutch missionaries, merchants, and military reinforced each other in Indonesia.

- French missionaries, merchants, and military did the same in Zaire.

- the Portuguese in Mozambique.

- the Spanish in various parts of Latin America.

- the British in India and Rhodesia.

- the Americans in Vietnam, Taiwan, Korea, Japan, and other places too numerous to mention.

There is a frightening correlation between the spread of the American military and commercial presence, their cooperation with military dictatorships, and the advance of missions and evangelism.

This tragic alliance not only represents a twisted gospel and a truncated kingdom of God in the present, but it almost certainly guarantees unfavorable treatment for the

missionaries in the future when the natives, with the help of revolutionary movements, finally evict the foreign merchants and the foreign military.

What we are facing now is a sad situation: a Christian church in America anxiously trying to fulfill its worldwide tasks of missions and evangelism with new zeal and mammoth application of resources at the very moment when America has become the world's foremost manufacturer and dispenser of arms, defender of dictators, and supporter of the status quo.

For those who may doubt these correlations, let me quote from *Heartland* ("Presidential campaign issues of major concern to all Americans" published by President Ford committee, October 1976):

"Thirty Protestant leaders, many of them household names because of their radio and TV ministries, recently met with President Ford at the White House, at their own request, to learn his position on matters of concern to religious groups. The same men are requesting a meeting with Jimmy Carter.

"Those with missionary radio or TV stations overseas expressed concern to the president over U.S. military strength. They noted that whenever the United States appears weak, it becomes difficult for them to function overseas. But when America is perceived as militarily strong, it is easier for them to practice their ministry without harassment."

If there is to be a new mission movement, there must be a clear disconnection of the old correlations, a severing of the old alliances; a fuller grasp and application of the kingdom of God and its message of peace and justice for all humankind; a fresh targeting of the mission field, namely, America itself first.

Christians in America must now confront their kingdoms of this world (military, political, and commercial principalities, powers, and empires) with the kingdom of Christ. Vietnam and Watergate, used symbolically to illustrate national misdirection and corruption, have focused this need with great urgency.

This confrontation and the resulting transformation at home could once again make the Christian gospel, as preached from the West, good news abroad.

It could even make a difference in Russia and China, where the leaders have sought, without God, much of that which those who formerly came preaching in the name of God should have brought but rarely did.

Is the missionary movement finished?

Without the good news of the kingdom of God on earth, probably, yes; properly, yes!

With it, hopefully, no; predictably, no!

With it all the kingdoms of this world will become the kingdom of our Christ, and he will reign forever and ever.

In this world

Elizabeth Searle Lamb

Friend . . .

Brother . . .

We are one world,
only one,
no more.

Take up a bit
of the sacred earth
and hold it
in your hand.

This is our land,
one earth
unfragmented.

We sing one song:
peace.

We have one yearning:
peace.

We are one world,
Friend . . .

Brother. . . .

Are Afrikaaners like Mennonites?

A popular anecdote in South Africa goes something like this: When the missionaries came to Africa, we had the land but they brought us Bibles. The missionaries asked us to pray, and when we had prayed and we opened our eyes, we found we had the Bibles and the missionaries had the land.

Ernie Regehr used this anecdote to illustrate the role of the church in the colonization of South Africa. He recently presented his point of view, the result of two years' study under MCC in southern Africa, in a series of lectures on peacekeeping to students at the Canadian Mennonite Bible College in Winnipeg.

Mr. Regehr said the church is a key institution in South Africa.

"The church is a politically important institution, unlike in Canada where its impact as a pressure group is fairly minimal," he said.

For instance, the Dutch Reformed Church in South Africa was the architect of apartheid (the legal separation of black and

white populations), and the opposition to it today centers in the multiracial and black churches.

He also emphasized that peacemaking is hazardous in South Africa because anyone advocating integration can be put away for life without review under the Antiterrorism Act.

Reviewing the history of South Africa and its race relations, Mr. Regehr identified three views of peacemaking in South African churches.

The Dutch Reformed Church pursues separation as a means for peacekeeping, using the argument that the perception of apartheid is the cause of conflict, not apartheid itself. Mr. Regehr explained. It argues that it is possible to differentiate between people without discrimination.

"The rationale is that the Dutch Reformed have a mission, which must be carried out as a people, so they must survive as a people. This means separation."

The approach of the multiracial churches is integration. "To them, even voluntary separation is a denial of the conciliatory power of the gospel."

A third approach is that violence may be necessary to bring about peace. In the black movement there is a feeling that a traumatic experience is necessary to change the attitudes of whites toward blacks, and the blacks toward themselves.

Mr. Regehr said elements of Canadian society and church life can be related to the situation in South Africa.

"South Africa is very much aware of the Indian reserves," he said. "South Africans relate the Quebec-English Canadian conflict to the conflict between the Afrikaaner, British, and blacks in South Africa."

When the Mennonites were in a situation similar to the Afrikaaner (Dutch Reformed) in South Africa, namely in Russia, their treatment of the indigenous people was not without fault, Mr. Regehr said.

He said that Mennonites, as immigrant Europeans in North America, are conquerors, just as the whites are in the position of conqueror in South Africa.

Further, the notion of the Afrikaaner as a chosen people has its counterpart in the Mennonites' notion of a separate people.

Finally, he noted that the structure within the world Mennonite church reflects the economic structure, in that North American Mennonites hold power over Mennonites in third world countries.

"Violence on TV breeds violence," says Epp

"The lesson learned from violence-oriented [television] programs is that violence is the way to solve problems," said Edgar Epp of Saskatoon, Saskatchewan.

"Our society is not, it seems, against violence; we just want to make certain it is legal or that its use is confined to those who are on 'our' side," he said.

"But whose side are we on? If I interpret correctly the words of Jesus as recorded in Matthew 5, the children of God are those who are peacemakers and those who love their enemies and pray for their persecutors. The Christian's response to, and behavior toward, another person is not determined by whether that person is adjudged right or wrong, good or bad."

Mr. Epp said violence in prime television viewing time has risen from 20 percent twenty years ago to 60 percent.

He suggested three actions for Christians: (1) help children interpret what they see and hear from a Christian perspective, (2) boycott programs and those products advertised on programs that condone violence, and (3) protest to the sponsors, producers, and others responsible for placing the programs.

TV advertisers to be confronted

Some churches are calling for stockholder action against television violence to encourage companies to disassociate product advertising from programs with a high incidence of violence.

The Church of the Brethren, for example, is contacting two corporations, Pillsbury, Inc., owner of Burger King, and Proctor and Gamble, urging adoption of guidelines governing the selection of programs with which their products are identified. The denomination holds stock in both corporations.

In findings released by the National Citizens Committee for Broadcasting late in 1976 and compiled by an independent research agency, Burger King and Proctor and Gamble were among the top twelve sponsors of violent television programming.

If the managements of Burger King and Proctor and Gamble do not respond affirmatively, Stewart Hoover, Church of the Brethren media consultant, said the church would take a resolution to the corporations' stockholder meetings in September.

Third consultation planned for single adults

Single adults will be the focus of a conference July 3-6 at Laurelville Mennonite Camp near Pittsburgh, Pennsylvania.

The conference, sponsored by the Commission on Education of the General Conference Mennonite Church, is intended for persons widowed, divorced, separated, never married. Ministers and other interested persons are also invited.

Keynote speaker will be Dorothy Payne of White Plains, New York, author of the book *Women without men: Creative living for singles, divorcees, and widows*.

Other resource people will be David Schroeder, professor of New Testament at Canadian Mennonite Bible College, Winnipeg; Orlando Schmidt, music professor at Associated Mennonite Biblical Seminaries, Elkhart, Indiana; and three COE staff based in Newton, Kansas: Herta Funk, Eleanor Lewen, and Bruce Woods.

Separate workshops will be provided for never married, widowed, and separated or divorced persons, as well as joint sessions. The conference begins at 5:30 p.m., Sunday, and ends Wednesday afternoon.

Registration should be sent to the Commission on Education, Box 347, Newton, Kansas 67114. Fee for the conference is \$15 for room and board at regular camp rates.

Words & deeds

The Osler (Saskatchewan) Mennonite Church has urged a "moratorium on any further nuclear development in Saskatchewan and Canada until the questions of safety and future implications have been dealt with." The congregation passed the resolution at its annual meeting January 17. A proposed uranium refinery near the neighboring town of Warman has aroused concern among residents of the area. Leonard Boldt, congregational chairman, and Ernie Hildebrand, pastor, had been asked to draw up a resolution.

The Institute of Mennonite Studies and the Mennonite Historical Society will observe the 450th anniversary of the Schleithem Confession June 28-29 at Goshen (Indiana) College. The seminar will include eight papers by John H. Yoder, James M. Stayer, Myron S. Augsburger, William Klassen, Leland Harder, John S. Oyer, J. Denny Weaver, and Ira D. Landis. The Schleithem Confession, the earliest known Anabaptist confession of faith, was drawn up by Anabaptist leaders February 24, 1527, at Schleithem, Switzerland.

The Golden Age Society of Clearbrook and Abbotsford, British Columbia, has opened a used furniture and appliance store to raise money for Mennonite Central Committee. Herman Klassen, a retired businessman and teacher, has also offered his services to those who need help filing income tax returns. Part of the proceeds will be donated to MCC. The society plans to set up recreation and education programs. Furniture repairs will be made in the basement of the store.

Total giving to Bluffton (Ohio) College in the first six months of fiscal year 1976-77 was the greatest in the seventy-six-year history of the college. This amounted to \$336,280 from all sources. But the college faces an anticipated \$98,000 deficit by June 30 because of a drop in enrollment.

Adoptive and fostering parents and their families are being invited to an event at Camp Assiniboia near Winnipeg. More information is available from the Conference of Mennonites in Manitoba, 202-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C9.

Service counselors of the Lancaster (Pennsylvania) Mennonite Conference are recommending that Lancaster Conference youth—both young men and young women—register their conscientious objector status with the conference office. Service



Churches demonstrate against capital punishment

Pickets from the Episcopal Diocese of Arizona demonstrate in front of the state Capitol in Phoenix against Arizona's death penalty law. The pickets distributed leaflets from the Arizona Civil Liberties Union and the National Council of Churches opposing capital punishment. A recent U.S. Supreme Court decision has caused many state legislatures to reconsider their laws concerning capital punishment.

counseling was begun when the U.S. Selective Service System was in operation. It provided youth with information about the military draft. Since the draft has ended, the service counselors have not been active. Representatives of the conference peace committee expressed concern that the conscientious objector position is not adequately promoted in the conference and that youth are unaware of the rationale for the theology of peace. In contrast, the government has increased its promotion of military service. One member of the committee said his son receives literature almost weekly extolling the opportunities of the military.

A group of Australian Christians in the state of New South Wales has recently requested marriage theme spots for radio from Mennonite Broadcasts, Harrisonburg, Virginia. Ken R. Coulson, Christian radio spot director for the state, said he feels confident that he will be able to place the spots on

almost every station in New South Wales and later in other states.

An additional 225 Mennonite church workers joined the Mennonite Retirement Plan in 1976, bringing the total to 2,762. The plan is an inter-Mennonite program administered by Mennonite Mutual Aid, Goshen, Indiana.

With the completion of about thirty-five four-unit sanitation facilities in LaPaz, Mexico, the MCC rebuilding effort there will end in late March. The recovery effort was in response to Hurricane Lisa, which struck the Baja, California, peninsula of Mexico September 30. Although the original idea was to construct houses, the Mexican Government did that, and the Mennonite effort focused on sanitation units. MCC is working there with the Pacific Coast Mennonite Conference and the Mennonite colonies in the Mexican state of Chihuahua.

Youth apprentice program planned

When the high school youth group in the church conducts its own program with a couple of adult sponsors. But teenagers do not feel a part of the total program of the church and may feel no incentive later on to solve themselves as adults in the church. A possible solution to the dilemma will be tried this spring by the youth offices of the General Conference Mennonite Church and Mennonite Church.

The project will put high school youth as apprentices to adults in their own congregations.

Lois Bergen, General Conference director of youth education, Newton, Kansas, said youth might serve for six weeks to three months as apprentices to a deacon or a Sunday school teacher or a music director or pastor. Each apprentice would contract with his or her sponsor on the nature and length of the task. A final workshop would evaluate the project.

The General Conference pilot project will be conducted in about five churches in the Western District Conference (which consists primarily of churches in Kansas and Oklahoma). Ms. Bergen will work together with Western District youth worker Michelle Resen Carper.

The Mennonite Church pilot project will be conducted simultaneously in the Indiana-Michigan Conference with Bob Zuercher, secretary for congregational youth ministries, Elkhart, Indiana.

"We want to get a number of adults involved with youth rather than just one couple 'sent out' as youth sponsors," said Ms. Bergen.

WM representatives will continue on boards

Women in Mission will continue to be represented on the three program commissions and the seminary board of the General Conference Mennonite Church.

The General Board, in its annual meeting in February, approved an indefinite extension of the arrangement by which Women in Mission, the General Conference women's organization, appoints one of its members to each of the three commissions and the seminary board as full voting members.

The arrangement began three years ago for a three-year trial period. Both General Board members and Women in Mission officers agreed that it had been beneficial. Gladys Goering, WM coordinator, told the General Board there are more women on the commissions now elected through regular channels. But she felt the WM representation should continue as long as

there is a need for more voice for women on the commissions.

Last year the WM budget of \$165,275 provided funds for the commissions and the seminary as well as its own staff and publications.

In 1973 the Commission on Home Ministries realized it had no women members and appointed two women on its own. A conferencewide consultation on the role of women in the church that fall recommended representation of Women in Mission on all the commissions. That representation was approved by the General Board in February 1974.

Poverty monies cut back this year

Budget for poverty projects in all three commissions of the General Conference Mennonite Church have decreased from 1976 to 1977.

The cuts—from a total of \$73,601 in 1976 to \$50,913 in 1977—did not seem to be part of a concerted effort, but when budgets had to be trimmed, it was easier to cut where no staff time was involved.

Poverty projects first became a designated part of the commission budgets in 1973, when the Poverty Fund was discontinued. The Poverty Fund, established by the General Conference triennial sessions in 1968 and abolished by the triennial conference in 1971, had called for informing Mennonites of the plight of poor minority

groups in North America, supporting programs to attack the roots of poverty, and financing these with a million-dollar fund.

During its last year of full-speed operation, 1971, the Poverty Fund collected \$85,000 for poverty education and poverty projects. During the first year in the commission budgets, \$60,000 was allocated for poverty projects.

That amount grew during the good income years of 1974 and 1975, but was cut back for 1977.

The Commission on Overseas Mission cut its poverty budget from \$30,000 last year to \$20,000 this year. Only \$13,500 was actually distributed last year. That amount was all that was requested by overseas churches within the guidelines of the Poverty Fund, Howard Habegger, COM executive secretary said.

The Commission on Home Ministries trimmed the poverty budget from \$34,601 to \$25,913. The Commission on Education cut back from \$6,000 to \$5,000.

CHM and COE have a joint poverty-affluence reference council, which last year distributed about \$40,000 to North American projects related to community ministries, Indian ministries, voluntary service, and education.

The Commission on Home Ministries agreed at its February meeting that this year's cut in money for poverty projects would not be repeated, and that 1978 poverty monies would be back up to the 1976 level.



Time-saving rice thresher developed

A Chadean farmer operates a foot-powered rice thresher built by former MCC worker Robert Slabach. The thresher, which allows the farmer to do his threshing in one-fifth the usual time, is made entirely out of local materials such as wood, bicycle parts, half of an old forty-five-gallon barrel, nuts, bolts, nails, a round tube to serve as an axle, and rejected bale wire from a cotton factory. Cost was about \$75. Current volunteers Dallas Myers and Elmer Thiessen hope to hire a carpenter to make the threshers.

Special session to discuss B.C. Bible institute

Delegates of the Conference of the United Mennonite Churches of British Columbia at their annual session February 11-12 in Clearbrook, British Columbia, showed a renewed spirit of mission, tackled a new constitution, and reviewed cautiously the working arrangement for Columbia Bible Institute.

Wally Unger, academic dean, presented a glowing report of the cooperation to date at Columbia Bible Institute, the joint Mennonite Brethren-United Mennonite school in Clearbrook. The total faculty, in fact, presented a written statement of their harmony and their belief that CBI was providing quality Christian education. They said in part: "The very fact that two conferences and faculty members representing both can do work together at an enterprise like CBI is in itself a powerful witness to brotherhood and mutual aid concepts central to the Anabaptist vision. Our prayer as a faculty is that nothing would hinder or mar this witness. We dedicate ourselves anew to do everything within our power to keep this witness unified, strong, and clear."

In spite of the report that faculty and students were harmonious, it soon became evident that there was tension between the Mennonite Brethren and United Mennonite executives and board. After five years of working together, the agreement needs to be renegotiated. A UM study commission has been working on what forms this partnership might take. Likewise, the MB provincial executive, board members, and planning

commission have been meeting.

The MBs do not wish to discuss a merger. The MB committee minutes of January 11, made public at a joint executive meeting, contain the following resolution: "(1) The control and administration of CBI are not negotiable. (2) The equity of property at CBI is not negotiable. (3) With the exceptions cited in items 1 and 2 as above stated, we are prepared to negotiate a new working agreement."

The executive of the UMs presented, and the sessions passed, five recommendations: (1) that we seek to strengthen and retain the working relationship, (2) that we not react hastily to the MB resolution, (3) that the conference discuss but refrain from binding resolutions which might hinder negotiations, (4) that the executive committee and CBI board members draft a proposal of partnership that we feel would be mutually acceptable to both conferences, and (5) that a special session of the UM Conference in April discuss and prepare these resolutions to be submitted to the annual sessions of the MB Conference this summer for their consideration.

Other business saw the delegates rescind a 1940 constitution and adopt a new one. With

the new constitution comes a change of name to Conference of Mennonites in British Columbia, an end to proxy voting, and lengthening of executive terms of office to three years. Significant features of the new constitution are the adopting of the General Conference statement of faith adopted at Estes Park in 1968 and a more detailed look at local congregations' rights and duties within the conference.

The missions emphasis was placed on exploring a new church at Langley, helping struggling congregations at Oliver and Chilliwack, and an English and a Chinese outreach in Vancouver through the facilities of the Mountainview Church.

Another major project, Camp Squeah reported good progress on finishing a new A-frame lodge and a hope to have it paid for by the end of this year. They were granted \$19,000 more to complete it.

The conference of 4,000 members passed a budget of \$263,963. Of this, \$162,580 is expected to come from church donations.

The newly elected executive committee members are George Groening, chairman; John Sawatzky, vice, chairman; Jurgen Schonwetter, secretary; and Victor Dyck, treasurer. *Alvin G. Ens*

Canadian church press meets

Allan Siebert, assistant editor of the *Mennonite Brethren herald*, was elected vice-president of the Canadian Church Press at its annual meeting February 10-11 in Toronto.

Dennis Shoemaker, executive secretary of the North American Associated Church Press, challenged church publishers to report the acts of the twentieth century apostles similar to the way Luke wrote the Acts of the Apostles.

Eric Kierans, formerly a president of the stock exchange and a Canadian cabinet minister, now professor of economics at McGill University, told the annual banquet that the giant corporations are in direct competition with the churches as dispensers of immortality.

Membership in the CCP has risen to fifty church publications. *The Mennonite* is an associate member.



Brazil church has extension classes

Programmed extension classes on such topics as "Introduction to the Bible" and "The life of Christ" are a new part of the Mennonite work in Valinhos, Sao Paulo, Brazil. The Mennonite mission work in Brazil is done jointly through the Mennonite Evangelical Association, in which the General Conference Commission on Overseas Mission and Mennonite Board of Missions in North America and German- and Portuguese-speaking Mennonites in Brazil cooperate. Shown above are Valinhos class members, from left, Ademir and Maria Aparecida Ifanger, Mary Lou Yoder, Ruth and Joaquim Luglio, Arlin Yoder, Benedito Oswaldo Garcia, Davi Lopes da Silva, Maria Aparecida B., and Alfeu Peres.

Hiroshima and hot dogs

The Japanese people have reacted with shock and disappointment to the recent news that Americans view reenactment of the atomic bombing of Hiroshima as a form of entertainment.

Over 40,000 people paid up to \$5.00 each to watch the "historic event" restaged in Arlington, Texas, October 9-10. The atomic bomb show, staged to raise money for a group that preserves World War II aircraft, was complete with a B-29 bomber flown by the original pilot, Paul Tibbets. There was even a semimushroom-shaped cloud. The reference was that the real bomb left nearly 10,000 people dead, missing, or injured.

The fact that Americans could view this spectacle in an atmosphere of marching bands and hot dogs shows that "Americans are not really sensitive to the feelings of the Japanese people," John Nakajima of the National Christian Council Japan said. "The citizens of each country must be sensitive to other peoples. After all, how would the Americans feel if one of the pilots who attacked Pearl Harbor reenacted that event in Japan?"

The second point raised by Mr. Nakajima was morality. "Despite the fact that atomic weapons are immoral, there is no international legislation prohibiting their use." However, Yamaguchi Akiko, secretary of the NCCJ Women's Committee, added, "The proliferation of atomic weapons is mostly the fault of the Japanese. Since we suffered the atomic disaster, it is our job to protest effectively the development of nuclear weapons."

Japan has few physical reminders of the war. But even though over half of the present Japanese population was born after World War II, of these young people 70 percent of the males and 80 percent of the females feel that the atomic bombings of Hiroshima and Nagasaki will never be forgotten. Japanese describe themselves as having an "atomic allergy," and the idea of using this horrible event as a fund-raiser is inconceivable.

Yamaguchi Yasuko, a teacher in a church-attended kindergarten, reacted with total amazement to the news of the Texas event. A young student the day the bomb exploded over Hiroshima, she will never forget the sudden light and the sight of a three-story concrete building as it crumbled over the students inside going for chapel.

Ms. Yamaguchi said she will never understand the thinking of those in Texas who sponsored the show. She is puzzled at how the Americans could have possibly put that past away so quickly.

I know Americans have a great deal of curiosity about new things. It is difficult for

me to accept the fact that the bombing was reenacted only to satisfy American curiosity and to raise funds. I would like to know why it was really done," she said.

Matsuoka Nobuo, leader of a citizen's movement against atomic energy plants, said, "I will never be able to hold my head up and face the people of the Philippines, China, Korea, and other Asian countries where the Japanese military ruled. My heart is filled with apologies for these people. Several thousand people were killed instantly by the bombs dropped on Hiroshima and Nagasaki and many are still suffering in their sickbeds. The vivid memory of that hell will stay with the people who lost their loved ones," he said. "I strongly believe that the

atomic bombs should never have been used or even produced. The Texas show was an insult to those who died during the bombings, but more important is the harm done to the survivors and the families of those who lost their loved ones."

Official protests were lodged with the American Embassy by the mayor of Hiroshima and groups opposed to atomic and hydrogen bombs. Araki Takeshi, Hiroshima mayor, said in a letter to the embassy that to treat the dropping of an atom bomb as a show trampled on the "spirit of Hiroshima," calling the reenactment "a blasphemy" against the many people still suffering from the aftereffects of the blast. *from Japan Christian activity news*



Smoke billows 20,000 feet above Hiroshima from the first atomic bomb dropped in World War II.

Summer work camps announced

Carpentry, television spot production, and work with the retarded will be part of the summer work camps for high school-age young people scheduled by the General Conference.

Sponsored jointly by the Commission on Education youth office and the Commission on Home Ministries voluntary service office, the work camps will range in length from two to six weeks.

One hundred sixty-seven openings in sixteen locations, six more than in 1976, are available for youth aged sixteen and older (with one work camp accepting fifteen-year-old girls). The following locations are included:

—Bloomington, Illinois, working as aides in the Mennonite Hospital. Three sessions from June 5 to August 21 are planned. This is the only work camp that will accept fifteen-year-old volunteers, but it is limited to females.

—Denver, Colorado, working with retarded children at the Wheat Ridge State Home, June 11-July 8.

—Hamilton, Ontario, fixing low-income homes and helping in the Welcome Inn, a community center, June 26-July 27.

—Sauble Beach, Ontario, grounds im-

provement and crafts and recreation with children at the Silver Lake Camp, June 28-July 22.

—Newton, Kansas, producing television and radio spots and work experience in a studio, July 1-17.

—Sudbury, Ontario, playground development, crafts and music, recreation, and involvement with a coffeehouse, July 4-24.

—Meridian, Mississippi, carpentry, repair, and community service at the Pine Lake Fellowship Camp, August 13-24.

—Beatrice, Nebraska, working with the mentally handicapped at the Beatrice State Developmental Center, June 5-July 15.

—Portland, Oregon, assisting the Peace Mennonite Church in building and playground development and one week of wilderness experience, June 26-July 17.

—Lame Deer, Montana, working with family camps, youth, and community work and learning about traditional Indian gatherings and ceremonies, July 1-25. Mature individuals requested.

—Kansas City, Kansas, developing theater productions for day-care and senior-citizen centers, July 2-23.

—Fort Wayne, Indiana, helping with recreation, arts and crafts at the Fort Wayne

State Hospital and Training School for the retarded, July 11-26.

—Bluffton, Ohio, helping with arrangements for the General Conference triennial sessions, July 26-August 5.

—Seattle, Washington, working in the Seattle waterfront, Pacific Coast, and Olympic National Forest, July 31-August 13.

—Manitoba, Camps with Meaning, sponsored by the Conference of Mennonites in Manitoba, working with a special camp for persons in the Association for the Mentally Retarded, June 16-July 9. Volunteers should be mature individuals.

—Americus, Georgia, helping with dairy farm work of the Koinonia Partners, an interracial community established by the late Clarence Jordan, August 13-24.

Applications and a \$3.00 deposit should be sent, preferably by May 1, to Work Camps 1977, Box 347, Newton, Kansas 67114; attention: Lois Bergen. Assignment will be made on a first-come-first-serve basis.

Cost of the camps varies from \$35 to \$60 plus transportation costs to and from the camps.

Work camp leaders, college age and older, are also needed.

Record

Workers

Gladys Goering, coordinator for Women in Mission since 1973, has resigned effective Sept. 1. Ms. Goering, a member of the First Church of Christian, Moundridge, Kans., has been working part time in the Newton, Kans., office of Women in Mission. Her job has included maintaining contact between the General Conference boards and commissions and women's groups in the United States and Canada. She had previously been Western District advisor for women's work and advisor chairwoman for the entire organization. Her replacement will be announced this spring by Women in Mission.

Don and Eleanor Kaufman of Newton, Kans., will leave their post as personnel coordinators for Mennonite Voluntary Service at the end of their term at the end of August. At the time of the Kaufmans' leaving, Mennonite Voluntary Service will move to a new administrative model which will disperse the personnel functions among three associate MVS directors. MVS now

has a part-time director and two full-time associate directors, one with administrative responsibility for units in the West and the other for units in the East. In September, a new associate director will be hired to take responsibility for units in the center of the continent half time and to take care of some central office personnel matters half time. Don and Eleanor Kaufman have served with MVS since September 1974. They had previously lived in Minneapolis and Mountain Lake, Minn., where Don had served pastorates. They spent 1960-67 with Mennonite Central Committee in Indonesia.

Jim Paramore of Southwestern College, Winfield, Kans., has been named head football coach and assistant professor of health, physical education, and recreation at Bethel College, North Newton, Kans.

Elected officers of the Central District Conference Committee for the Encouragement of Estate Planning (CEEP) for 1977 are *Richard Ramseyer*, president, director of development and public affairs, Bluffton College, Bluffton, Ohio; *Paul Dyck*, vice-president, administrator, Mennonite Memorial Home, Bluffton; and *Leon Smucker*,

secretary-treasurer, director of development, Mennonite Hospital, Bloomington, Ill.

Calendar

Mar. 21-25—Project Teach, Bethel College Church, North Newton, Kans.

Apr. 14-17—Central District Conference annual sessions, Calvary Church, Washington, Ill.

Apr. 28-May 1—Eastern District Conference annual sessions, Camp Men-O-Lan, Quakertown, Pa.

June 9-12—Pacific District Conference annual sessions, Aurora, Ore.

June 16-19—Northern District Conference annual sessions, Huron (S.D.) College

Oct. 21-23—Western District Conference annual sessions, Buhler High School, Buhler, Kans.

Western

Mar. 15—WMO spring meeting, Halstead (Kans.) Church

Mar. 20—Peace Institute, Eden Church, Moundridge, Kans.

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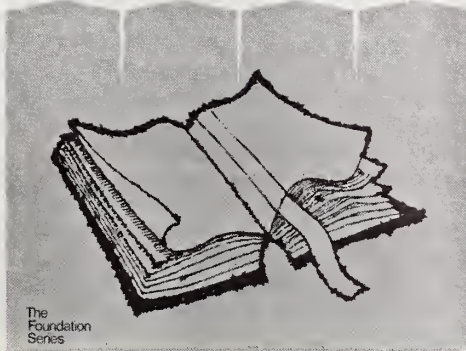
**the child
in the congregation**

**the Bible
in the congregation**

**the teacher
in the congregation**



The Foundation Series



The Foundation Series



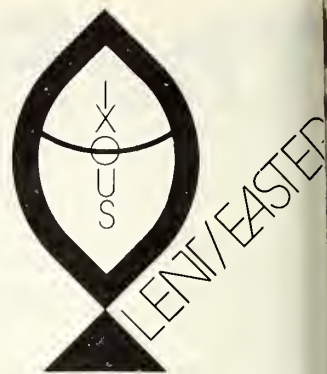
The Foundation Series

It feels like something's hatching.



Maynard Shelly

Red flag for the Redeemer



Jesus saw the red flag of warning. "Stop! Stop!" it said. "Turn back before it is too late!"

John the Baptist had led the way, and Jesus, up to that point, had followed. John baptized in the desert of Judea and Jesus went down to the Jordan to receive his baptism.

Jesus, receiving the Spirit, came up out of the river, and heard the voice from heaven: "Thou art my beloved Son, in whom I am well pleased" (Mk. 1:11). God's words confirmed kingship on Jesus, but they also marked out the road for a suffering servant who would be well pleasing to God.

John had preached repentance followed by revolution: "He who has two coats, let him share with him who has none; and he who has food, let him do likewise" (Lk. 3:11, Revised Standard Version). Jesus intended to take up where John, his forerunner, had left off.

But would he dare? Jesus went into the wilderness to pray. In spite of all the doubts that Satan could concoct, Jesus determined that the right time to announce the kingdom of God's servants had come.

Then, like a bolt of lightning on a clear day, came the news: John the Baptist had been arrested by King Herod and put in prison (Mk. 1:14). For, on the matter of kingship, Herod was a staunch conservative: one king at a time. He intended to be the king for a long time.

Jesus had clear warning. The world can be brutal with its prophets and even tougher on

its revolutionaries. John, who had been a forerunner to Jesus in preaching, had now become Jesus' forerunner in suffering. A shadow like a cross had appeared across the path. Jesus did not turn back.

Instead, he went quickly to Nazareth in Galilee. He went to the house of prayer where he had studied the Law and the Prophets as a boy. Asked to read the Bible lesson for the day (Lk. 4:18, 19), he used the verses from Isaiah 61 to announce his mission as Servant-King.

"Proclaim liberty," said Isaiah, repeating Leviticus 25:10, those words which would one day be inscribed on the Liberty Bell and herald the American Revolution. In using these words, Jesus was calling for a new age that Moses had commanded in the Jubilee passages in Leviticus but which the people of God had tried to ignore. The Jubilee canceled debts and set the slaves free. Those who had lost their fields got their land back so they could earn their own living once again.

"Sight to the blind," said Jesus. Poor people, weakened by hunger and disease, are often blind. But unseeing are also the rich who fail to perceive that only justice for the poor can rescue the wealthy.

"Set at liberty those . . . oppressed," Jesus also said, adding to his reading the words from Isaiah 58:6. The coming kingdom belonged to broken victims: those persons degraded and shriveled by poverty. They would receive the economic and political power so long denied them.

Such, in Jesus' summary, was "the acceptable year of the Lord" and the "year of the Lord's favor" (Is. 61:2). Nazareth echoed to words once heard over Bethlehem: "Glory to God in the highest, / and on earth peace to men on whom his favor rests" (Lk. 2:14, New International Version).

Clearly, Jesus said, he was the King anointed by God to proclaim the new age. "The Spirit of the Lord is upon me, / because he has anointed me to preach good news to the poor" (Lk. 4:18, RSV). John brought "good news to the people" (Lk. 3:18, RSV), but Jesus had good news for the poor. He had in mind those people who had no food and no money. They were outcasts and oppressed, the subjects of scorn.

So, the poor of Nazareth welcomed Jesus gladly. They must have been among those who found what he had to say to be "gracious words" (Lk. 4:22), while the rich were probably those "filled with wrath" (4:28).

"Treasure" is what the affluent of Nazareth must have said. They wanted to lynch him (4:29). Again, the shadow of the cross looms over Jesus. We see clearly what it means to follow the route of the suffering Servant-King. But the cross with all the danger and doom that it implied could not turn him around. The cross was God's way.

For us, as Christ's servants, the way of the cross and its sacrifices means not our doom, but our faith and our hope.

Second in a series of meditations for Lent and Easter

Outstanding articles

Dear Editor: The January 18 issue is outstanding, both in format and in choice of placement of text. I really appreciate the "written in pencil" and am delighted to see an article by Katie Funk Wiebe. Keep up the good work! *Nancy K. Williams, 5927 Miller, Arvada, Colo. 80004 Jan. 21*

Purpose of *The Mennonite*

Dear Editor: I have been receiving *The Mennonite* for several months. So far I have not been pleased with the context of the publication. And I'll explain my feelings. My basic complaint seems to be with the purpose of the weekly publication. First, the name "Mennonite" is perhaps too often taken back to a historical relationship rather than to a biblical basis. What is a Mennonite? Is he merely a descendent of Mennonites and the other Anabaptist reformers? Is a Mennonite one who is engaged in a VSO program, concerned with MCC, or involved in a cross-cultural society?

I believe it is good to hear news about young Mennonites. But I also believe there are many Mennonites involved in hundreds of ways without association with or in the above-mentioned programs or relations. I would like to suggest a news coverage of these other Mennonites as well as the ones closely involved in Mennonite organizations.

Second, the purpose as stated in the publication seems to be unrelated to the actual production. May I quote, "*The Mennonite* seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit."

I find this goal unfulfilled as I scan the pages of each issue. In order to "build the Christian fellowship," one must submit oneself to the understanding and knowledge of the Scriptures. But I have seen very little of the Scriptures used to exposit the teachings found in *The Mennonite*. I do not say that in the views, the teaching, and the opinions found therein are wrong. But I say that every bit of teaching must be validated from the Scriptures.

And teaching of the Christian church must have a biblical basis in order for that teaching to be held as the truth. Even if the teaching is true, without a biblical basis it comes weak in its witness and motivation. The human mind needs a foundation (of

truth) on which to build Christian fellowship.

Furthermore, the Holy Spirit never divorces his work from the foundational truth of the Word of God. Thus, the Holy Spirit will always guide the Christian community through the Word of God within any context.

I challenge the staff of *The Mennonite* to consider its purpose.

Thank you for your listening ear. *Lee Henise, Roaring Spring, Pa. 16673*

Missed Canadian pastors

Dear Editor: The fourth annual pastors' workshop held at AMBS, Elkhart, is just completed. Workshops have dealt with topics such as preaching, counseling, administration, and this year nurturing (or Christian education). I attended three of the four workshops and have found them to be consistently helpful and well planned. The resource persons have been excellent and the learning, stimulating.

My disappointment is in seeing few Canadians (especially pastors) participating in these workshops. In this most recent workshop, I counted six participants (of about 150 total) from Canadian General Conference congregations (this does not include Canadian AMBS students). I feel we as Canadians are missing a lot when we fail to take advantage of the excellent opportunities available to us in such workshops as are planned annually by our seminary in Elkhart. *Abe Bergen, 3003 Benham Ave., Elkhart, Ind. 46514 (AMBS student from Winnipeg)*

Timely, also puzzling

Dear Editor: Your editorial "Another meeting . . ." (February 1) is timely and says it well for many of us. We need your suggestion in paragraph eight.

The ninth puzzles me because my experience has been exactly the opposite. Invariably, those who have spent time in prayer before a meeting come prepared to listen and discern the Spirit's leading, often making unnecessary a great deal of discussion. The amount of time needed to reach consensus is often inversely proportional to the amount of time spent in united prayer.

A suggestion to pray may be a cop-out. Prayer itself invariably leads to insight and action or it is not prayer. *LaVerna Klippenstein, 753 Fairmont Road, Winnipeg, Man. R3P 1B3*

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A different ethic?

I get uncomfortable when mission boards and MCC talk about Christian missions and service under "authoritarian" governments.

Mission boards have discussed what it means that most countries in Latin America have military governments, some without representative assemblies, some with torture of political prisoners, some where Sunday sermons must be approved in advance by the government.

Mennonite Central Committee has brought up the topic at the last two annual meetings, discussing governments of both the right and the left. This year in Metamora, Illinois, papers were presented on Vietnam, the Soviet Union, and the Union of South Africa.

The Missionary Study Fellowship planned to discuss the subject March 2-4 in Elkhart, Indiana.

But I am uncomfortable.

The main reason for my discomfort is the arrogance of the lists of countries by categories: "authoritarian," "having little freedom of the press," "free," or whatever. The lists consider few countries free, but the United States and Canada are always on the "free" list.

The assumption is that U.S. and Canadian Christians have no problems with their governments similar to those of people under "authoritarian" governments. I do not want to minimize the tragedy of the violation of human rights anywhere in the world. But such violations also happen here in North America. We should not be too smug.

We have often been guilty of the same kind of smugness when talking about Christian evangelism overseas. Just substitute the word *heathen* for *authoritarian*. The assumption is that ours is a Christian nation not in need of the same kind of mission work as the "heathen" countries.

But when we look at the growing differences between rich and poor, our enormous waste of resources, the prisoners who are in jail only because they have no money for bail, the continuing discrimination against minorities, the violence of the streets, the resurgent influence of the military, the broken relationships all around us, the many disillusioned people who say they have no need of the church, we have no reason to be smug.

All of us in North America or abroad have accustomed ourselves to certain compromises with our culture and our government, and we need to help each other identify our blind spots across

cultural and national boundaries.

The second reason I am uncomfortable is that I'm not sure we should expect to live and work under a benevolent government.

The New Testament does not tell us how to live in a Christian nation. The only governments of the New Testament world were "authoritarian." Jesus and his followers expected to be persecuted by the authorities.

Jesus was executed as a political prisoner. Peter, Paul, and others spent time in jail because they obeyed God rather than human laws. The history of the church since then is full of the stories of martyrs whose actions were interpreted politically.

Should we expect to be different here and in our time?

The best mission or service workers in authoritarian countries overseas will be those who have some experience with confronting their own governments with the priority of the kingdom of God over all human kingdoms.

Those who are willing to compromise the message of the gospel at home have often been willing to compromise it in a hostile environment as well.

Bill Bright of Campus Crusade, whose Americanism strays little from the policies of the Pentagon, told an evangelistic rally in Seoul a few years ago he could see no restrictions on religious freedom in South Korea.

Whether in North America or elsewhere, we as Christians should see ourselves first as citizens of Christ's kingdom. Then the laws of governments—whether our own country or another—can be put in perspective. Then we would not need a different ethic for "authoritarian" countries than for our own.

We in North America have much to learn from Mennonite brothers and sisters like those in Montevideo, Uruguay, where police harassment and the arrest or deportation of church members have been common.

I recently saw a filmed interview with Dan and Eunice Miller, former Mennonite Board of Missions workers in the Timbues congregation there. They told of a core group of Christians who care for each other and for their neighbors in the midst of persecution and poverty and do so with joy.

We, too, must learn to be persecuted for righteousness' sake and yet rejoice. LB



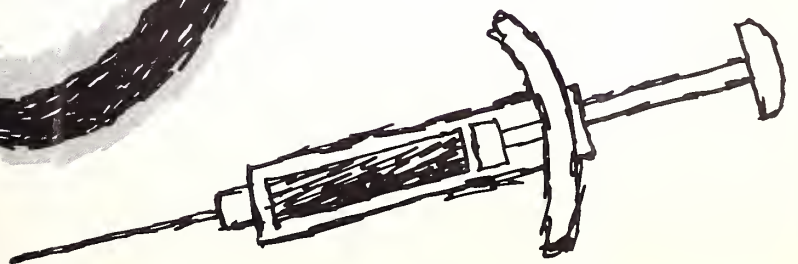
The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:11 MARCH 15, 1977

HUMAN ENGINEERING

Human engineering refers to scientific experimentation to discover the role of the genes in human reproduction. By careful manipulation of the genes, one may radically alter future generations. In this issue, Donald Mackay of England reports on a conference of professionals on the moral and ethical implications of these new discoveries.



Human engineering and the future of humanity

Donald M. MacK

Christian obedience has often expressed itself more in faithful conservation than in adventurous exploration. How then should Christians view the subject of human (genetic) engineering?

Our first reaction might be strongly negative. "I'm content with what God gives me; I don't want to interfere." This reaction may be reinforced by sheer inertia. "It's dangerous. We don't know enough. Where will it all lead? Best keep out. Let the world get on with it if they will. . . ."

But will this do? No. "He that knoweth to do good and doeth it not, to him it is sin." The sum of misery in the world is reducible. God—the God we claim to serve—is the giver of the new knowledge. It is God who will one day ask us: "What good did you do with it?"

It was in this biblical light that some 150 Christians gathered in the summer of 1975 for a conference on human engineering at Wheaton College, Illinois. We considered the technical aspects of the good that might be done and sought to assess the attendant risks.

At the outset, Daniel Callahan of the Institute of Society, Ethics, and Life Science raised the key question: Do we have a positive obligation to do good, or is our obligation only to avoid doing harm?

It was generally agreed that the Christian cannot stop at avoiding harm. We do have an obligation to do good, if the good is well identified and in our power.

Mr. Callahan reminded us that our power is bounded power, limited power. It is an illusion to think that we can proceed without limit, because sooner or later the implications catch up with us. So we must go slowly and if possible reversibly, remembering that

we are not only limited in our wisdom, but also sinful and therefore warped in our motives.

We reminded ourselves that even good aims can conflict, especially among the different levels—individual, family, and corporate—at which human fulfillment is to be sought. Reduction of infant mortality, for example, which is surely an individual and family good, conflicts with the aim of preventing mass starvation, unless we can find a humane and acceptable way of avoiding exponential population growth.

The achievement of material goals and improvements can all too readily swamp the spiritual point and purpose of our human existence. The question with top priority is always, How will it all end? To what end is it all being directed? And these things can conflict miserably.

The manipulative approach, even when well intentioned, can degrade human subjects. The sweeping generalization that "medical science converts people into things" we reject as typical of the extremist propaganda which brings discredit upon arguments which might otherwise deserve respect. But the danger is not to be ignored.

No human engineering substitutes for personal salvation, even if some felt that certain virtues listed as "fruits of the Spirit" can be assisted by the kind of reinforcement (perhaps *encouragement* is the ordinary word for it) that behavioral psychology is beginning to understand.

Where do we turn for guidance in such a maze? Will the old Judaeo-Christian values still serve? An immediate answer is that values and moral criteria do not serve us at all; they judge us. But it is a good question whether the old slogans will still serve to

articulate the relevant biblical criteria applied to these new situations.

For example, the slogan "the sanctity of life" can be confusing if we take "life" in too strictly a biological sense. We have responsibilities to God as procreators to bring God glorifying lives into being. To use only the slogan "the sanctity of life" to determine when a fetus should survive seems an inadequate and simplistic way of measuring up to our responsibilities.

The slogan "the sacredness" (or the rights or the worth) of the individual is admirable and thoroughly biblical as applied to the normal grown human being. But in borderline cases we may have to ask whether we in fact have an individual person here to whom it is meaningful to attribute rights. We sensed the difficulty of the duty to tread the middle way of biblical realism between, on the one hand, an arrogant lack of respect for fullest potentialities of the biological situation that exists before a conscious child comes into being and, on the other hand, superstitions and meaningless talk of "responsibilities" to nonpersons. We have to recognize that the fetal situation at an early enough stage is essentially a physical-biological, not a personal, one, whatever the potential may be.

But we reminded ourselves many times that in all this the Creator is beside us, knowing the facts better than we and affronted if we underestimate through carelessness, or any other unworthy motive, the personal capacities of that biological situation. By the same token, we must remember that if in God's sight, in a particular abnormal case, there is not anyone there with a claim on us, then we will do him no service by going through pious or



superstitious contortions as if there were. So far I have been summarizing points that made us cautious, but the Bible has much to say also on the positive side. Not surprisingly, little of this is in the way of direct commandment. Encouragement comes more indirectly from the biblical perspective and biblical priorities.

First among these, for the scientists and the human engineers themselves, is the most general principle of all: Seek ye first the kingdom of God and his righteousness.

Second, for the people we are seeking to serve, God's first priority is that they should be enabled to glorify and enjoy him forever.

To that end, the Bible urges upon us the creation ordinances of marriage and family life and the moral ordinance of the Law. Particularly relevant are the values of fidelity, integrity, loyalty, and obedience in the family and in corporate relationships agreeable to the law of God.

Are these truisms? They are certainly familiar enough; but as I have already suggested, to work through what these things should mean in particular cases may be the best and most realistic way to get our eyes open to God's will in each case.

In all our later discussing and thinking we must be careful to distinguish between what might be legitimate in God's sight—perhaps even in particular cases obligatory in God's sight—and what ought to be made legal.

What, then should the Christian church be doing? The church might redeem its past by becoming the champion of science in areas where fearful and less informed people might perhaps oppose scientific research. We greed, however, that it was essential for the church to be a critical champion, criticizing love if there were any signs of unbiblical

tendencies. The implication would be that the church should oppose research only if it infringes biblical principles, or if the research would take the place of and prevent our doing something still better, something more glorifying to God. This last point may be of great importance.

There will always be enthusiastic people who are bitten with one idea and want to sell it. To argue that "there is nothing in the Bible against it" is not good enough. Part of our responsibility as Christians, as indeed of anyone else in an effective community, is to consider whether there is not something still better or more urgent that needs doing. We have to do our homework before we can be clear that it would be still better, but it is certainly part of our obligation to ask.

Secondly, a major responsibility of the church is to clarify some key concepts in the debate. By "the church" here, of course, I mean Christian people; I don't necessarily mean persons, let alone general assemblies. But qualified Christians ought to be busy, working in what is at the moment a live area in philosophy, seeking to clarify such concepts as human nature, the person, human rights, consciousness, and death.

A third task for Christians could be to promote and spell out in detail the implications of what David Allen called the "principle of reciprocity." "Would I want the same done to me?" he asked us. In sufficiently clear-cut cases that is a good test. But of course, there are awkward cases. If we are considering whether a fetus with Down's syndrome should be allowed to develop into a mongol child, there is little help in asking, "Would I like it done to me?"

There are a lot of borderline and gray areas where the outworking of the principle

of reciprocity is far from clear and our conference did not spend much time in exploring them.

The church has its part to play in the most difficult part of this whole enterprise for our society, namely, learning what to want. The theory of behavioral manipulation makes it clear that the greatest power lies in the hands of the person who can determine what we want, so that this is a sensitive and fateful area of the discussion on human engineering. What ought we to want? It is important for the Christian not to take the stance of the people who know what they want, and other people have just to listen. We will have to be ready to listen just as much as the non-Christian, even though our ear is bent primarily in the direction of God's Word.

One more note of warning. Here, if anywhere, the devil will be waiting to step in. We will have to be wary of ganging up with groups who do not respect God's priorities and pursue them with all their hearts because we can quickly find ourselves trapped in unrealistic compromise. We may then be rightly stigmatized as letting the group down if at some later point it becomes clear that it does make a difference whether or not you believe that humanity's chief end is to glorify God and to enjoy him forever.

Equally, we must pay especially loving attention to any misgivings expressed by our fellow believers who may not have had the advantage of attending a conference on human engineering and may be more hesitant and fearful than we. The function of the church as salt in the earth is a corporate one. Our thinking in this area must be a fully corporate enterprise if it is to be fully open to such guidance as the Holy Spirit of God can give so abundantly to his church.

Enabling the counseling ministry

David W. Kingrey

More people visit counselors now than ever before in the history of humankind. We witness masses of lonely, confused persons who cannot find direction in their lives. Millions are harassed, helpless, and misdirected. If ever there were a need for the church to respond with a counseling ministry, it is today.

Though the numbers of distressed persons have multiplied since the days that the carpenter from Nazareth walked the hillsides and towns in Palestine, the problem is not new. Matthew reports, "Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity. When he saw the crowds, he had compassion for them because they were harassed and helpless, like sheep without a shepherd" (Mt. 9:35-36).

Jesus' ministry to the diseased and disturbed persons was essentially a counseling ministry in which he invited his disciples to participate. "Then he said to his disciples, 'The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest'" (Mt. 9:37-38).

The commandment was meant not only for the twelve apostles, but for all Christians. Jesus' admonition to give counsel to the confused mind is directed especially to Mennonites living in an age which has seen more divorces and suicides than any other generation. Indeed, Mennonites with their stress on the priesthood of all believers can offer the wider Christian fellowship a valuable approach to the counseling ministry. Following the belief that all Christians are ministers, we affirm that all members of Christ's church should share the burdens and help relieve the problems of others. Of course, some persons are more gifted in counseling than others. But the problems of

the masses are so enormous that they will never be surmounted unless we all share Christ's yoke with the millions of troubled souls in our land.

At University Friends Meeting in Wichita, Kansas, we are creating a model in which fifty shepherds in sixteen geographical areas of the city share the load of pastoral care and counseling. They meet regularly with the team pastors of the meeting to gain strength and spiritual insight. Then they go out, often in pairs, to the fields ripe for harvest. Ten of these shepherds handle the more intense psychological problems. In a monthly case conference, these ten counselors, led by the pastors, help one another in the counseling process as they consider in detail the urgent needs of the persons to whom they minister. Before the case conferences often they will consult with psychiatrists, social workers, and marriage counselors. So the counselors are informed by other specialists in the healing arts. At the same time they are open to the direction of the Spirit of Christ, the great Physician. Their counseling assumes many styles but includes four essential elements which characterized Jesus' ministry.

Listening. Probably the most therapeutic technique in the counseling process is listening. Many people today are preached to, lectured at, and manipulated by TV, but seldom listened to. They are hungry for a listening ear. And until they receive it, they wallow in their problems as if they were trapped in quicksand. Usually, listening can rapidly short-circuit the frantic struggle to find answers to problems. Christ knew the power of listening. Matthew tells about a centurion searching diligently for Jesus. "Lord, (said the centurion) my servant is lying paralyzed at home, in terrible distress" (Mt. 8:6). Jesus could have answered, "I don't have time for you," or "Get a doctor."

Instead he listened and responded, "I will come and heal him" (Mt. 8:7).

Understanding. Listening is important but if it does not lead to an understanding of the person and the problem, it loses its strength. Good listening leads to empathy, an ability to step into the shoes of another. When we understand the feelings of another then we are better equipped to respond in a reasonable and helpful manner.

Accepting. Listening and understanding cannot stand alone. Unless counseling leads to an accepting relationship with another, it can be dangerous. Knowledge about someone else can be terribly destructive if it is used maliciously or carelessly. If we bare our breasts before others and share with them secrets about our lives, we are vulnerable. If they choose to use that knowledge for their self-gain, we could be hurt deeply. A good counselor, therefore, necessarily uses the confidential information for the benefit of the client and does so in a caring, accepting and forgiving relationship.

Although a few in our society need to learn the meaning of guilt, many persons carry an unhealthy load of unshared guilt. In his book *Whatever became of sin?* Karl Menninger explains perceptively that "unconfessed guilt feelings are hard to bear. They must be confessed to someone" (p. 197). That confession can best take place when persons know they are accepted. Again we turn to our Lord for a model of accepting love. Jesus easily could have remained silent as he passed by the sycamore tree in which Zacchaeus was perched. Instead, he stopped and asked the short man to come down and to talk with him. Jesus even invited himself to Zacchaeus's home. Certainly Jesus realized that by so doing he would bring criticism, since the righteous Jews were not to associate with sinners, much less eat with them. Nevertheless, Jesus risked his own

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age to go home with a thief.

We do not know the exact content of the conversation which occurred around Zacchaeus's supper table. But we do know that the counseling experience with Zacchaeus, Jesus conveyed a loving spirit. Until now, Zacchaeus was a frustrated tax collector. Jesus knew that his frustration was essentially a symptom of a spiritual problem and that

nothing short of spiritual resources would be sufficient to help the man. Zacchaeus wanted to find his reasons for being on this earth. He wanted to discover the purposes for which God had created him. So Jesus responded with a spiritual answer. "I forgive you, Zacchaeus," he said in essence. "I accept you." That offer of forgiveness provided the power for the tax collector to break out of his

prison of guilt and confusion and freed him to discover the direction God was leading.

Many people's problems today have similar spiritual roots. Persons are hungry to discover why God has placed them on this planet, earth. And until they can answer the question, they will not crack their own prisons of frustration. Probably the most helpful spiritual resource that the Christian can offer to such frustrated persons is the forgiving, accepting love which conveys the compassion of Christ.

Encouraging. Listening, understanding, and accepting are dimensions of counseling which prepare persons to find and cultivate the seeds within themselves. Ultimately, counselors do not answer the problems of their clients. Rather, they encourage their clients to nurture the Light which God has given them and to discover their own inner strengths. Counselors stimulate the self-discovery process as they give encouragement. We humans are built to thrive on encouragement, not criticism. The Apostle Paul understood the depth of this truth when he enjoined the Christians at Thessalonica to "encourage one another and build one another up" (1 Thess. 5:11). As we encourage, we help others build self-esteem, which is the cornerstone of a healthy life.

The hungry crowds are searching desperately for encouragers, for listeners, and for understanding and forgiving friends. The members of Christ's body are to be these friends. "No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends" (Jn. 15:15).

We are a fellowship in need of certain ones to equip and enable others in the counseling task. Pastors and other specialized counselors should seek training, not only to be better counselors themselves, but also to equip the saints for the work of the counseling ministry. We need the gifts of all church members to provide a listening, understanding, accepting, and encouraging ministry to the harassed crowds.

the most helpful spiritual resource that the Christian can offer to frustrated persons is the forgiving, accepting love which conveys the compassion of Christ.



Words & deeds

The Council of Mennonite Seminaries 1977 summer school has been scheduled for July 4-22 on the Mennonite Brethren Biblical Seminary campus in Fresno, California. Topics include the Schleithem Confession of Faith, discipline, nonconformity, oath taking, church and state issues, mission, baptism, the Lord's Supper, and church leadership. Instructors will include Abe Friesen, A.J. Klassen, Sergio Negro, Paul Pierson, August Claus, John H. Yoder, John E. Toews, George Brunk III, J. B. Toews, David Ewert, and Waldo Hiebert. More information is available from the Biblical Seminary, 4824 East Butler, Fresno, California 93727.

March 21 is the deadline for applications to be staff persons at one of the three Manitoba Conference camps: Koinonia, Moose Lake, and Assiniboia. Junior staff development workshops are planned for March 25-28 and March 29 to April 1 at Camp Assiniboia. More information is available from Camps with Meaning, 202-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C9.

The Bible Society of the Dominican Republic and the Bible Society of Papua New Guinea have been accepted as associate members of the United Bible Societies. UBS membership now totals fifty-nine national Bible societies.

A church librarians' workshop was scheduled for Western District churches March 12 at Bethel College, North Newton, Kansas. The day was to include a panel discussion with three Mennonite authors (Elaine Rich, Ruth Unrau, and Katie Funk Wiebe) and workshops on audiovisuals, library promotion, processing books, and book selection.

The first two Indonesian development volunteers to be assigned by the Beyond Java Development Commission of the Evangelical Church of Java were commissioned in their home congregations in January. The volunteers will be agriculture extension workers in the MCC program in the Wayabung settlement in Sumatra. About 20,000 settler families are located there. The Beyond Java Development Commission was formed in late 1975 to minister to about 500 Javanese Mennonite families who migrated

from the overcrowded Indonesian island of Java to southern Sumatra under a joint church-government program. The voluntary service development program was established to recruit young people to serve in these settlements.

Those with overseas experience in small villages should tell their story to congresspersons, Iowa Congressman Tom Harkin told a Washington, D.C., seminar sponsored recently by Associated Mennonite Biblical Seminaries. He said congresspersons have almost no knowledge of the daily lives of the majority in nations whose destinies their legislation affects. Mr. Harkin was one of the congressional delegation who saw and photographed the tiger cage prisons in Vietnam. This evidence of the corruption of what the United States was supporting in Vietnam helped Congress to realize the error of being there.

A Mennonite Brethren study conference on eschatology (the end times) will be held October 13-15 in Fresno, California, area.

The Associated Churches of Moundridge, Kansas, are sponsoring an annual marriage preparation workshop this spring, open to all engaged couples in the community who are planning marriage this year. Local ministers direct the workshops, and Harold Thiesen, pastor of West Zion Mennonite Church, is coordinator. The workshop usually meets for three or four sessions to discuss such subjects as communication in marriage, sexuality, finances, priorities and values in marriage, and religion in marriage and family life.

Musicians, dramatists want for world conference

Inter-Mennonite and cross-cultural sharing of the arts is planned for the tenth assembly of the Mennonite World Conference July 25-30, 1978, in Wichita, Kansas.

Ideas for performers and materials from Mennonite musicians and dramatists are sought as planning for the arts at Mennonite World Conference continues.

Musical and dramatic presentations will be part of the daily events for periods of twenty and thirty minutes in addition to the Friday evening drama festival and the Saturday music festival. The Creative Arts Council will consider recommendations and inquiries concerning performers, scores, or scripts.

By April 15, interested individuals or groups should contact Virginia Miniger music coordinator, 213 South Main, Heston, Kansas 67062; or Diane Umble, drama coordinator, Box 347, Newton, Kansas 67114.

Worldwide Mennonite membership increases

Mennonite and Brethren in Christ worldwide membership now stands at 606,000. This increase of almost 4 percent over the 1976 figure of 583,000 is included in the information in the 1977 Mennonite World Directory released by the Mennonite World Conference Secretariat, Lombard, Illinois.

This membership reflects Mennonite and Brethren in Christ bodies and groups in thirty-nine countries on six continents. It includes approximately seventy organized bodies plus many additional groups not formally organized into conferences.

Various bodies do not use the name *Mennonite*, but are identified historically or voluntarily as part of the worldwide Mennonite fellowship.

Again this year growth figures for the third world overshadow the figures for North America and Europe. Membership in Asia reflected the largest rate of growth, 13.3 percent. In Africa, membership increased by 7.7 percent, while Latin America showed only a growth of 1.1 percent, compared with a growth of 29 percent last year.

Membership for Europe remained stable, while the North American membership increased by 2 percent.

This directory will be published in the General Conference Mennonite Church *Handbook of information*.

Family in Focus



Elim location to be decided later

The possible relocation of Elim Bible Institute from Altona, Manitoba, to Portage la Prairie was the issue delegates had expected to discuss at the annual sessions of the Conference of Mennonites in Manitoba February 24-25 in Steinbach.

But by the time of the conference there was still no word from the Manitoba Government on whether it would sell the buildings of a former Indian residence school at Portage la Prairie. So the questions of how the Elim Bible Institute should be and whether it should be located in a rural Mennonite community or an urban area were postponed for a special meeting which will be called later.

The conference delegates, who turned out in large numbers in spite of a heavy snowfall the night before, spent much of their time discussing how the new structure for the conference, adopted last year, was working. Many programs have shifted from one

committee to another (for example, the counseling program from Faith and Life Communications to the education committee). Some staff positions which were authorized last year have yet to be filled. The conference has a paid administrator, but still no conference minister or youth worker.

The conference adopted a budget of \$445,540, of which \$232,540 will be raised from the churches. Some income comes from Elim tuition, radio programs, and camping.

The provincial conference's camping program—at three locations, Assiniboia, Moose Lake, and Koinonia—is almost self-sufficient financially. Under the directorship of Terry Burkhalter, hired about 1½ years ago, the camp program not only sponsors summer camps for children and youth, this spring the program is sponsoring a weekend for adoptive and fostering parents and their families April 15-17 at Camp Assiniboia and a weekend for divorced or remarried people April 29 to May 1 at Camp Koinonia. Other events are being planned for those with mentally retarded family members, the deaf and hard-of-hearing, and senior citizens.

Speaker for the conference was David Schroeder, New Testament professor at Canadian Mennonite Bible College in Winnipeg.

"Jesus is not Savior first, then Lord later," he told the conference. "Salvation rises out

of a decision to commit oneself to Jesus as Lord. Salvation is closely related to obedience."

Delegates and committees also reported at the conference that:

—some congregations are taping the Faith and Life radio programs and using them in Sunday school classes.

—a missions festival is planned for May 15 at Camp Koinonia with Ed Giesbrecht of Meadow Lake, Saskatchewan, as speaker.

—the church in Mather, Manitoba, has split into two congregations and the Steinbach Bergthaler Church has withdrawn from the Manitoba Conference.

—urban students are going to secular institutions after high school, not to CMBC or Elim, one delegate said. "What is happening to our Mennonite faith?"

—the conference has an \$84,000 debt, but delegates voted down a mandatory levy to liquidate it. "Those churches who have paid all their levy will vote against the motion, and those who have not will vote for it," a delegate remarked.

Among those elected at the conference were Werner Neufeld, farmer from Boissevain, chairman; Otto Hamm, lay minister of the Morden Bergthaler Church and a hospital administrator, vice-chairman; and Henry Friesen, high school teacher in Brandon and deacon of the Grace Church, secretary. *Lois Barrett*

Ethnic ministries expand Vancouver, Winnipeg

New churches among Chinese and Greek Mennonite groups are being started in Vancouver and Winnipeg, some with financial help, some with simply encouragement from Mennonites.

In Vancouver, a program is being started by the Mountainview Mennonite Church, and a minister of Chinese background is being hired. The Congregational Resources Board of the Conference of Mennonites in Canada agreed at its annual sessions in January to support the work. Support will come from the Mountainview congregation and from the Conference of Mennonites in British Columbia.

In Winnipeg, a Chinese fellowship—not Mennonite in name—is meeting twice a week in the building of the Bethel Mennonite Church. Pastor is Jonathan Chen, a Mennonite minister ordained in Taiwan, who has lived in Canada for the past six years.

Jim Penner, chairman of the Manitoba missions committee, said thirty to fifty people are meeting for Bible study in the Bethel Church. The group meets at the University of Manitoba on Sunday mornings. "We are not putting any money into it, but we want to stand behind it," Mr. Penner said.

The Manitoba missions committee is also giving encouragement to mission work among the 5,000 people of Greek background in Winnipeg, under the leadership of Constantine Yphantides, who has been serving the Mennonite church in Oak Point, Manitoba, part time.



Officers of the Manitoba Conference—(from left) Otto Hamm, vice-chairman; Werner Neufeld, chairman; and Henry Friesen, secretary—are installed by Peter G. Sawatsky February 26.

Problems of illegal aliens affect Mennonites

Several months ago a man gave Samuel Resendez's father an address and \$800 in cash, saying that if the immigration agents took him the money should be sent to his family in Mexico. Three weeks ago the Mexican came to him again and asked for the money, saying that he wanted to put it in the bank so that it would accumulate interest. The following day agents found him, searched him, stripped him, took his money, and sent him back to Mexico. He was an illegal alien.

Samuel Resendez, a Mennonite Brethren tax consultant and former teacher at Pacific College, Fresno, California, told this incident at a Mennonite Central Committee-sponsored workshop on the plight of undocumented aliens living in the United States. About twenty-five pastors and church leaders, mostly Hispanic, gathered in February in Washington, D.C., to learn how to respond to the problems of people like this man.

An estimated six million illegal aliens live in the United States, and last year over 800,000, most of them Mexicans, were deported by agents of the Immigration Naturalization Service (INS). Some of these people are members of Mennonite congregations. One pastor estimated that 50 percent of his congregation is made up of *ilegales* and said that the treasurer of the congregation had recently been deported. How do such pastors help and counsel their flocks?

The answers were as varied as the parade of thirteen speakers which the conference offered to the participants.

Delton Franz, director of the MCC Peace Section Washington office, traced the involvement of Mennonites in the forced migrations of their people. He suggested that the church can respond as it did by using the "Menno pass" to resettle the Mennonite refugees from Russia at the end of World War II. He compared the refugee situation to various immigrations today and used the Old Testament analogy of the Israelites being at the Red Sea.

"Unless we understand the problems of people crossing the border today, we cannot understand the story of the Israelites," Mr. Franz said.

A second suggestion came to set up a counseling and placement service. Pedro Carillo, director of the Spanish Catholic Center in Washington, is a kind of one-person-plus-volunteers rescue organization which helps aliens to arrange their papers, provides translation and aid for court appearances, gives housing, and helps persons study for citizenship exams.

Aside from direct work with the aliens,

Mr. Carillo emphasized the need to educate the church. "Teach your people," he urged, "that illegal aliens are not criminals."

Yet they are treated as such, he said. Living in the United States without proper documentation is a civil offense. His speech was punctuated by an occasional *amen* from the Mennonite pastors.

A third suggestion in dealing with the problem of undocumented aliens was to obey the law and to cooperate more with the Immigration Naturalization Service. E. B. Duarte, Jr., asked for cooperation with the INS to inform aliens of their possible benefits as well as to suggest that they return to countries where they had formerly lived if proper documentation is not available. He asked the group to continue speaking to the government.

"We have a lot of hard hearts and minds that can be softened if we have them hearing the Spanish story," he commented. But he insisted that the law be followed, a position which some felt he accepted too easily.

In a passionate plea Jose Ortiz, associate general secretary of the Mennonite Church, asked how a person could forget his people so easily when he came to power. "Since we cannot change the law and since you are committed to follow it, could we in the light of our peace tradition ask that your agents treat these people with the basic human

rights that belong to them?" Mr. Duarte who is special assistant in the Hispanic liaison office of the INS commissioner looked at his feet and said, "I hear you."

The law, in fact, was a basic issue for discussion because new legislation had exposed the long-standing problem of undocumented aliens in a new way. At the end of 1976, legislation was enacted which limits immigration from Western Hemisphere countries to 20,000 each, thus reducing legal immigrants from Mexico by more than 50 percent. Earlier quotas gave preference to Mexico because of its physical proximity and greater interrelationships. The legislation came at a time of increasing political pressure in the United States to restrict legal entry into the country and of severe unemployment problems.

Among the proposals for action at the conference were a protest against the effect of the restrictions of the Western Hemisphere Immigration Amendment (PL 94-571), a plea for INS to hire agents who were sensitive to the Hispanic community and who respect basic human rights, a proposal for granting amnesty to aliens already living in the United States, and a proposal that the church provide a committee to work with immigration and establish an office on immigration concerns. *Levi Miller, Scottsdale, Pennsylvania*



Ugandan archbishop killed

The late Anglican Archbishop Janani Luwum is shown with Uganda's president Idi Amin Dada when the two were on friendly terms. According to the government-owned Tanzanian newspaper, The daily news, Field Marshal Amin personally shot and killed the Anglican archbishop in mid-February. Donald Jacobs of Eastern Mennonite Board of Missions called Janani a personal friend. "When I gave him my good-bye embrace after the Pan Africa Christian Leadership Assembly in Nairobi, Kenya, last December, I somehow felt that he would ultimately be one of President Amin's scapegoats," said Mr. Jacobs. "He was no doubt aware of this as well. I simply said, 'God weeps for Uganda, and so do we.'"

MCC budget analyzed

How does Mennonite Central Committee use of the funds it receives?

During 1976 a total of \$11,488,303 was spent. Approximately three-fourths of this was cash used overseas and in North America. The remaining fourth represents the value of material aid goods such as wheat, beans, bedding, health kits, Christmas bundles, and used clothing shipped from MCC material aid warehouses.

Most of the material aid supplies were shipped overseas—less than 1 percent was sent to locations in North America.

Of the portion of the total representing cash, over \$6 million was sent to overseas programs and the remainder, over \$2 million, was spent in the United States for programs such as U.S. Ministries, Self-Help, Mennonite Disaster Service, the trainee program, Peace Section, and Mennonite Mental Health Services and for administrative costs and other special expenditures like shipping costs and the MCC history project. Of the total \$11,488,000 expenditures for 1976, 7.8 percent, or \$897,729, was spent in administrative costs at the headquarters office in Akron, Pennsylvania, and the regional offices in Reedley, California, and North Newton, Kansas.

The remainder, almost \$10.6 million, represents material aid and cash used at field locations to run programs.

Most of the funds and material aid to finance this budget came from donations from Mennonites and Brethren in Christ across Canada and the United States. American Mennonites contributed \$5.8 million in cash and materials and Canadians \$4 million during 1976. Contributions from other Mennonite congregations around the world totaled more than \$40,000. This category includes income from relief projects held in Canada, the United States, and Japan and thrift shops.

Indian youth center reopened in Oklahoma

A recreation center for Indian youth in Hammon, Oklahoma, has been reopened after a year and a half of limited use.

The center will allow such recreational activities as basketball, volleyball, table tennis, futsal, badminton, tennis, and baseball. New recreational equipment has been purchased with a poverty projects grant from the General Conference Mennonite Church and a grant from the Western District (Mennonite) Conference.

And adjacent to the Bethel Mennonite Church in Hammon was given by Ramona Fort, a member of the church, for a

recreation center. Former pastor Jake Unrau and Mennonite Voluntary Service personnel helped develop the site. A metal building was erected and various recreational programs were then begun.

In 1975 MVS was unable to replace volunteers and the Indian ministries program was unable to replace Pastor Unrau. Lack of leadership resulted in sporadic use of the center.

Local people who had credited the program with reducing teen vandalism and other crimes during its operation wanted to revive the center. John Chand, now a Mennonite pastor in the area, began working on a communitywide approach to youth recreation in October 1976, and a local committee is now refurbishing the building.

Two staff persons funded by the Cooperative Employment Training Act are recommended by the local committee.

A reopening of the center was planned for Sunday, February 27.

Cheyenne Bible translation under way

Cheyenne Mennonites in Montana are among those working with Wycliffe Bible Translators in translating the Bible into Cheyenne.

In December 1976, Elaine Strange Owl of the Birney (Northern Cheyenne) Mennonite church was hired as full-time Bible translator. Initial translation has already produced some of the Christmas story, some Old Testament stories, and other Scripture.

Ted Risingsun, Cheyenne tribal leader and member of the White River (Cheyenne) Mennonite Church at Busby, is project director.

Many Cheyenne people, who live in Oklahoma and southeastern Montana, consider the Cheyenne language their mother tongue, said Wayne Leman of Wycliffe. Misunderstandings have arisen when Cheyenne have heard Scriptures in English. One Cheyenne man who knew English fairly well translated Psalm 23:1 as "The Lord is my Shepherd; I don't want him."

Past government dealings with these native Americans have scarred self-image, and those with the Cheyenne Bible translation hope that Christian literature in the Cheyenne language can help heal these psychological scars.

Christianity is often viewed as "white man's religion," said Mr. Leman. One child, upon noticing that none of the children in a Sunday school illustration had Cheyenne features, asked, "Where's us guys?" The Bible translation project is designed to allow more Cheyenne to identify more closely with the Bible's message.

Progress in the Cheyenne program has already been made. Wayne and Elena Leman have been working on the Cheyenne reservation in Montana since 1975 and have been learning the language in preparation for translation. A Cheyenne Bible committee composed of local pastors and other interested Christians has been formed to give advice and direction to the project.

This seed grew in Indonesia

"A farmer went out to his field to sow grain. As he scattered the seed . . . some of it fell on a footpath. . . . Other seed landed in thistle patches. . . . Still other fell on fertile soil; this seed grew and produced a crop one hundred times as large as he had planted" (Lk. 8:5-8 *Living Bible*).

In the early 1960s a Javanese boy named Sukarti from a Muslim family in Central Java dropped out of junior high school because his parents couldn't afford to pay the tuition fees. He heard about a Christian junior high school operated by the Javanese Mennonite Church and funded by Mennonite Central Committee that gave scholarships to students from poor homes.

He did not want to attend the Christian school, but rather than discontinue his schooling altogether, he and his parents decided to apply for the scholarship. He was admitted and studied diligently, except for the religion courses which he tried to block out. But, "the Word was planted and it began to open my heart," Sukarti said.

On graduation he had to decide whether to seek further schooling or find work. Some of his teachers told him about the Mennonite seminary and encouraged him to become a Christian and apply for admittance. Scholarships were not available from other educational institutions. He resolved that under any circumstances he would continue his schooling, even if it meant the seminary. He would apply but still resist Christianity.

But the seed had been planted. A local Mennonite pastor began to counsel with him and he committed himself to Christ. He subsequently finished seminary and became a pastor. He was eventually sent to Way Abung, a transmigration area in southern Sumatra.

In December 1976 Sukarti, as pastor of several churches, came to MCC Way Abung and requested that MCC set up a scholarship program for Way Abung.

"I know from personal experience how important this type of aid is," he said, "and it is my sincere hope that MCC can set up a scholarship program in Way Abung as it did in Java."

The seed had borne fruit. *Jim Bowman, MCC Indonesia*

Record

Workers

Mennonite Disaster Service volunteers assigned to a three-months term in the Big Thompson Canyon, Colo., area are *George and Louise Friesen*, Crystal City (Man.) Church; *Roger Sommers*, Meadows Church, Chenoa, Ill.; and *Robert Wall* of the Coaldale (Alta.) congregation.

James Juhnke, professor of history at Bethel College, North Newton, Kans., will spend his sabbatical year, 1977-78, writing an overseas mission history for the General Conference's Commission on Overseas Mission. The book would be available for sale in early 1979, probably in paperback. The General Conference has been involved in overseas mission work since 1900. Mr. Juhnke holds a PhD in United States history and political philosophy from Indiana University. He has served under MCC in Germany and Botswana and is the author of *A people of two kingdoms*, a history of the political acculturation of Kansas Mennonites.



Juhnke



Kapusinski

David Kapusinski, assistant professor of psychology at Bluffton College, has been awarded the 1977 C. Henry Smith Peace Lectureship. The lectureship involves a \$1,500 stipend and one month off from teaching to work on a project. Mr. Kapusinski will study human aggression at the individual, group, and international levels and how the church can train parents and children to enhance "helping behavior." The study will be presented in lectures next fall at Bluffton, Goshen, and other Mennonite colleges.

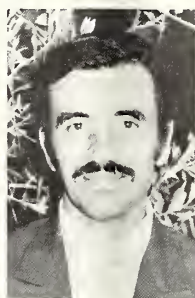
Ibrahim Matar, Jerusalem, has joined the Mennonite Central Committee staff in West Bank as a specialist in the agriculture and rural development program begun midway through 1976.

Eric Stedfeld of Berea, Ohio, has begun a two-year term in Mennonite Voluntary

Service in Chicago with Artists Communicating Through Service (ACTS). He will be working with silk screen printing and artistic services in the ACTS program, an attempt by MVS to combine artistic expression with community service. Eric attended Ohio University, Cleveland State University, and received his BA in art from Wheaton (Ill.) College in 1976. He is the son of Mr. and Mrs. Robert L. Stedford of Berea and is a member of the Grace Christian and Missionary Alliance Church, Cleveland.

Paul A. Steiner of Fort Wayne, Ind., a member of the Evangelical Mennonite Church, was chosen 1977 Layman of the Year by the National Association of Evangelicals.

Carl and Sharon Weaver will begin a term of service with Mission Aviation Fellowship at Chiapas, Mexico. They were commissioned on Nov. 28 at the Hesston (Kans.) Inter-Mennonite Fellowship.



Matar



Yoder

Perry B. Yoder has been named cosecretary of peace and social concerns for the General Conference Commission on Home Ministries, Newton, Kans., beginning Aug. 15. He will share the position in peace and social concerns half time with the present secretary, Harold Regier. Mr. Regier will continue to work with issue-oriented task forces, while Mr. Yoder will work in peace education and evangelism as it relates to local congregations. In addition to his half-time General Conference assignment, Mr. Yoder will serve half time at Bethel College, North Newton, Kans., as associate professor of Bible and religion, beginning next fall. During the 1978-79 school year, he will become a full-time faculty member there. For the past two years Mr. Yoder and his wife, Elizabeth, have been traveling among Mennonite congregations as People's Teachers of the Word under the Mennonite Voluntary Service program. He taught in the religion department at Bluffton (Ohio) College in 1968-75.

Calendar

Apr. 1-3—Festival of the People, Goshen (Ind.) College

May 16-18—Ministers' get-acquainted seminar, General Conference central offices, Newton, Kans.

June 6-10—Mennonite Voluntary Service orientation, Camp Mennoscah, Murdock, Kans.

July 23-27—Conference of Mennonites in Canada, Toronto

July 28-Aug. 3—General Conference triennial sessions, Bluffton, Ohio

Central

May 28-29—May Day and commencement exercises, Bluffton (Ohio) College

Northern

Mar. 31, Apr. 1, 2—Schmeckfest, Freeman, S.D.

Western

Apr. 2—MCC relief sale and auction, Hutchinson, Kans.

Apr. 3-7—Pre-Easter services, Bethel Church, Inman, Kans.; speakers, ministers from five community churches

May 22—Commencement exercises, Bethel College, North Newton, Kans.

Personnel needed for offender ministry

One salaried position is available for a Christian married couple or single person at the MCC (Alberta) offender ministry project. The project is being expanded to accommodate twelve young men between sixteen and twenty in a rehabilitative work-oriented program.

The staff, volunteer or salaried, assists the director in supervising the work stations, cooking, housekeeping, and counseling. Living accommodation is provided.

Submit applications, including personal and professional resume, and expected salary no later than March 18 to:

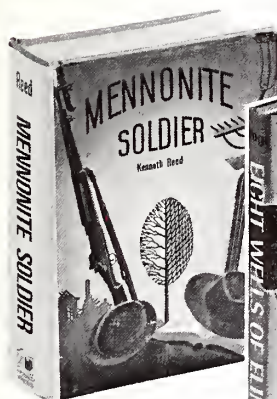
Ted Rempel
11620-44A Ave.
Edmonton, Alberta R6J 1A3.

Full- or part-time additional ministerial staff required for 400-member church in Ontario.

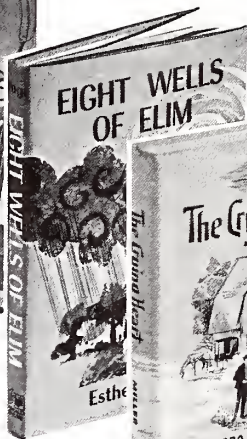
The applicant should have an interest in some or all of the following areas: Christian education, youth work, worship, pastoral care, music.

Apply to: Aaron Klassen, Chairman
Stirling Ave. Mennonite Church
57 Stirling Ave. North
Kitchener, Ontario N2H 3G4.

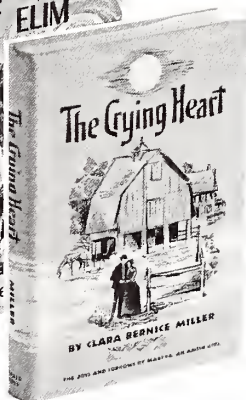
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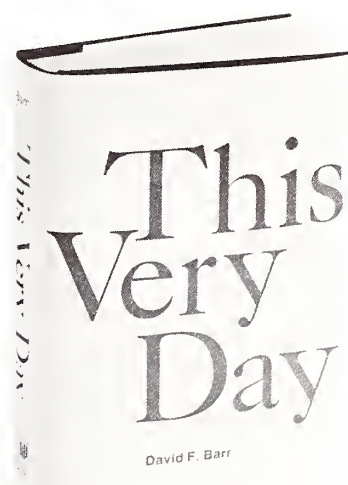


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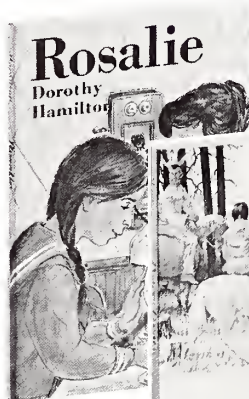
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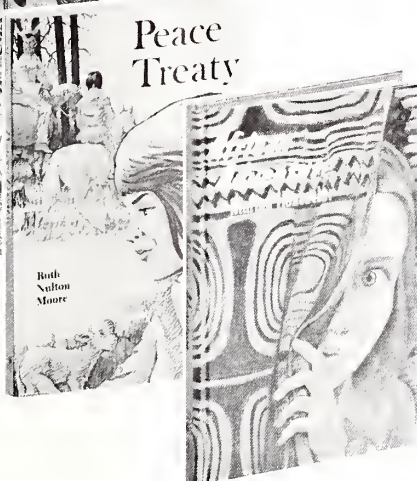
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Review

The Good news Bible

Good news Bible, *the Bible in Today's English Version*, 1976, translated and published by the United Bible Societies, 1865 Broadway, New York, New York 10023, and 1835 Yonge St., Toronto, Ontario M4S 1Y1, is reviewed by Perry Yoder, Mennonite Voluntary Service, 722 Main St., Newton, Kansas.

The *Good news Bible* in Today's English Version (TEV) is the new English Bible translation sponsored by the United Bible Societies.

While the New Testament, now appearing in its fourth edition, has been available since September 1966, the translation project was not completed until November 1976 with the publication of the Old Testament. The format of the Old Testament is the same as the previously published New Testament, including the line drawings by the Swiss artist Annie Vallotton. Each book has a brief introduction with an outline of contents—a great help to the general reader in grasping the overall content and arrangement of the book. Headings to each section are useful in finding a passage whose exact location in a book is unknown. At the back is a series of helpful aids—a word list to explain unfamiliar terms, a chart of biblical chronology, a set of maps with an index to them, and a subject index to the Bible as a whole. Finally, there are explanatory footnotes for unfamiliar terms and cross-references linking Scriptures of similar content or theme together.

These aids do not just happen, as a comparison with the popular Readers' Edition of the *New English Bible* will demonstrate. The latter lacks maps, charts, indices, and cross-references (a never ending source of frustration in its use.) All in all, it appears that the Bible Societies have provided a Bible which will be useful to the average reader—and inexpensive, too, at \$2.95 in paper, \$3.95 in hardcover (\$1.90 and \$2.50 in the United States ordered from the American Bible Society).

The purpose of the *Good news Bible* is to provide an accurate, reliable translation which employs common English language. This Bible, above all, is meant to be readable, especially for those whose first language is not English. In this, the translation is clearly a success. When I have used this Bible in oral reading, people have commented on its clarity. Those with a non-English background find it easy to read. Its vocabulary is

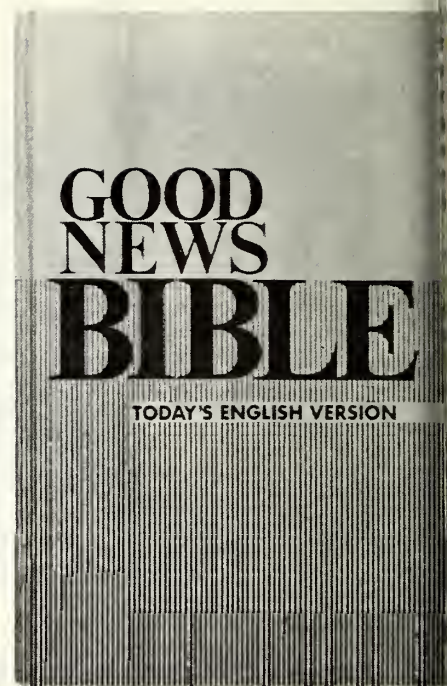
simple; its sentence structure, straightforward.

While the *Good news Bible* reads well and is useful, in translation accuracy it raises some troublesome questions. It claims to be a "dynamic new translation of the Bible [which] is completely faithful to the original Hebrew, Greek, and Aramaic texts." The two key concepts are *dynamic* and *faithful*. By *dynamic* is meant a "dynamic equivalence translation," which is the opposite of a "formal correspondence translation." The aim is to present the "meaning" of the text (dynamic equivalence), rather than to offer a word-by-word translation (formal correspondence).

Roughly speaking, we may say that the new translation seeks to translate the sense of a passage rather than its individual words. Seen from this perspective the word *faithful* carries a different sense than we might expect. As the principles for the new translation state, "accuracy . . . is measured by the degree to which the reader of the translation understands the meaning of the text in the same way as the reader of the original text did." Fidelity is to a hypothetical reader's understanding of the Greek or Hebrew text rather than primarily to the actual words of the text.

The problem is that it is the words which the translator has before him in the text, not the original reader's understanding of them. This translation is produced by relying on "principles of dynamic equivalence" to bridge this gap. For example, if there is information which the original readers would have taken for granted, but is not stated in the text, this implicit data should be made explicit, insofar as it may affect the reader's understanding of the text. Mark 2:15 illustrates this procedure nicely. The RSV reads, "And as he sat at table in his house . . ." which *Good news* translates, "Later on Jesus was having a meal in Levi's house," making explicit what it assumes are the antecedents of the pronouns. (In fact, we do not know how the original readers construed this. Perhaps they thought Jesus was in his own house!)

While it is indeed sometimes helpful to have more information made explicit, the results are not always harmless. In 2 Corinthians 11:5 this procedure affects the understanding of the entire book. The RSV translates, "I think that I am not the least inferior to these superlative apostles." The



identity of these superlative apostles has been debated, but two recent commentaries by C. K. Barrett and F. F. Bruce, both outstanding scholars, equate these with the Jerusalem apostles rather than with the local Corinthian "false apostles" who were causing trouble. The *Good news Bible*, however, reads, "I do not think that I am the least bit inferior to those very special so-called 'apostles' of yours!" clearly identifying these apostles with the local Corinthian imposter mentioned in 2 Corinthians 11:12-15. That the *Good news Bible* goes beyond a "neutral" translation of what the text *says* to offer an exegetical opinion as to what the text *means* is not accidental, but quite the contrary deliberate. As the guidelines state, "The translation will reflect a single interpretation of a passage where scholarship has offered more than one." By design, the new translation will at times reflect interpretation.

Again, for the sake of "dynamic equivalence" the parallelism of Hebrew poetry may be retained or destroyed depending on the judgment of the translators. This leads to a great deal of compression at times, for example, in Amos 2:9, where the RSV translates, "Yet I destroyed the Amorites before them, whose height was like the

height of the cedars, and who was as strong as the oaks; I destroyed his fruit above and his roots beneath." *Good news* reads, "And by my people, it was for your sake that I totally destroyed the Amorites, men who were as tall as cedar trees and as strong as oaks."

It may be that the second part of the verse has no meaning to the first set of half-lines, but should the translator even take the possibility of making such a judgment away from the reader? If translators are attempting to make as much information explicit as possible, it would seem that they would present the reader with all that is explicit in the text.

Finally, for the sake of dynamic equivalence, "contextual consistency rather than literal consistency is to prevail." This means that no attempt has been made to translate the same Hebrew or Greek word by the same English word every time the Hebrew or Greek word occurs in the text. An absolute one-to-one relationship in translation is clearly impossible, but within the limits of context, accuracy of translation would seem to demand as much correspondence as

possible. Unless improper or misleading English results, each Hebrew or Greek word for a given sense should be translated by the same English word each time it is used.

In the *Good news Bible*, on the contrary, a good deal of compression and leveling of vocabulary has taken place. For example, several words in Hebrew are used to express the idea of dealing with sin (as in Psalm 25:7, 32:5, and 79:9, where the Hebrew text uses three different words.) For all of these, the new translation uses *forgive*. A check of these verses in the *New English Bible* shows that it is quite possible to use a different word in each of these passages and make good sense in English. This looseness of translation, bordering on paraphrase, is a further indication of how the concept of a dynamic equivalence translation has freed the translators from translating the actual words of the text.

In sum, the idea of a dynamic equivalence translation has produced a translation which at times borders on paraphrase and, at other times, interpretation. While dynamic translation is necessary, and dynamic equivalence is a valid concept in translating, this needs to

be tempered by a fidelity to the language of the text wherever possible. The translator trespasses his limits when he attempts to make the text speak more clearly or simply to today's readers than the original text does or did. If the only real basis for serious exegetical work and accurate understanding is the original text, then the next best thing is a translation which gives a close equivalence to that text. In aiming to produce a dynamic translation which can be easily read and understood by the common person, the translators have sacrificed such equivalence for simplicity.

This new translation can be highly recommended for those who up to now have felt it necessary to use the *Living Bible*. Since children and teenagers should find it attractive, it would be a good Bible for family devotions. Likewise, for non-Christian friends and for new Christians without a Bible background, the readability and explicitness of the text make it ideal. For all of us it can serve as a good Bible for devotional reading, public reading, and just skimming. For more serious study purposes, however, another translation must be used.

Letters

Model of gospel proclamation

Dear Editor: I would like to express my gratitude to you for publishing the wedding sermon by JakeENZ in your November 30 issue which I just read, since I was abroad throughout December.

It is a model of what gospel proclamation declares forthrightly what it means to enter into a covenant relationship without assuming that, when covenants are broken, it comes to an end.

Such writing will do much more to restore the theology of marriage and hope in such covenanting than many denunciations of divorce or those who get divorced.

With best wishes. *William Klassen, 1067 Lawrence Ave., Winnipeg, Man.*

Stewards of idle space

Dear Editor: One fact which began troubling me many years ago while professionally involved in counseling local Christian education leaders is the silent 6½ days a week when excellent educational equipment and many square feet of space stand waiting and idle in our church buildings. Even though there are other factors, some more important, that make for an effective teaching ministry, space and equipment do play a notable role, and the inefficient use of these

resources bothers me still. The question haunting me and which I often put to others is, How can we be answerable to God when we condone such waste of these resources?

Today this question has become larger. The time has come to assess the irresponsible ways by which we use energy resources in the patterns of our church life and its programs. A day of reckoning is due for the times and ways by which we thoughtlessly, and even in squandering fashion, use the resources available to us. Are we ready and willing to pay a price for an accountability to him by rethinking and honestly evaluating the patterns and habits that form our corporate life as Christians?

Maybe it was easier years ago. Today's social norms and physical church structures are not conducive to conservation; excessive air conditioning in summer and wasteful heating in winter are blatant examples we sometimes encounter. Some will remember when it was the custom to wear a coat to church, to pool cars (even wagons) for a ride to a meeting, and to be careful of the use of rooms to save light. Others know from experience that we can meet and with cold feet and frosty halos sing hymns of praise and worship to God. There are many other examples.

As Christians we are called to be faithful stewards. This call has usually been seen in

terms of responsible acknowledgment and management of gifts and blessings received, of talents to be used for his glory and in his service, of Christian accountability in financial matters. Now we must take more seriously than ever the larger context of the message of the psalmist, "The earth is the Lord's and the fulness thereof." Our stewardship of its gifts is no less a holy task than every other aspect of our response to God's great beneficence. *Erna J. Fast, 321 North Maple, Hutchinson, Kans. 67501 Feb. 4*



Help wanted

Leaders for high school work camps. Persons over twenty years old to colead one or more summer work camps for six to twelve members for two to six weeks. Short-term MVS support base.

Administrator for Crossroads Community Center, Philadelphia, Pennsylvania. Supervise broad range of community programs.

Staff worker for Meetinghouse, a community-visitors center in Philadelphia, Pennsylvania.

Contact: Mennonite Voluntary Service
Box 347, Newton, Kansas 67114
(316) 283-5100

Maynard Shelly

Money is a mighty grabber



We've all felt it, so let's be forthright and say it aloud: The Bible has a bias *for* the poor and a bias *against* the wealthy and affluent.

Jesus recognized that money would be a problem for his servants. Salvation and servanthood eventually mean sacrifice. Jesus faced the issue head-on. It happened just after he had completed his teaching of God's great saving love with those three parables in Luke 15: the lost coin, the lost sheep, and the lost sons.

Following this clear statement about salvation, Jesus deals at length with the servant's proper use of money (Lk. 16:1—17:10). He tells his followers to give generously to others (16:9), for their use of money shows just how much they love God.

Both sons in Jesus' parable of the two lost sons had problems with money. The younger son (often called the prodigal) wanted to be independent of his father. He asked for an advance on his inheritance so he could start

spending his father's money right away (Lk. 15:13).

The older son, though much wiser, valued money so highly that it blinded him to human values. He couldn't forgive his brother even when that brother had repented and returned home (Lk. 15:30). So, he sulked when it appeared that he would have to share his father's wealth with his younger brother whom he saw as a no-good.

This elder-brother posture also describes the Pharisees and scribes who oppose Jesus. "They made fun of Jesus" (Lk. 16:11, TEV), not only because "they loved money" but also because they held to the idea that wealth is a reward for righteousness. Because they were rich, they "could boast of their own goodness before men" (v. 15, We mouth).

Jesus clashed sharply with their idea "God sees through you" (v. 15, NEB). They used their religion to cover up their greediness, for they "devour widows' houses" for a pretense make long prayers" (Mt. 12:40, RSV). They had tried to serve two masters, God *and* gold, but failed.

Giving, not getting, is important on the Servant Way. That's why Jesus observed "how the people cast money into the treasury" (Mk. 12:41) at the temple. Though the "wealthy put in sizable amounts" (New American Bible), Jesus does not make any of them his example of generosity. He noted instead a poor widow who gave "two little copper coins" (v. 42, Goodspeed). Her gift represented less than 2 percent of a laborer's daily wage.

Yet, Jesus saw great significance in the widow's gift. He told his disciples that she had "put in more than all the others" (v. 43).

Materialism is the rot that ruins our witness.



Phillips). She gave everything. The rich gave of their abundance (their profit), but she gave what she needed to make a living (her capital). "For they gave a little of their extra while she gave up her last penny" (v. 44, *Living Bible*). While the wealthy (who included the Pharisees and scribes who doured widows' houses) gave to parade their piety, this woman gave her all for the love of God.

What a strong hold materialism has on us! In the rot that ruins our witness. For that reason, Jesus told the rich young ruler to sell his goods and give to the poor (Lk. 18:22). In the parable of the rich man and Lazarus (Lk. 19-31), Jesus again shows what he means by "good news to the poor," and how he expects the rich to share what they have with the less fortunate.

Yet, today, the rich are far richer and the poor far poorer than in Jesus' day. Even at the beginning of this century, the per capita

income of persons in poor countries was about one-half that of persons in the richest countries. But the gap has widened greatly. Now, the rich earn twenty times more than the poor.

Although industrialized nations like Canada and the United States comprise one-third of the world's population, its people consume two-thirds of the world's food.

Almost all who have studied the problems of world hunger and poverty agree that the wealth and power of the rich must be shared with the poor and powerless. Will sharing happen voluntarily? Will there be love or sulks?

Let the servants of the Servant King share their power and wealth in order that they may gain God's greater blessing and be servants with whom he will be well pleased.

Third in a series of meditations for Lent and Easter

Each year

Elizabeth Searle Lamb

Lent
is a letting go
and Easter
is a taking up
and one
must learn
to welcome
both.

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Danger is our opportunity

The voice on the telephone at two o'clock in the morning pleaded, "Can you come and help? My husband has a knife and he's after me."

Why would anyone respond to such a call? It is dangerous, maybe foolish to intervene when a man is dead drunk and has become violent. Besides, who wants to leave a warm bed in the middle of the night? What could I possibly do to help?

After rehearsing all the arguments why I should just call the police and let them handle it, I got dressed and went over. And somehow I felt no fear and nothing happened to me. Oh yes, the couple also settled down and finally went to bed together.

Somehow, danger is not my biggest problem in life. In fact, I like challenges. The Chinese are said to have combined the symbol for danger and the symbol for opportunity, to create the character *wei-ji*. It is an assertion that I believe in; it is impossible to move forward without encountering danger, and the presence of danger may be one of the better signs that we are moving in the right direction.

Sometimes my friends have wondered whether I am a masochist, a person who needs to hurt myself. After all, from the time we first reached out a tiny hand to touch a hot stove or iron, we have been taught that danger is a signal for retreat.

When Moses sent out the twelve spies to check out the land of Canaan, they brought back a fearful report of giants against whom "we seemed ourselves like grasshoppers" (Num. 13:33b). Except for Joshua and Caleb, they refused to go and possess the land that God had promised them.

I have always been an admirer of Joshua and Caleb and their kin.

Centuries ago, when a cartographer drew a map of the world as it was known at that time, he inscribed over the blank space on his paper, "Here be dragons." It was a signal for voyagers that

entering unknown areas is dangerous.

Seemingly, people like Columbus and Magellan saw this danger as opportunity.

Don't get me wrong. I don't believe in Evel Knievel's death-defying stunts which have made him a millionaire.

The danger that I am referring to might better be described as risk, or vulnerability, in contemporary terms. I am speaking of the necessary risks to help people become what God created them to be.

The greatest example of facing danger (call it risk or vulnerability if you like) is Jesus Christ. For him to accept God's mission to be a healing, saving, teaching Messiah in a world already violent 2,000 years ago indicates a character ready to say, "If here be dragons, good!"

Ever since, true Christian courage rises with danger whenever we walk with Christ.

I make no claim for a special corner on closeness to Jesus Christ. There are many fruits of the Spirit. I, too, have run from danger, probably at the wrong time. And I sometimes see the wrong dangers as opportunities.

But I deeply believe that God has given us a Spirit of power that can overcome fear—the fear of failure and the fear of weakness. Instead he wants to give us courage and a freedom to overcome—ignorance, prejudice, timidity, injustice, loneliness, and emptiness. He is ready to fill our attempts with meaning that may not always appear as victory.

Today, when the telephone rings, or when a new danger appears on the horizon, God's people can declare, "Good, that's why we're here." This is no signal for retreat—it's forward full throttle.

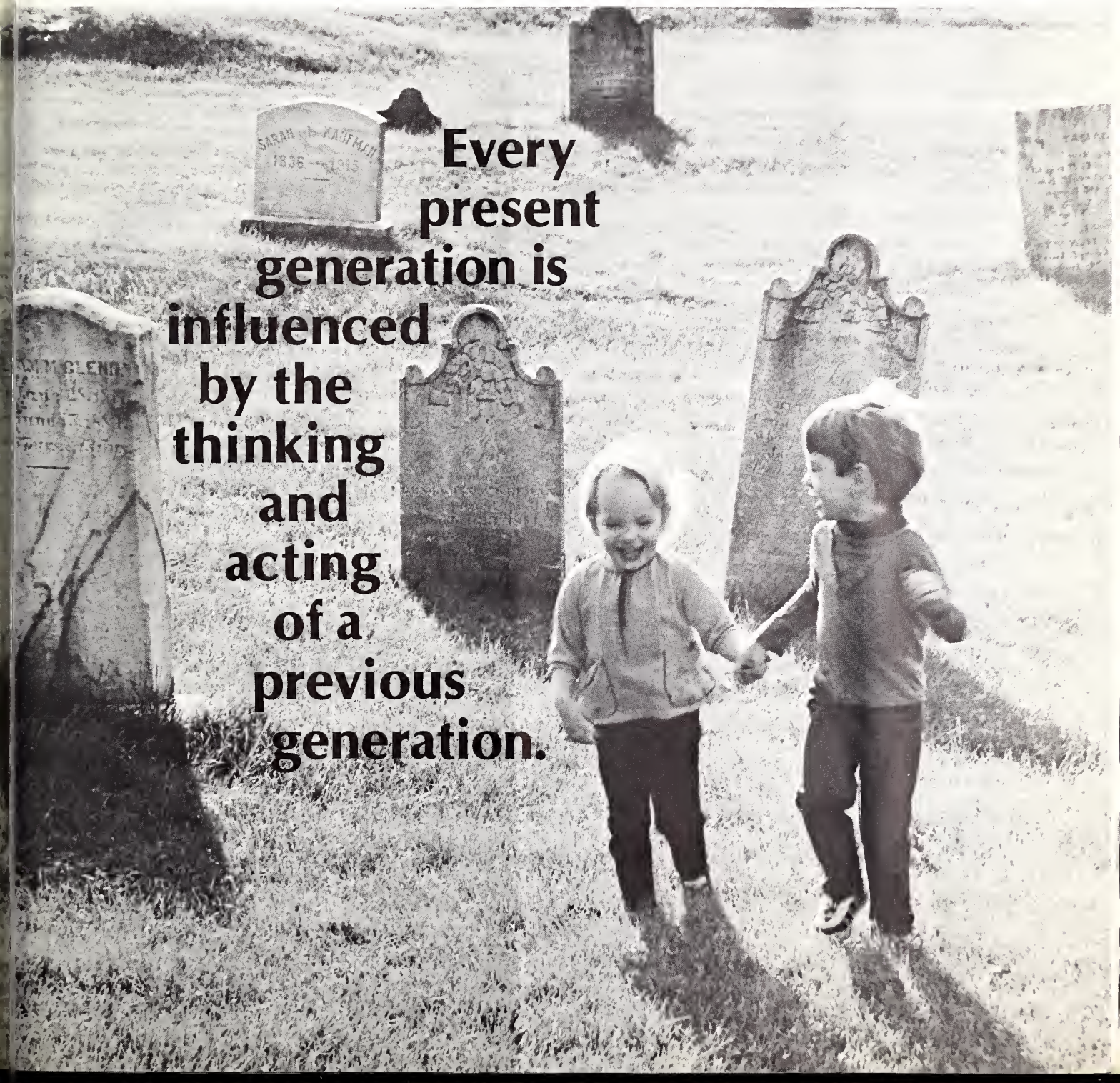
I'm not sure how this attitude fits my becoming editor of *The Mennonite*. Maybe I didn't see enough risk to have the good sense to back off. Time will tell. In the meantime, full speed ahead! BW



The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:12 MARCH 22, 1977



**Every
present
generation is
influenced
by the
thinking
and
acting
of a
previous
generation.**

Teach your children values

Helmut Harder

Every present generation transports a variety of goods between a past and a future generation. Among the many items which we receive from our fathers and mothers and give to our children is a precious commodity: values.

Soren Kierkegaard, a nineteenth-century theologian and philosopher, claimed that every generation needs to begin again from the beginning. While he recognized that we are influenced by our ancestors, he regretted this. He wanted each person to map out his or her own life and to decide on values for each situation.

Kierkegaard had a point; each person must to some extent forge life's pathway and find faith personally. But Kierkegaard overdid his point. We are always influenced by the thinking and acting of a previous generation. A church father of the past depicted each present generation as dwarfs who stand on the shoulders of giants, the influential people of the past.

Unfortunately, some parents and teachers deny the right to transmit values to the younger generation. It is sometimes claimed, in the interest of the freedom or the creativity of children, that the adult generation should, at most, present the learners with a smorgasbord of ideas and religions from which they can pick and choose at their own discretion. Such thinking misses the point that our fathers and mothers have been blessed with a firm and valuable faith and that their faith-heritage is to be respected by their children.

The transmission of values is never simple. From our forebears we inherit unwritten rules which influence our view of everything we meet in life. As little children we accept their values; as youth we have second thoughts; as adults we choose a value system as well.

Thus we learn our values gradually, and not without stress. During our lifetime, the values we inherit undergo a complex process of modification. By the time the future generation receives them, they are not identifiable simply as the values of the past

generation. Yet, the connection from generation to generation is there.

As a present generation of parents, teachers, and leaders in church and community, our responsibility is to receive the best values from the past in holy trust and to pass these values on to our children.

We need to decide what shall be retained from the past. We continually evaluate our inherited values. While those things which our parents feel deeply about must be respected, it cannot be taken for granted that their deepest convictions must of necessity be our deepest convictions. Values are always influenced to some extent by particular personal experiences and historical situations. Because our parents lived at a different time and under different circumstances, what they held dear cannot be assumed as priority for the next generation. Although we learn from them and respect their evaluation, we sift and arrange values in deciding what is essential for our generation.

Then there is the delicate task of introducing our values to our children so that they can be helped by our contributions and yet not be stifled by our predetermined conclusions. During our lifetime, we, like our parents, will feel strongly about this or that way of looking at things. For example, we might place a high value on leisure or perhaps on hard work. We should recognize that these are not necessarily priorities for everyone. Our children may find abundant life without accepting our list of priorities.

The related pitfall is to impose our adult values upon our children in such a way that the children are not given the chance to try their own wings. Sometimes parents, teachers, and leaders assume that they have made final decisions on all aspects of life and that children must only be trained along the lines of the adults' conclusions.

Besides the questionableness of the adults' conclusions, there is the danger that, under the insistent nurture process to which children are then subjected, they will not be

helped to strengthen their own abilities to make personal decisions.

The children receive good training in submitting obediently to their authoritarian parents, but this is only one side of child training. Children also need practice in making their own decisions on what is right and wrong. Frequently children trained under authoritarian parents are unable to cope with their responsibilities when they achieve their independence. They have not been trained to take responsibility in life's things and consequently cannot deal with larger responsibilities.

These observations should not, however, lead us to assume that children are best left completely alone with their decisions as early in life as possible. Rather, we should give them an environment in which they can begin early in life to assume some responsibilities for decision making and for being accountable for their actions.

Our children and youth will benefit most from an environment which affords them some structure and some freedom. There is danger in offering too much freedom; there is danger in being too restrictive. People need freedom to grow in inner strength, yet sufficient structure for a frame of reference within which to define and evaluate their growth.

While the older generation wants to be open-minded and hopeful, they often feel that the younger generation is throwing aside the cherished values of its forebears. But the results of a recent study may provide some comfort to grandparents, parents, and teachers who think that in the years of youth the values of the older generation are carelessly discarded. In *From teenage to young manhood*, the authors conclude that the value system of the parental generation is the singularly most influential factor that prevails in determining the ideas and life styles of the coming generation.

But the conclusion of these researchers also raises a discomfiting question: Do we really want our children to carry the value

As a present generation of parents, teachers, and leaders in church and community, our responsibility is to receive the best values from the past in holy trust and to pass these values on to our children.

of our generation into their future? It might be just as well if some of our values were allowed to die out and be forgotten!

We are being bombarded by ideas on how to value this or that aspect of life. Directly or indirectly, we are influenced by the views of friends and relatives, radio and television, books and magazines. Everywhere people place value interpretations on things and on happenings. How do we then decide on the true values of life?

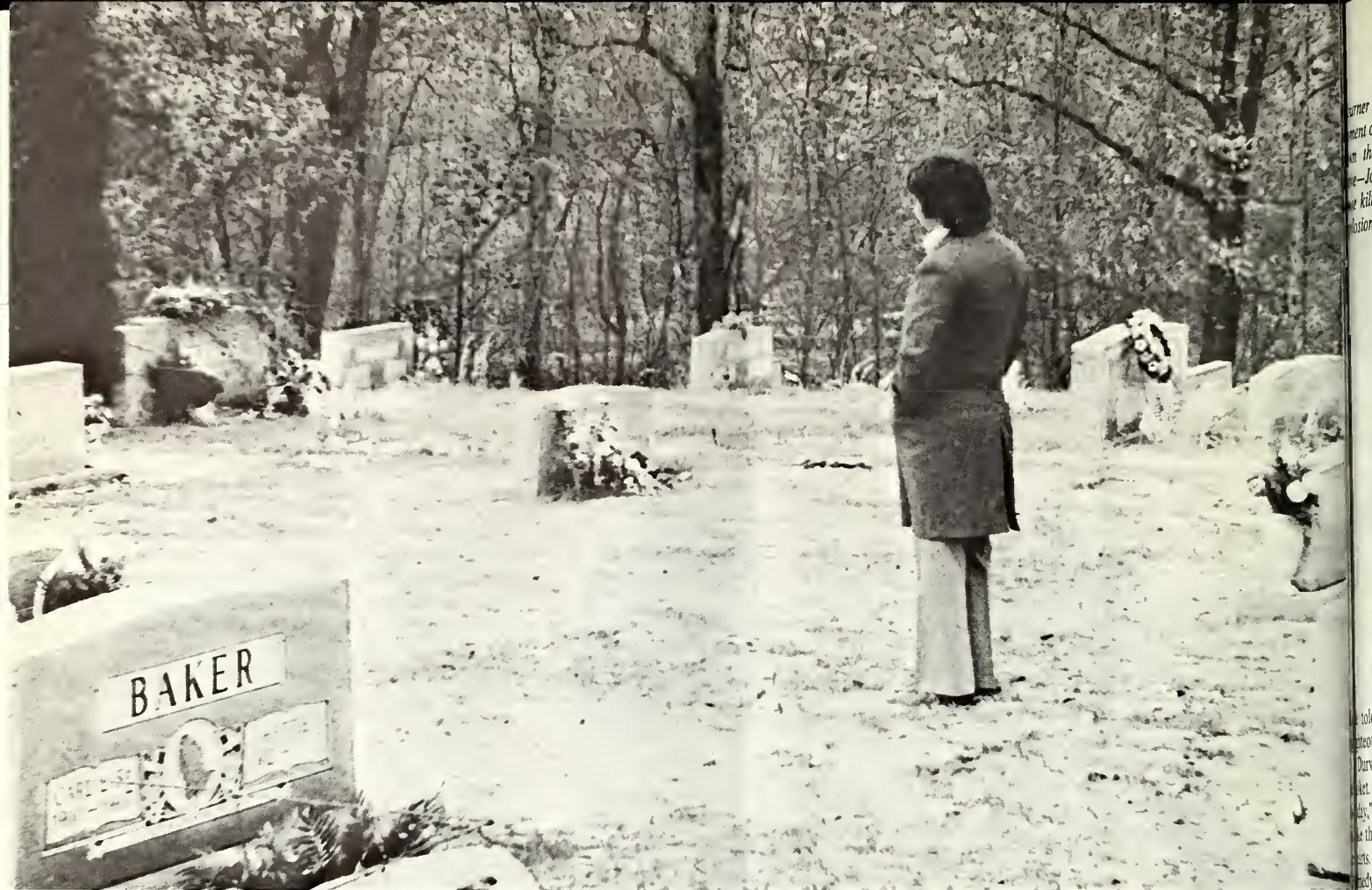
The answers do not come to us naturally or with age. Nor can we trust our inner feelings to be our guide. Also, something may not be right and good just because we desire it with a passion. Certainly the latest and newest views, often reflected through the mass media or on the street corner, cannot be taken as the last word on values. At times our conscience can be our guide, and on many occasions our homey wisdom shows us the way. But the voice of conscience is often dumb, and the eye of wisdom is often blind to the truth.

For Christians, the open Bible, the life and teachings of Jesus Christ, the fellowship of the church as the living community of the Spirit, and a life of prayer provide the resources for value formation. It is a matter of placing ourselves constantly under the Word, of enveloping our thinking with the teachings of Jesus, of committing ourselves in an ongoing way to dialog with fellow Christians, and of bringing our questions and our proposals to the Father in prayer.

In this process we will find the Christian clue to an evaluation of all values: that which leads us to love the Lord our God with heart and soul and mind and strength and our neighbor as ourselves (Mt. 22:37-39) is worth pursuing in life; that which militates against God and neighbor needs to be discarded. If, in our generation, we live in an attitude of humility toward God and responsibility toward our neighbors, the transmission of values to the children will take care of itself.

A Meetinghouse article





A mother's love never dies

"We've waited a long time for this," Mrs. Kenneth Barker told Mrs. Lena Kiser. The two women stood above a deep gorge, looking down at an opening into southeastern Kentucky's Big Black Mountain. Mining cars would soon pass through the portal below, bearing the bodies of their sons.

For them and nine other families a long, gruesome wait would soon be over. It was a cold and cloudy day, November 19, 1976. Family members of eleven coal miners stood

together, listening for the rumble of the three mine cars that would transport the bodies of their loved ones 3½ miles out from under the mountain.

Since March 11, 1976, three federal coal mine inspectors and eight employees of the Scotia Coal Company had been entombed in the mountain. Two methane gas explosions ripped through Scotia's No. 1 Mine last March.

The first explosion, on March 9, killed fifteen miners. After their bodies had been brought out, a second explosion claimed the lives of eleven more men. They were members of a thirteen-man crew which had been trying to make the mine safe for investigations into the cause of the first explosion.

The twin explosions were the worst coal mine disasters since December 1970, when thirty-eight miners died in another eastern Kentucky mine on Hurricane Creek in Leslie County, near Hyden.

It was snowing when the Hyden mine blew up. It was snowing last March when the first of the Scotia explosions hit Letcher County. And it was snowing on November 22 when the last of the twenty-six Scotia victims were buried.

"I'd like to wake up some fine morning and find everyone shaking hands and leaving with the new day that's dawning, a peace that this world understands."

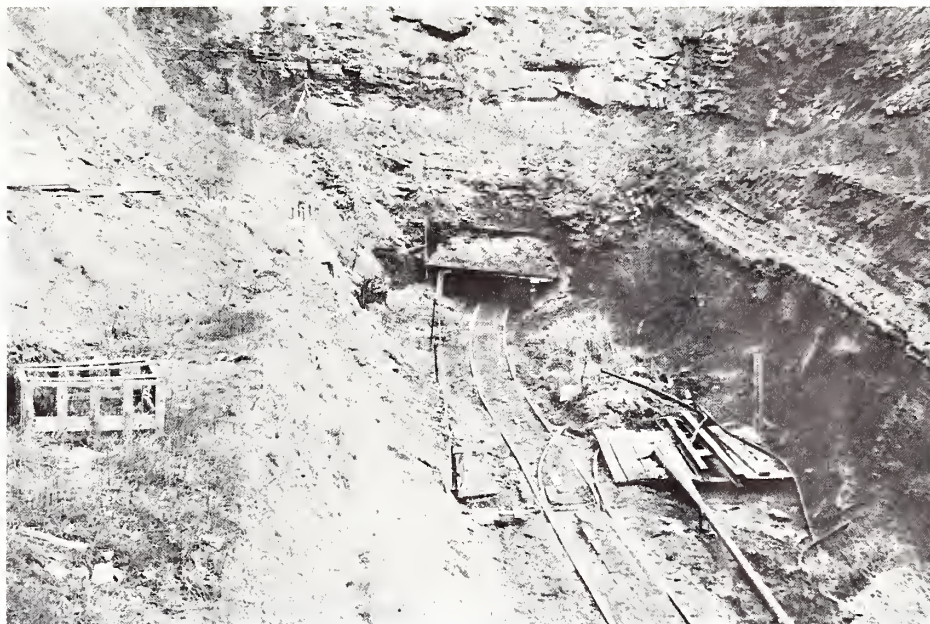
The old, familiar mountain hymn rang through the Chapel of Memories at the Sturgill Funeral Home in Wise, Virginia, as soloist Larry Hunsucker sang of a day when the poor and crippled and blind will find healing and when the sinner is forgiven and free. Three hundred friends and relatives of federal coal mine inspector Kenneth Barker Kiser had gathered on November 21 for his funeral—over nine months after his death.

Harold Kilgore, minister of the Glen Morgan Chapel in Wise, read the Twenty-third Psalm—"The Lord is my Shepherd

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urner spends a final solitary
ment on November 22, looking
on the hill at his brother's
ve—John Hackworth, one of
se killed in the second Scotia
losion.

*Here the bodies were brought out
of the Scotia mine on November
19, 1976.*



told the family that God judges the
righteous as well as the wicked.
Durwood Yates rose behind Mr. Kiser's
casket. "There is still love in the world
to lay," he began. "Nothing we can say can
take the sting and hurt out of the family's
sorrows. This is one storm of life there is no
remedy for—human love goes deep."
As he prayed and read from the Bible,
Pastor Yates spoke of Job—whose "heart-
aches made him sore from the top of his head
to the bottom of his feet"—Job, who learned
not to question God's will.

"If God loves me today, you say," Mr.
Yates went on, "why did he take my brother?
Why did he take my son?" Raising his arms
to the air, the preacher said, "God did it for
his purpose. But don't blame God; blame
Satan."

For Kenneth Ray Kiser there was irony in
his work of Satan. He had been assigned to
inspect the Scotia Mine. He had repeatedly
told his family that Scotia was a trouble spot.
He complained to them that his efforts to
shut down on the mine got no backing from
his superiors.

"When he got the job, he thought he could
do something," his daughter Patty Plaisted
said. "His complaints would go to the district
(ESA) office and then, I don't know where
they went, in a pigeonhole, I guess. They just never
seemed to show up again. After he had the
job awhile he got so frustrated."

Mr. Kiser had been away from Scotia for a
while. He'd been hurt in a car accident and
then was assigned to other mines. On the
night of March 9, Ray, as his family called
him, came home to his mother's.

"That night of the first explosion I was

crying and wringing my hands just like it was
my own family," Lena Kiser said. "Ray told
me, 'Mommy, that mine would have blown
up a long time ago if it hadn't been for me
and one other inspector.' I've heard from
people that Ray was strict on Scotia—but he
said he didn't get any support."

Two days later Ray Kiser died in the mine
he had feared for so long.

"Death is an appointment that comes to
every one of us," Preacher Yates told the
family. Ray Kiser's appointment brought
him face to face with the evils in coal mining
which he wanted to erase.

As Mr. Kiser's funeral drew to a close, the
Baker Trio rose to sing "His faith is like a
river." Ray's family began to leave. His
mother went forward to his casket and cried,
"If I could just see his face."

The long funeral procession wound
around narrow Wise County, Virginia,
roads across Wise Mountain to Caney
Ridge. Friends of Ray's parents were waiting
at Adkins Cemetery.

One woman held back her tears as she
remembered the death of her own daughter
nearly thirty years ago. "Her husband

remarried in eight months' time. He may
have almost forgotten my daughter now,"
she said. "But there is one thing—a mother
never forgets."

The cars and the hearse pulled up to the
grave. A short distance away stands the
Pippin Chapel, where Ray's father was
preacher for many years.

Two assistant preachers from the chapel
moved up close to the grave. Cecil McCon-
nell prayed. Noah Kiser, Jr., read the
Scripture—again the Twenty-third Psalm.
Mr. Kiser, though not related, had been in
school with Ray's brother Johnny.

"At the mine (the day of recovery), Scotia
had sandwiches and drinks, but my family
was one that wouldn't eat anything," Mrs.
Kiser said with bitterness. Hugh, Ray's
brother, added, "I don't want none of their
favors."

"We walked to a wire fence to view the
recovery. They were covered with this
plastic, and I could see the outline of their
bodies. I knew Ray immediately. He was the
third brought out," Mrs. Kiser remembered.

"He was born November 30, 1930. . . . You
know, a mother's love never dies."

Agricultural proposal concerns family farms

Many people who want to preserve the family farm are becoming disturbed over a plan for a pooled agricultural land investment fund called Ag-Land Fund I.

The \$50 million fund, proposed by the Continental Illinois National Bank of Chicago and Merrill Lynch, Pierce, Fenner, and Smith, Inc., a New York-based brokerage firm, would buy prime land in midwestern and midsouthern areas of the United States as an investment and then rent the land to tenant farmers.

Tax-exempt funds, such as pension plans, could buy shares in amounts from \$100,000 to \$5,000,000. The revenue would be used to purchase working farms, especially those growing the big three export commodities of wheat, corn, and soybeans.

A number of farm organizations are concerned about the further concentration of land ownership and control in nonfarm absentee investors, but they have another concern: the two corporations have applied to the Internal Revenue Service for a ruling that would declare the Ag-Land Fund I as a group trust and not an agricultural business. With such a ruling, certain profits and capital gains would be tax-exempt.

At any time now, IRS is expected to make a "letter ruling" on the case, a confidential decision with no public hearing.

A limited public hearing has been held in the House subcommittee on family farms and rural development, ending February 25. Further hearings may happen later in the Senate.

Three issues are involved, according to Jon Jantzen, Mennonite Central Committee staff person for food and hunger concerns, Akron, Pennsylvania.

(1) Ownership of land. Who will control the land? (2) Will the land stay in production? (3) Who is selling the land?

"The scheme is already ten times oversubscribed," he said. "There are plenty of people willing to sell their land to the bank for the high prices being offered. Are Mennonite farmers willing to sell out to big bank landowners?"

He said his opposition to Ag-Land Fund I becoming a trust did not imply he was against all land trusts. "Family trusts and community land trusts can both be beneficial to our agricultural system. But a land trust owned by big business would be a very dangerous precedent."

Representative Paul Findley, Illinois

congressman, has pointed out another precedent: this is the first time that a major farm management service such as a bank has merged its economic resources for purchasing land with a major marketing outlet like Merrill Lynch.

Merrill Lynch and Continental Illinois National Bank say that Ag-Land Fund I will give young farmers who cannot buy land a chance to get into farming.

But others fear that the establishment of such a fund will result in higher land assessments, leading to higher taxes that might force small farmers to sell their land.

The Interreligious Task Force on U.S. Food Policy (110 Maryland Ave., NE, Washington, D.C. 20002) is monitoring the issue in Congress and the IRS. The task force is asking people to request from the U.S. Department of Agriculture and the Department of the Treasury a study of Ag-Land

Fund I's potential impact on family farms and food prices.

Or persons may express their concerns. Roger Anderson, chairman of the board of Continental Illinois Corporation, LaSalle and Jackson, Chicago, Illinois 60604, is requesting a copy of the "Preliminary prospectus" for the fund.

According to Terry Thompson, a Continental Bank officer working with Ag-Land Trust, the trust plans to make future offerings to buy more land if this venture is successful, including bringing in more banks at the top end.

Jeff Cox in *Environment action bulletin* (February 5 issue) comments that the average age of the family farmer in the United States is fast approaching sixty years. This means that many of the nation's 2 million family farms will be coming on the market in the next few years.



Some farmers are worried that ownership of farms by tax-exempt trusts could force family farms out of business.

Churches testify against pipeline

Canadian church leaders were to appear before the National Energy Board early in March to give evidence in the socioenvironmental phases of the hearings into the proposed Mackenzie Valley natural gas pipeline. John Olthuis, of the Committee for Justice and Liberty Foundation, said it was the first time in Canadian history that church leaders have raised moral and ethical issues before a federal regulatory body like the NEB.

Anglican Archbishop E. W. Scott of Toronto, one of eleven witnesses to be called at the foundation, has argued that increasing energy consumption is not a step towards increasing the quality of life. "What determines the quality of life is justice and human dignity, neither of which is a necessary by-product of economic growth," he said.

The Canadian Catholic Conference of Bishops' evidence challenges many of the assumptions of Canadian Arctic Gas Pipelines and Foothills Pipelines, two of the applicants to build the pipeline. It concludes that unemployment among northern natives will increase, interest rates in Canada for small borrowers will go up, social services may have to be cut back to finance the project, the Canadian consumers will have to pay more for gas, and taxes will increase.

Workshop topic is campus fellowships

Developing Mennonite fellowships on state university campuses will be the topic of a workshop April 9 at Faith Mennonite Church, Newton, Kansas.

Sponsored by the Kansas State University Mennonite Fellowship, the workshop is intended for university students, pastors, people, high school seniors, and others.

Resource persons will be Dale Hersherger, KSU student; Hubert Brown, executive secretary of Mennonite Student Services, Elkhart, Indiana; Stuart Showalter, editor of *forum*, Elkhart, Indiana; David Abegger, Western District Mennonite conference church planting staff person, Wichita, Kansas; and Eleanor Loewen, director of student services, General Conference Mennonite Church, Newton, Kansas.

Registration should be sent to Eleanor Loewen, Box 347, Newton, Kansas 67114.



family in focus, bluffton '77

Provincial camps may merge

One camp instead of three was approved in principle February 25-26 at the annual sessions of the Conference of Mennonites of Saskatchewan.

The meeting, hosted by the Nordheimer churches, heard a suggestion that existing camping programs at Pike Lake, Elim Gospel Beach, and Rosthern Bible Camp were limited in their possibilities for expansion and that a new vision for camping was needed. Several sites had been explored for a unified year-round approach to Christian camping.

Initially the proposal was tabled and later discussed at great length. The delegates were uneasy about moving so rapidly from the current approach to a new, largely unknown quantity.

Eventually, after a number of motions, the delegates approved the idea in principle and asked for detailed study of the proposal. A recommendation from the resolutions committee in the dying minutes of the conference suggested consultation with all churches and the three existing camp committees. The philosophy of the new approach and probable programs will be presented to the delegate body probably at the 1978 sessions.

A new church was welcomed into the conference: the College Park congregation from Saskatoon, pastored by John Kroeker and organized in 1976 with twenty-seven members. The new church receives support—moral, financial, and prayer—from the five other General Conference churches in Saskatoon and the provincial missions committee. Recently a plot of land has been bought in east Saskatoon with the help of a church building loan from the Conference of Mennonites in Canada.

A number of personnel changes took place in 1976. Abe Neufeld left after a six-year stint as conference pastor to General Conference churches in Alberta and Saskatchewan. His place was taken for a short time by Abe Baergen, Tofield, Alberta. However, the new conference pastor found the traveling more than expected and tendered his resignation.

Eric Froese of Watrous, Saskatchewan, was appointed camp coordinator. Jake Klassen of Saskatoon, Saskatchewan, has been hospital chaplain for the past year and has had his appointment increased from three to four days a week.

Margaret Friesen, Marsden, will be coordinator of a pilot project initiated by the conference's committee on aging to bring community services to senior citizens. This work has begun in Hague, Osler, and Warman as well as Waldheim and Langham.

The delegate body also heard about the M-2 (person-to-person) ministry to prison-

ers in the Prince Albert penitentiary. The program is well accepted by the institution but is seen as a threat by the guards. The recent federal investigation of prison problems reacted positively to the brief presented by Orville Andres, M-2 coordinator, and his associates.

The missions committee reported on proposed cooperation in radio broadcasting with the Conference of Mennonites in Manitoba. Presently, this means the use of the German broadcast from Manitoba, since H. H. Penner has terminated as speaker for "Wings of the morning." An English program is also a possibility.

Speaker for the conference was Helmut Harder, professor of theology at Canadian Mennonite Bible College, Winnipeg. Mr. Harder traced the story of salvation in Genesis, the Gospels, and the Epistles.

He emphasized the forgiveness and grace which God offers through Christ and the important role humanity plays in God's world. Although God is the author of a person's salvation, works are also part of the scheme of things, he said.

Reelected were Henry Funk, Drake, chairman, and Edwin Epp, Hague, secretary. The new vice-chairman is Abe Hiebert, Swift Current.

The conference schools, Swift Current Bible Institute and Rosthern Junior College, reported briefly. SCBI has an increased enrollment and will study its needs for expansion. RJC's enrollment is slightly down.

Conference treasurer Werner Zacharias reported that churches had given nearly \$153,500 in 1976. The conference approved a 1977 budget of \$230,400, which calls for church donations of \$179,000. *Lorne R. Buhr, Saskatoon, Saskatchewan*

World Peace Tax Fund bill to be introduced in Senate

Senator Mark Hatfield of Oregon has told the MCC Peace Section Washington office that he will introduce the World Peace Tax Fund bill in the U.S. Senate for the first time.

The bill, introduced in the House each session since 1972, would extend the principle of conscientious objection to war to federal income taxes.

Mr. Hatfield said he was prompted to introduce the bill by a letter from Dan Slabaugh, Mennonite pastor in Ann Arbor, Michigan. Mr. Slabaugh concluded his letter, "The only basis I have for inviting you to consider sponsoring the bill is the rightness of it. I doubt that it will make you more famous or get you more votes."

Outside pressure on South Korea urged

Now is the time for the United States to pull its troops out of South Korea and put pressure on President Park to rescind his Presidential Emergency Decree No. 9 and release political prisoners, according to David Satterwhite.

Mr. Satterwhite, on the staff of the Quaker International Affairs office in Tokyo, Japan, visited South Korea in December. He said opposition to the repressive measures of the Park government is growing because of campaign indications that U.S. President Carter's administration may lessen its support of Park if human rights continue to be violated.

Catholic Cardinal Kim Soo Whan told Mr. Satterwhite that, though he was eager to see Park replaced by a more humane form of rule, he doubted whether sufficient initiative could come from within; instead, external pressures would have to spark, and combine with, the resistance in South Korea. Withdrawal of U.S. support of the Park regime has often been cited as the most effective of potential external pressures.

Divorce and forgiveness discussed

Marriage, divorce, and remarriage were the topics of the Manitoba ministers' and deacons' conference February 19 in Morden.

The education committee, responsible for hosting the one-day conference, challenged the 168 participants that as followers of Jesus, they would be freed by his truth from past traditions, from present worldliness, and from future procrastinations.

David Schroeder of Winnipeg gave a frame of reference from which to move in facing practical marriage and family problems in the church.

In interpreting Scripture, said Mr. Schroeder, there is always the problem of separating the revelation of God from the life of the people. Christian faith must always be seen as historic faith. To understand God's revelation means to see it as progressing.

As an example, the speaker referred to the "tooth for a tooth" concept in the Old Testament. Murder is to be dealt with in terms of murder. But in David's sin of murder there is already something new in the mercy of God. David is not murdered. He is forgiven.

How can we solve ethical problems when the biblical material is not that clear? Using 1 Corinthians 7 as a base, Mr. Schroeder pointed out the Apostle Paul's four criteria in dealing with ethical problems: (1) a word from Jesus, (2) the tradition, (3) interpretation by the Spirit, and (4) Paul's own

Cardinal Kim suggested a third force was needed to bring both North and South Korea to the conference table and genuinely reduce tensions.

Mr. Satterwhite said that, in spite of continued suppression of the press and trials of those opposing Park, the government was noticeably hesitant to appear newly repressive and chose to ignore several events which would have brought reprisals a few months earlier.

For instance, several hundred gathered in the Christian Building on December 28 for the presentation of a Human Rights award from *Christianity and crisis* magazine to Lee Oo Jung, Korea chapter president of Church Women United. Several people took the stage to praise her role in the March 1 Declaration (which asked for an end to the harsh measures of emergency rule, including suppression of all dissent), using the occasion to add their criticisms of the regime as well.

On another occasion, twenty wives of prisoners and their supporters gathered on a hill overlooking Seoul's Westgate prison to sing Christmas carols. When the same family members had met last Easter to sing, they

decision based on the previous three points. Paul uses this approach when dealing with practical matters like eating meat and the place of women in the church.

"We have not badly wanted to see how Paul made judgments," remarked Mr. Schroeder.

Speaking directly to marriage and divorce, Mr. Schroeder asked, "Where do we go from here?" We need a knowledge of Scripture. We need to answer, How do you deal with people who have failed to live up to the will of God? Finally, the Spirit gets through in giving direction.

John Neufeld, a Winnipeg pastor, spoke of tension between the *ought* and the *is*. Answering how to relate to sinners in the church, he said, "Forgiveness must have skin on it."

Mr. Neufeld challenged church leaders to follow Jesus in giving sinners a second chance. "If we won't, then let's cease singing hymns of atonement. Let's close our hymnbooks, Bibles, and churches."

A good bit of questioning followed the coffee break, speaking to a looseness of interpretation and revealing anxiety about where this freedom to forgive sinners who divorce and remarry might finally lead.

If the spirit of the conference said anything clearly, it said that this was not to be the last word on the subject. *Edward Cornelison, Altona, Manitoba*

had been hustled off to a local police station. Last Christmas the official reaction was much subdued, and although prison guards scrambled up the hill behind the group they made no move to disperse the gathering, said Mr. Satterwhite, who was present.

"Although these are not significant acts of resistance in themselves, they have let the opposition test the regime's confidence regularly," he said.

Christian action asked against torture

In response to widespread use of torture by governments which receive military and economic aid from the United States, seven Christian groups are issuing a joint call to come to Washington in April for a campaign of nonviolent direct action.

Sponsors of the campaign are Liberty to the Captives, a Christian direct action group based in Philadelphia; the Sojourner Fellowship, a community in Washington, D.C., that publishes *Sojourners* magazine and *The other side*, "a magazine of Christian discipleship."

MCC U.S. Ministries volunteers Bev and Charles Lord work part-time with Liberty to the Captives in Philadelphia.

The sponsors plan to dialog with tourists and governmental officials, distribute leaflets, appeal to Congress, and present "torture tableaux," dramatizations of torture.

The group plans to spend the weekend of April 1 in worship, planning, and nonviolent training followed by a week of "worshipful nonviolent action." After April 10, weekly actions will continue one day per week for about two months.

"We are appalled by torture and repression in Communist nations like the USSR," said the sponsors. "But we feel a particular responsibility to speak and act against such practices in countries that receive American military and economic aid. Such aid serves to strengthen these regimes. It makes us side with oppression rather than with liberty and justice."

More information is available from Liberty to the Captives, Box 12236, Philadelphia, Pennsylvania 19144.

In earlier action, Liberty to the Captives published an open letter to U.S. President Carter, which included demands for:

- an end to private military and police aid to repressive governments.
- removal of foreign secret police from the United States.
- making offers of asylum in the United States to political refugees.
- abolition of the Central Intelligence Agency.

Words & deeds

by-one Mennonite voices from twelve congregations in Oregon gathered for the 10th annual praise festival March 6 at Willamette University in Salem. Scriptures from the Psalms and congregational singing were interspersed with Mendelssohn's *Hymn of Praise*.

The Mennonite Camping Association will sponsor a workshop on curriculum for Christian camping September 11-16 at Rocky Mountain Mennonite Camp near Silver Lake, Colorado. Participants will take part in nature crafts and games, rock climbing, backpacking, hiking, Bible study, fireside fellowship, and sharing. Participation in activities rather than discussion of program will be emphasized. Purpose of the workshop is to strengthen concepts of Christian camping and learn how these concepts can be relayed to others in one's own camp setting.

Two part-time conference ministers serving the Pacific District are being sought by the district executive committee. Because the district has a wide geographical spread—over 700 miles separate the closest churches—the northern and southern regions—the hiring of two conference ministers seemed most practical. The proposal will be submitted for approval to the delegates at the next district conference session June 9-12 in Astoria, Oregon.

Rockway Mennonite School thrift shop in Kitchener, Ontario, and Mennonite Central Committee (Ontario) have set up a coordinating committee to administer the Rockway store and a new MCC store to be opened there. An MCC thrift shop for the Kitchener area has been under discussion for several months, but because most of the Mennonite congregations in the area are already relating to the Rockway Thrift Shop, there was some hesitancy in proceeding. Miriam Cressman, Rockway's representative on the coordinating committee, said her group is enthusiastic about working with MCC and sees the arrangement as "an opportunity for the service and education parts of the church to cooperate." She said there was some concern about the new MCC store not being located too close to the Rockway store so that they would not be competing with each other. But she said there was enough market for both stores to do a good business.

At least one book of the Bible has been published in 1,603 languages since the beginning of printing, according to the American Bible Society. Twenty-nine new

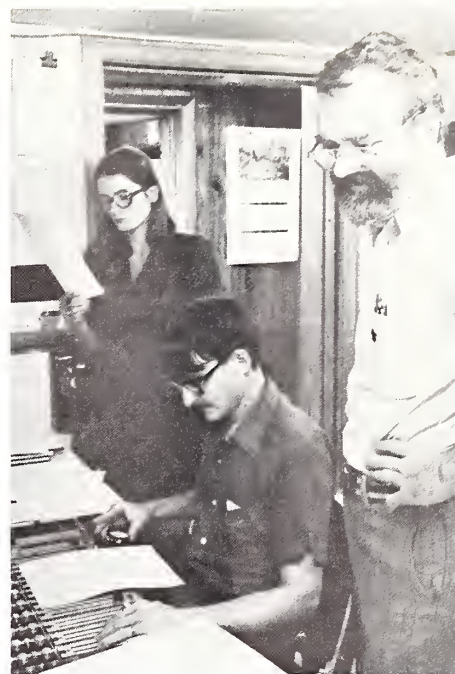
languages were added to the list in 1976. The Gospel of Mark is the book most frequently appearing first in a new language or dialect, although the choice of first book translated varies according to culture.

The Central States World Hunger Concerns regional committee will focus during the coming year on hunger education in the congregations, being a channel between MCC and congregations, and helping groups find ways to be disciples in a world of injustice and inequality. The committee was called into being about a year ago by MCC to raise awareness of world need among Mennonites and Brethren in Christ in Indiana, Illinois, Ohio, and Michigan. Chairperson is H. Clair Amstutz.

Seventy-six people who had immigrated from the Mennonite colonies in Mexico to southern Ontario received Canadian citizenship certificates recently with the help of the MCC (Canada) Ottawa office. All were of Canadian parentage, but for various reasons the procedural requirements whereby children born abroad to Canadian parents retain Canadian citizenship had not been fulfilled. While Canadian laws did not require that these people be recognized as citizens, it was legally possible for the government to grant them such recognition. "One hoped, too, that secure legal status for these people—and they are only a small part of the several thousand who have come from Mexico to Ontario in the last two decades—could be followed not only with secure legal status for others, but with a bond of friendship from those other branches of the Mennonite family, from which they have so long felt estranged," said William Janzen, Ottawa office director.

More than five hundred people attended the dedication of the new and rebuilt facilities at Mennonite Collegiate Institute, Gretna, Manitoba, March 6. The new facilities include a gymnasium, classroom, darkroom, and offices. The student residence had every room renovated, washrooms renewed, heating system changed to individual-room-controlled electric heat, kitchen modernized, and lounge improved. Radio Southern Manitoba carried a live broadcast of the afternoon program and open house.

Catholic and other independent schools will receive provincial government funding for the first time in the history of British Columbia. When these funds will be allotted, how much, and under what conditions will be spelled out in legislation by the Social Credit government. Catholic and other independent schools in British Columbia do not receive any direct government funds



Radio spots aimed at young people

Melodie Davis, Larry Heatwole, and James Fairfield record the narration for a Proverbs radio spot at Mennonite Broadcasts' studio in Harrisonburg, Virginia. The radio spots—along with posters, newspaper ads, and TV slides—are part of "Proverbs for youth," a series to influence values and choices. The media package has been developed by the General Conference Mennonite and Mennonite churches. The "Invitation to live" multimedia campaign now offers bus cards, reading, "Share yourself. That's God's way of giving." That campaign is sponsored by the two denominations above plus the Mennonite Brethren Church and the Church of the Brethren.

now. The Ministry of Education, however, does provide textbooks and public health services. There are about seventy Catholic schools in the province, with about 10,000 students. The schools are financed primarily by church funds and fees. The struggle to secure provincial funding has been going on since the province entered the Confederation in 1871.

Frank Dyck looks for Mennonites

Seeking out the lost children of Menno is the task of Frank Dyck of Winnipeg.

Since April 1976 he has been visiting Mennonites who have moved to Winnipeg but haven't related to any church in the city. They are rural Mennonites who have recently moved to the city, Russian or Mexican immigrants, divorced and remarried people, single people, or those who simply haven't found a circle of friends in a city church.

Frank's title is "city missionary." He was hired full time for two years by six General Conference Mennonite churches in Winnipeg: Bethel, Sargent Ave., Fort Garry, North Kildonan, Springfield Heights, and Home-wood. The Northdale Mennonite Church furnishes office space and supplies.

"Rural churches had sent in the names of people who migrated to the city, but the city pastors couldn't keep up with them," Frank explained. "There are a lot of people who get lost and don't want to have church ties.

"I try to establish a point of contact with the church so those people can relate to someone when they need it," he said.

Many people are not ready to commit themselves to a church, Frank said. "I don't push. But I am that point of contact. When they find a congregation, my job is over. I'm not out to start a new church."

The names of people to contact come about equally from three sources: from rural areas, from city churches, and from Frank's own contacts.

Some are like a Mennonite couple from Mexico whom he visited. They didn't feel at home in any of the Winnipeg churches. They had no friendship circles. "It was a cultural thing—different rituals and a different type of language," he said.

"People from Russia also have difficulty adjusting to our life here. It isn't that easy for them to get into our circles. The two groups have been separated for at least a whole generation," Frank said.

He felt that whether a person joins a church depends most on person-to-person friendships.

"Yesterday I visited a couple who had come in last June. She says, I'd like to go to church, but my husband doesn't want to. But she already had a brother or sister in one of the churches here in Winnipeg. That's a point of contact. So I contacted the pastor of that church."

People need to find a friendship circle in the church, he said. "If the church shelves them as a member, like a library book in the card catalog, I don't feel good about it."

One way of finding friendship circles would be a "Mennonite-your-way" directory

for Winnipeg, Frank suggested.

"We need open homes where people who come to the city can visit on the spur of the moment without being invited," he said.

In the city, one doesn't go to see people unless invited. But people coming in from rural areas of Manitoba and from South America and from Russia are used to dropping in.

"That's something we have lost and need to recapture," he mused. "We need to educate our people to take a friendship approach. Don't talk religion with people right away. Become friends. Then someday we can share our Christianity with them verbally."

Single people find it difficult to relate to church groups, he reported. Many of them don't need the social aspects of the church; they find it in their profession. Nurses and teachers often have the need to get away from people, not get involved with them, he said.

Others who have difficulty relating to the churches are those who want to remarry after divorce. "Often the church doesn't want

to deal with it," said Frank. "I try to get them to go back to their churches. In one case, the church refused to marry them. I talked with them about their commitment and married them. Both have now been accepted back into the church."

There are also counseling cases, people at the hospital with no real church connection, people who cannot find acceptance in the church.

"We Mennonites who come from good settled backgrounds find it hard to relate to such people," he said. "Our set of values doesn't help them. I'm reporting back to churches who can't accept people who are different. People on both ends have a problem."

The job as city missionary has been challenging for Frank, he said. It's driven him to reading so he can better understand the people he meets—reading about other religions, sociology, divorce and remarriage, the charismatic movement, psychotherapy.

He wants to establish the contact that will help people find the church and the church find people. *Lois Barrett*

Eat carrots with your rice

Tea stalls and other shops in Bangladesh decorate their walls with pictures from newspapers and magazines. Why not use their walls for a good cause?

The Mennonite Central Committee team in Noakhali, Bangladesh, has produced a carrot poster as part of a publicity program to encourage winter crop production. The winter season is the prime time when farmers can grow crops other than rice. By growing and consuming more vegetables, soybeans, and wheat, the people will get a more balanced diet.

Two years ago, the MCC team was concerned mostly with production. Today their problems have shifted to marketing.

In the past, it was assumed, if good seeds were available at reasonable rates and farmers knew how to grow them, they would do so. This is true in some isolated areas in the district, but not on the whole. "We sell a lot of good seed, but only a fraction of the seedlings are used and in some places the produce of the gardens goes to waste," said Gerhard Neufeld, MCC worker.

"With these problems in mind we launched a vegetable and sunflower oil and cake publicity program."

"Eat carrots with your rice" is one of the eight slogans on the carrot posters. Another poster shows two healthy children in a vegetable garden eating vegetables and beside them, in an empty field, stand two

children in obviously poor health. "Eat vegetables for good health" is the slogan.

With a sunflower oil and cake poster the MCC workers want to popularize these two products, but also let customers know why they are buying by displaying them in shops that sell oil.

Besides producing posters the team bought front-page space in a local newspaper. On October 11 a five-minute radio program on the reasons for growing vegetables was broadcast by Radio Bangladesh.

"In two selected areas where we think vegetables have a good prospect, we equipped our extension workers with a portable generator and slide projector," Mr. Neufeld said. "They contact schools, colleges, farmers' co-ops, and other interest groups of people and show slides. We find it difficult to select an audience that needs and wants the information."

"In Feni, we combined advertising and public relations," said Mr. Neufeld. "The only road connection between the port city of Chittagong and Dacca goes through Feni. At the major intersection the local policeman who directs the traffic is at the mercy of the prevailing elements—rain or sun. We built a giant umbrella for him and decorated it with our posters and drawings of crops and their uses. If nobody else in the country will appreciate our efforts, the policeman on duty at this intersection does."

Workers

pointed to the presidential selection committee for Mennonite Biblical Seminary, Elkhart, Ind., are board members *Her G. Sawatzky* of Steinbach, Man., and *Arvin Zehr* of Fort Wayne, Ind.; faculty member *Jacob Enz*; student *Delmar Epp*; *Bert Kreider*, Newton, Kans.; *Olin Krehl*, Reedley, Calif.; and *Henry J. Gerndt*, Winnipeg, Man. They are searching

for a replacement for *Erland Waltner*, who will be retiring from administrative work in 1978 or 1979.

Calendar

Central

Mar. 29-30—Ohio pastors' marriage counseling workshop, Smithville, Ohio

Apr. 8-10—Retreat for widowed and divorced persons, Laurelville Mennonite

Church Center, Route 5, Box 145, Mount Pleasant, Pa. 15666

Apr. 29-30—Central District Council of Committees, Camp Friedenswald, Cassopolis, Mich.

Pacific

Apr. 22-24—California Mennonite Fellowship Convention, First Church, Paso Robles

Letters

Young people and television

Dear Editor: It is with interest that I read *Harry Kehler's* articles on television. The research which he did relative to its influence is commendable. It would have been helpful if he could have given more leads as to how young people can become involved in communications.

This past year we have learned that young people who have grown up with television have a special talent in producing spots and programs for TV. They have proven very effective in developing programs with a positive message. It would seem that monitoring programs is not as meaningful to them as communicating their concerns on a two-way television communication system. *Arnold Regier, 212 Pine St., Newton, Kans. 67114* Feb. 4

What is Christian education?

Dear Editor: In my mind there is a clear definition of Christian education. I realize, of course, that I'm old-fashioned. But what is a Mennonite church calling Christian education?

It appears to me that Christ has been taken out of our education. Have we been striving too hard for progress that we have lost the heart? Instead of a "fresh approach," have we lost the heart?

Is there anything wrong with using Bible stories for children, or at least having some reference made to Scripture or Jesus?

Instead of using prime church time on Sunday morning to increase our knowledge of the teachings of our Master or from the prophets or to help increase our faith, we are lost in a maze of our ancestors or the framework of our conferences. (Some of our

founding fathers would really be shocked if they could step into our sanctuary some Sunday morning.) I'm getting fed up with "much ado about nothing."

We need to put Christ back into our Christian education. Then we wouldn't need to make such a loud clamor over collecting material things. *Mabel L. Bertram, 2302 East Jackson St., Bloomington, Ill. 61701*

Be faithful to Holy Spirit

Dear Editor: I have always enjoyed *The Mennonite* but have come to appreciate especially your provoking, stimulating articles. The ones on the subject of TV were very good, but my writing is especially prompted by "Basic principles for planting new churches" by Leonard Wiebe (February 15 issue).

The brief, thorough, and meaningful coverage was evidence of the author's experience in this line, together with a good biblical foundation. Too much of our attention is on numbers, especially prompted by the crusades. To look at numbers only would be as wrong as to judge all people and lands by the GNP. In Paraguay, the GNP is less than a tenth of that in the United States, yet we see families happy, well nourished, almost self-sufficient, and incidentally with less chance for high BP (blood pressure).

The main thing in church growth, as Leonard says, is the Holy Spirit, who gives power. It is important that every one of us is found faithful. We should keep the six points he mentions in mind to keep us on even keel and permit ourselves to be used, to live "in the world." We need to speak to people and be compassionate for a purpose. *John R. Schmidt, Box 82, Goessel, Kans.*

Feb. 12

Journalism position open this summer with General Conference central offices

Duties: half-time assistant editor of *The Mennonite* and half-time editor and writer for General Conference News Service

Qualifications: A warm, open commitment to Christ, a familiarity and appreciation for the General Conference Mennonite Church, competent skills in editing and writing, a creative and aggressive attitude toward news, and preferably some skills in photography

Salary: Commensurate with education and experience

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How should we then live?

How should we then live? a ten-episode film series written by Francis Schaeffer and produced by Franky Schaeffer, 1976, Gospel Films, Inc., in cooperation with Dutch National Television, is reviewed by Betty Mc Dyck, 791 Peralta Ave., Berkeley, California 94707, a missionary on furlough from the Philippines.

How should we then live? portrays the rise and decline of western thought and culture. The premiere showing took place in the San Francisco Bay area in January, a three-night-and-one-full-day affair.

In addition to answering questions after each film segment, Edith Schaeffer lectured on "What is a family?" Franky Schaeffer on "The forms in a Christian's world view," and Francis Schaeffer held "clergymen only" sessions.

Francis Schaeffer expressed four purposes for these films: (1) the conversion of many people who don't realize the "richness" of Christianity, (2) that believers might grasp a new concept of lordship over all of life in contemporary society and culture, (3) that believers might "have dreams and see visions" (Acts 2:17) which would help them to influence today's culture, and (4) that believers not responding to a greater lordship of Christ might hear a warning.

The title of the films and the companion book (Revell, 1976, \$12.95) come from the watchman passage in Ezekiel 33:1-11. This project is the Schaeffers' call for western Christians to repent.

Episode 1—*The Roman age* shows how Rome collapsed because it was built on mankind and human ideas alone. Early Christians survived the catacombs and the circus because of an awareness of God's truth and existence in their lives. Their "orthodoxy of community" and "orthodoxy of doctrine" not only survived; they multiplied.

Francis Schaeffer commented in the Christian period that he sees many North American churches with a biblical doctrine but lacking the sense and practice of community. Biblical community grew out of caring for each other, not from a communistic sharing of goods.

Episode 2—*The Middle Ages* portrays the political and materialistic seduction of the only church along with its resulting corruption. The church began to give precedence to manistic authority over the Bible.

Episode 3—*The Renaissance* reflects the artistic accomplishment of humanity. Mr. Schaeffer salutes the arts but warns against the eminent danger of spiritual bankruptcy when they are allowed to become ends to themselves.

Episode 4—*The Reformation* comes through as a stirring, majestic psalm of praise. Using musical and artistic accomplishments of that period, the film shows what a return to biblical absolutes did for the society of that day.

Episode 5—*The revolutionary age* is a disquieting presentation. Standing beside a guillotine with a dropping blade, the narrator contrasts the bloodless revolution in Britain with the bloody French revolution.

Episode 6—*The scientific age* begins with the fathers of science and their commitment to a biblical understanding of humanity and the universe. Then it portrays modern science's godless views and lack of a sense of responsibility to anyone.

Episodes 7 and 8—*The age of nonreason* and *The age of fragmentation* are both depressing. They illustrate the human attempt to escape from reason and the Bible, in philosophy and theology. Film eight portrays the loss of wholeness seen in the art forms, from painting to cinema.

Francis Schaeffer used segments of the last two films as illustrations for his closing address. The infiltration of humanism leaves us with two post-Christian values, a desire for peace at any cost and affluence. These values are unsatisfying and unable to fill the God-shaped vacuum in our lives.

"The students involved in the drug culture and free speech movement of the sixties were accurate in their analysis of the poverty of our materialistic humanism," declared Mr. Schaeffer, "but their solutions were disastrous and wrong."

He continued, "Humanism has destroyed the old values and left nothing to replace them. The only thing left is apathy, particularly in North America. In Europe and South America, the apathy is being replaced by an idealized, romanticized form of Marxism. These idealists refuse to see the repression in Marxist societies. It is another leap back into an era of nonreason."

Mr. Schaeffer went on to say that, although he didn't see Marxism as a present threat in North America, he did think that the growth of arbitrary law was the natural

conclusion of humanism here. Since no Christian consensus was left to exert pressure on society, there was no basis for morals or law. If there is no absolute by which to judge society, then society is absolute. The 51 percent vote rules. The options to a society after there is no Christian consensus are two: (1) hedonism where everyone does one's own thing and the result is chaos or (2) an authoritarian society with arbitrary absolutes based on the 51 percent vote or a small ruling elite.

In the natural flow of events there are only two alternatives, according to Mr. Schaeffer. One is imposed order by an authoritarian elite; the other is Christian revival. Our hope is for a revival where Christians will return to God's biblical absolutes, where they will recognize how much humanistic and existentialist thinking has infiltrated their theology, and where they will be willing to live out the truth revealed in Christ through the Scriptures in all aspects of their lives. They will stop compartmentalizing their lives into the secular and the sacred.

I would encourage congregations to rent these films and study them. They carry a prophetic message.

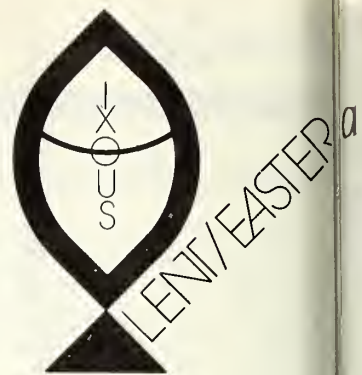
Published

In search of peace: A challenge from four nonwhite North American Mennonites, edited by Emma LaRoque, has been published by the MCC Peace Section (U.S.), Akron, Pa. 17501. The four chapters grew out of presentations at the 1974 meeting in Clinton, Okla., in which minority Mennonites discussed the meaning of peacemaking and nonviolence in relation to their own cultural heritage and present experience. Writers are Lawrence Hart, Tony Brown, Lupe de Leon, and Emma LaRoque. Price is 25 cents each, or \$2.50 for twenty-five copies. Forty pages.

Mennonite memories: Settling in western Canada, a 325-page collection of memoirs, anecdotes, and reflections from Mennonite communities in the prairie provinces of Canada, is available in hardcover for \$11 from Centennial Publications, 600 Shaftesbury Boulevard, Winnipeg, Man. R3P0M4. Edited by Lawrence Klippenstein and Julius G. Toews, the book includes 140 photos, charts, and maps. Prepublication price is effective through Apr. 30.

Maynard Shelly

The servant prayer may be painful



Prayer seems the gentlest of all religious exercises. But look at Jesus in prayer. As in a great wrestling match, you seem to hear great groans as muscles strain, bones crack in their joints, and lungs gasp for air. "In the days of his earthly life he offered up prayers and petitions, with loud cries and tears, to God who was able to deliver him from the grave" (Heb. 5:7, New English Bible).

When we really pray in Jesus' name, we are praying the way that Jesus prayed. Mark, more than any of the other evangelists, underlines the crushing agony that Jesus endured before his arrest and trial. In the prayer in Gethsemane, we see the human side of Jesus. He "began to be full of terror and distress" (Mk. 14:33, Weymouth).

Prayer became his refuge. "The sorrow in

my heart is so great that it almost crushed me" (v. 34, Today's English Version). He desired to do God's will, but could he bear the weight of being the suffering Servant?

To pray in Jesus' name is to pray the hard prayers of Jesus, such as: "Father . . . my Father! All things are possible for you. Take this cup of suffering away from me. Yet not what I want, but what you want" (v. 36),



a teacher's prayer

Ruth Naylor

thirty young people
I'm leading today
O God
help me
show me the way
through facts
and through frictions
help us to grow
then above all
help them to know
I care—

o that prayer, Jesus received the most difficult of answers: silence. And at the crucifixion, Jesus responded to that silence with that awful cry, "My God, my God, why have you forsaken me?" (Mk. 15:34, Goodspeed).

We can understand why Jesus taught his disciples "how necessary it is for people always to pray and never to give up" (Lk. 11:9, Williams), to "pray continually and never lose heart" (Jerusalem Bible).

God eagerly and willingly answers the prayers of his servants. Yet, not just any collection of words and desires qualifies as the prayer of faith. Jesus told us how God hears the prayers he hears. He finds people who were satisfied that they were religious" (Lk. 18:9, Twentieth-Century New Testament), but who really aren't because they "judged others with contempt" (New American Standard Bible). These were the Pharisees and scribes who felt that they by their good works and their good prayers were preparing the way for God's kingdom.

And how often we are like the Pharisee in Jesus' parable of the Pharisee and the tax collector. The Pharisee assumed that he had done all that God required so he could only brag. "With head unbowed" (Lk. 18:11, New American Bible), he "uttered [his] prayer to himself" (Goodspeed).

In his book *Why not the best?* (Broadman Press), Jimmy Carter tells of being asked to speak at a neighboring church about witnessing. "I thought immediately that they had undoubtedly heard about the wonderful work I was doing in my own church," he said.

Before each year's revival service, Mr. Carter visited a number of families in the community, inviting them to become

members of the church. But, then, he compared the number of these visits with the number of contacts he made during just one of his political campaigns for the governorship of Georgia.

"The comparison struck me—200,000 visits for myself in three months and 140 visits for God in fourteen years," he said. "I began to read the Bible with new interest and perspective and to understand more clearly the admonitions about pride and self-satisfaction. I read again the parable . . . about the Pharisee who came into the temple. . . . For the first time I saw that I was the Pharisee."

Such are the hard experiences of prayer. They put us to the test. How much greater were the struggles of Jesus when "he learned obedience in the school of suffering" (Heb. 5:8, NEB).

On the road to Jerusalem, Jesus taught his disciples about the kingdom in which everyone would be everybody's slave. Such demanding service leads naturally to prayer. The desire to be served rather than to serve wars within everyone's soul.

So, we must pray in Jesus' name, a phrase that says almost everything we need to know about prayer. We don't really know how to pray because we're not fully sure of God's will for our lives. So when we pray "in Jesus' name," we really mean, "God, if what I've asked isn't really right, change everything I've prayed for and make it according to your will."

That's the hard prayer that Jesus also prayed.

Fourth in a series of meditations for Lent and Easter

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On telling a lie

Ed Dayton

I was scheduled to lead a planning retreat for a group of Presbyterian elders. The church was in the San Francisco Bay area. I had been asked well in advance and had agreed to spend Friday evening and all day Saturday.

But events have a way of overtaking one, and two weeks before the scheduled time I encountered another commitment. I had promised Rob we would go to one of our church's two family conferences. We had already missed the first one. The second one was the same weekend as the planning retreat. What to do? I phoned the pastor who had invited me. He was gracious. "You can leave late Friday night." I checked the airline schedules. Yes, it was possible. I could get an 11:00 p.m. flight to Los Angeles. The family conference camp was a two-hour drive from the airport. I might not arrive until 2:00 a.m., but at least we would be together for the rest of the weekend.

The pastor planned to have the elders take a bus together to the retreat site. They were going to pick me up at the San Francisco airport at 5:00 p.m.

The day came. Luncheon meeting at Fuller Seminary, a casual hour in the library, and I was on my way to the airport with time to spare. I was fifteen minutes away when it hit me. I had lost an hour. I wasn't ahead of schedule. I was an hour late. I don't know how. It just happened. I swung into a gas station. My phone call reached the pastor just as he was leaving.

"What happened?"

"I had car trouble."

"When can you get here?"

"Six o'clock."

"We'll pick you up."

Back to the car. Pushed the speed limit to the airport. Last person on that five o'clock flight. Breathless. A fifty-minute flight. The plane was late.

Someone finally found me and rushed me to the retreat site as the group was finishing dinner. "You're on in ten minutes."

There were about fourteen elders. They looked like a pretty cold group. I plunged in. I told my story. "I have to tell you that I lied to your pastor." Silence. I explained and asked their forgiveness. Not just silence, strong silence. I don't know what I expected. Maybe I was hoping my confession would draw us together. I guess I expected some acknowledgment. Silence.

I struggled on with my presentation. The pastor had asked me to leave them with two goals to work on over the weekend. At 9:45 p.m. they seemed finally to be getting into it. At 10:00 p.m. I had to leave. A few pleasantries. I was on my way to the airport. (I arrived to be with my family at the conference grounds on schedule.)

I still feel bad about it. I know I shouldn't. But I do. I asked their forgiveness. I asked the Lord to forgive me. I'm confident that he has forgiven me. But when will I lie again? Why did I lie? I am amazed at myself. At times I find myself contemplating a sin, and in my fantasy I happily see myself asking for (and receiving!) God's forgiveness.

What neat little devices we have developed to hide from one another. Deep down inside is the strong suspicion that, if you really knew me, you wouldn't like me. But God likes me, so why wouldn't you?

"So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord!" (Rom. 7:21-25a).

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:13 MARCH 29, 1977

**And the
Lord
took me
as I
followed
the
flock,**

**and the
Lord
said unto
me,
Go,**

**prophecy
unto
my people,
Israel.
*Amos 7:15 KJV***





And the Lord took me as a school psychologist

Frederick J. Obold

My pilgrimage of thirty-six years can be divided into three stages: (1) *foundation* (to age twenty-four), (2) *preparation* (to age thirty-four), and (3) *unfolding awareness*.

Childhood in eastern Pennsylvania with my parents and older sister was a happy time. Before I was four, Dad began employment with my grandfather in a machine shop, booming because of defense contracts. Often he brought U.S. savings stamps for us to paste into our booklets and later convert to savings bonds.

I was seven when our family moved from spasmodic attendance at a Reformed Church to an independent "chapel." Through the pastor's influence, my sister and I made commitments to Christ.

Between the ages of eight and eighteen, many foundations were becoming clear to me. I learned that success included (1) getting an education—that meant finishing high school and maybe even college; (2) getting a good job—with good wages; (3) getting married—and having children; and (4) purchasing a home—preferably in the country where people are "better." These seemed noble aspirations, and they were at odds with no one that I knew.

Somehow, God used the Inter-Varsity Christian Fellowship at Kutztown State College to shape my life. I began to sense my lack of appreciation for people who expressed their faith differently. I became aware of the New Testament mandate for God's people to love, not hate, even the political enemy.

The church as I knew it seemed to limit its witness to county jail, skid row, tract distribution, and foreign missions.

I discussed the questions of love and nonresistance with a Mennonite colleague in my first year of teaching. The local Mennonite pastor also helped in explaining the historic Anabaptist peace position. Gradually I realized that I might register as a conscientious objector with the local draft board. It was growth-producing to write the necessary explanations without a background in the historic peace churches.

My alternative service assignment was with Menno Trust Service in Amsterdam, Holland. Although not a member of the Mennonite church, it felt good to be part of such a service agency. The foundation was laid.

The next ten years were devoted to becoming "successful," but I now regard them as preparatory years. Ruth Broyles became my wife. We taught and we took graduate courses. We worked hard. In ten years we relocated seven times (somewhat more frequently than the national average). We had five apartments and purchased our second house. We joined the Zion Mennonite Church of Souderton, Pennsylvania, and participated in its activities. At the age of twenty-seven I was teaching in a state college, at twenty-nine I was a school psychologist in suburban Philadelphia, and by age thirty-three I served as supervisor of special education in a school district with 16,000 students. Salary increments grew with time in the system. By spring 1974 all of our goals had been achieved. But unknown to us, these years had prepared us for spiritual renewal.

Phase three began with an interruption. Physical problems led to cardiograms and other tests. My physician penetrated my depths with the question "What do you really want out of life?" That same day he ordered me off work. Six weeks of introspection followed. I came to know the feelings of uselessness as a husband and father. Deepening appreciation developed in me for the healing arts.

I returned to work and was now able to bring home the representative kind of security in the form of an even greater salary. I could again be independent. After all, this is what success really meant!

Ruth began participating in a study of the Sermon on the Mount, Matthew 5-7. She had been to Bible studies before, but it was respectable to get people together for Bible study and good way of church involvement.

But this study was different. Ruth talked to me about her Bible study while she made supper, while she ate supper while we did the dishes, and even after the children went to

1. I became eager to read the materials related to the study. God's Spirit was moving within me. On that wet, snowy New Year's Eve in 1974, Ruth and I sat on one chair beside the fireplace. We were pondering the call of Jesus in the Sermon. For years we both had claimed Christ as Lord. Now we also knew that the pressures of wealth had increasingly claimed the greater allegiance in our lives. A choice had to be made. What would we do with the "wise" and "foolish" man? We knew what had happened to their uses. What were we going to do with "he who has ears to hear, let him hear"?

Ruth and I were not angry toward God. We were respected active Mennonite churchgoers—perhaps even overly active. That evening Matthew 6:24 became personal: "No one can have two masters; for either he will be indifferent to one and love the other, or he will be devoted to one and will look down on the other." In a life-sapping, deadly way, we had been hating and despising him. In pursuing our success-oriented goals, we had indeed become indifferent to the Master. These were the birth pangs of the Jubilee Year 1975. Unfolding was now giving way to greater awareness.

I began to pray about leaving the school system. It became clearer that we could no longer continue in two directions—paying tribute to little God but actually serving big Mammon. In the next month I was led to the pastors' seminar at the Associated Mennonite Biblical Seminaries in Elkhart. I returned home with a keener sense of direction. Did God want me to leave the school system after 10½ years? What about its security and my tenure? Was seminary really the next step?

Before the 1975 Jubilee Year was over, our family had moved to Elkhart and realized four months of the Lord's going presence and goodness in studying his Word.

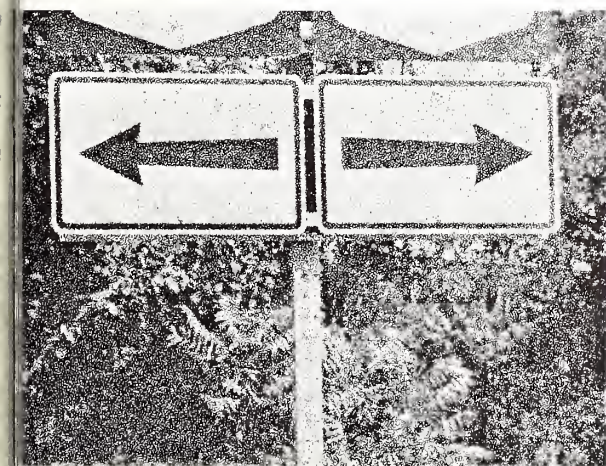


And the Lord took me as a patent attorney

George R. Caruso

Recently a student here at AMBS asked me how a patent attorney became a minister. To answer his question step by step required more time than we had, so I gave a simple summary: "When God calls, you do as he directs." Although my answer was complete, it was oversimplified.

God began working in my life long before I knew it. As a senior in college I requested baptism at my hometown church. We called it our church but didn't attend any place. Why did I ask to be baptized? Today I know it was the Holy



became clearer that we could no longer continue in two directions—paying tribute to little God but actually serving big Mammon.

Spirit working in my life. At that time I had never heard of the Holy Spirit nor really of Jesus. Yet I wanted to be baptized. I often wonder what would have changed in my life if the minister had taken time to explain the story of salvation to me. In any case, he didn't. To my knowledge, my life did not change at that time.

I finished college and went into the army. Here I met a Christian officer who remained loyal to his faith in spite of our taunting. He even managed to get me to go to church with him for six or eight Sundays. Then I decided I'd rather sleep off my Saturday night party. This Christian did not condemn me. He simply went on loving me and accepting my critical comments. (I know now that he also went on praying for me.)

The next six years were filled with activity. I was employed as a foreman in a steel mill. I was married. Our first son was born, I changed jobs and finished night law school. I felt no need for God. When I was sick, facing a big exam, or suffering a hangover, then I'd ask for his help. As soon as the crisis passed, I'd forget him. I never even took time to say thanks. I felt I had all the purpose I needed in life—a wife and child requiring my attention, a full-time job, and ten hours of night law school so I could get farther ahead in business.

Then the schooling was done and I was sworn in as an attorney at law before the Illinois Supreme Court. I was offered a patent law position in Phoenix, Arizona. This was great, except that I had to leave my pregnant wife in Chicago while I went to Phoenix.

A strange thing happened in Phoenix while I was separated by 1,700 miles from my wife and first son. On the first Sunday, instead of sleeping in or going to a tavern, I went to church. I was beginning a new and exciting career. I did not have a negative feeling of any kind. Why did I go to church? I believe the Holy Spirit was leading me again, even though I didn't know it.

My still pregnant wife arrived three weeks later to be welcomed by the bright Arizona sun, a blue sky, and a husband who wanted to go to church. Five months later we joined a seven-year-old Methodist church of about 800 members. This group was filled with God's love and dedicated to his mission.

Four months later as I prepared a senior high Sunday school lesson on justification by faith, I realized that this was what I needed in my life. In a simple move, I accepted Jesus as my Lord and Savior and began giving my life over to him.

Praise God for his patient timetable which was so different from my "do it yesterday" attitude.

My career flourished. We moved from Phoenix to Elkhart, where I joined Miles Laboratories with a 50 percent increase in pay. The next eight years saw more promotions, increased responsibility, higher salaries.

At the same time our involvement in the church increased. We joined a small three-year-old mission church in deep trouble. We shared in a ministry with others and worked for a dynamic Christian congregation. I served about four years as district lay leader in a district of sixty-two Methodist churches. I was then appointed a part-time lay pastor of a small church. Although we enjoyed this ministry, I felt God wanted me to devote my full time to my patent attorney profession. So in August 1974, at my request, I was relieved of my appointment.

Although I tried, I found I could not devote myself to the study of law as I knew I should. As time passed, I was receiving less and less satisfaction from my career in spite of continuing success. God was showing me that people are more important than things.

With my success, I had less time for my fellow workers needed to take work home at night and on weekends. Tension developed between my profession and my work for my Lord. After much prayer, I yielded to God, saying, "you want me to be a minister, I will," and the peace came.

It is still hard to understand how I could have been at peace so quickly after giving up so much of the worldly security I had considered important. But now I have much greater security in Jesus Christ because it is an eternal security. As I look back I can see that he prepared me for accepting his call by showing me two life patterns, that of the attorney and that of a full-time pastor. After tasting both, the better one for me had to be the full-time pastor.

In response to God's call, I left my position and enrolled full time in the master of divinity program at the Associated Mennonite Biblical Seminaries. In my profession, the bulk of my time was spent in the study of case law, scientific publications, and new concepts developed by our scientists and in writing patent applications, agreements, and letters. To shift to the study of God's Word seemed a natural move.

My legal profession opened my eyes in a unique way to at least one ministry. It made me a part of the business community, which is often not penetrated by the clergy (or by witnessing Christians). This large segment of our society continues to be a deep concern to me. In my legal work, I became aware of how the church has taken the attitude that this segment, because of its material success, does not need to be or cannot be evangelized. Yet I have seen and had share with me the great needs of these "middle class" persons. I believe this is a special ministry God has prepared me for and called me to.

He continues to open unexpected doors to me. When I didn't want it, he provided a congregation in need of a student pastor. To such a loving congregation, we couldn't say no. With this salary, we still have, 1½ years later, some of the money we set aside for our first year of school, believing God would provide for the rest. Friends have asked me to do legal work for them because, they say, they want a Christian lawyer doing their work. This is helping financially. It is also opening new avenues of witnessing to God's grace for me and my clients when they introduce me as a minister.

Two years ago I had a plan for my future. Then I said yes to God's call to the ministry on his terms, not mine. I don't know what tomorrow holds in worldly terms. I do know it promises some new and exciting ministry in the service of my Lord and Savior. More and more I am giving my future over to God.

Can I trust him? Let me share a confirmation. In college and afterwards, I said I wanted to be a corporate president. When I went into the ministry it looked as if that would never happen. On my way to the seminary one morning, it dawned on me that God works in strange ways and what fools we are. The night before, I had been elected chairman of the board of O-Tronics, Inc., a small, profit-making corporation a friend asked me to help him organize. My goal had been reached after I quit seeking after it.

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And the Lord took me as a medical doctor

Ben Kenagy

At the age of nine I first heard the Lord speaking to me, but didn't understand what was happening. Although I was baptized at that time, it wasn't until one or two years later that I began to realize the fact of sin and alienation from God and turned to him with all my heart. It has not always been "with all my heart," but there has always been a consciousness of a relationship with Christ. This has become, through

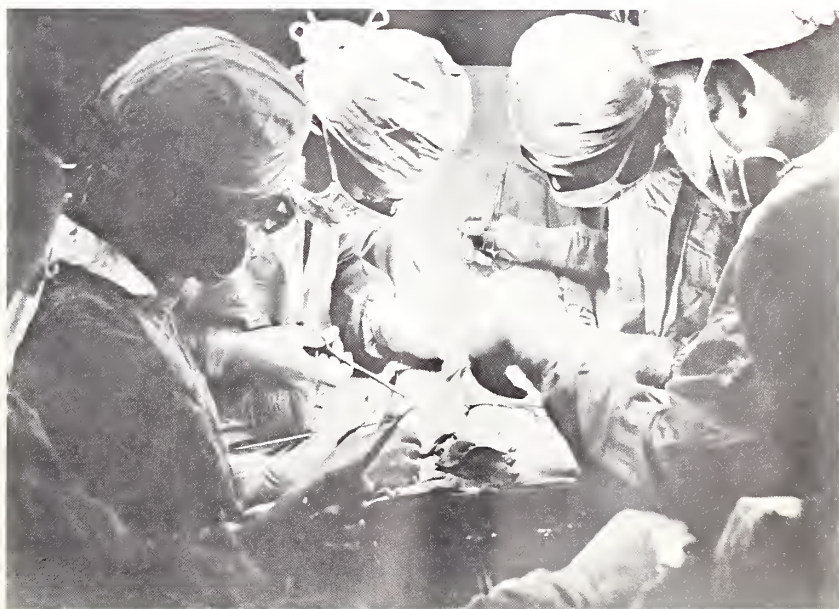
his grace, increasingly precious to me. He has given me the desire that he might truly be Lord and Savior of all my life and that I might grow in the love and knowledge of him.

My first years as a Christian were characterized by a painful immaturity that must have been a trial to my family and friends. But the Spirit was working. Much maturing took place during the four years I worked at home on the farm in Oregon as a dropout before beginning high school at Hesston. If it hadn't been for the encouragement of Milo Kauffman at a difficult time, I would have dropped out again. Later, the Lord used one of my teachers from public high school to direct my call to medicine. While at Goshen College, I made a commitment to service. My medical training at Northwestern University was aided financially by a long-time Christian friend in Oregon as a matter of stewardship and encouragement for service.

We served in Puerto Rico for three years. When we returned to Oregon in 1959 to enter private practice, we felt that the Lord would have us there until our family of two daughters were grown. At times we were not sure of the Lord's timing. But as the time came for the younger daughter to enter college in fall 1976, the Lord prodded us to get going.

We are again thankful for the people the Lord used to help us decide. Several years ago, Donald King suggested seminary study before further service, and the rightness of this decision was confirmed in various ways. A year and a half before leaving my practice, the Lord arranged a change which greatly facilitated the later break. And because I needed to work for both professional and financial reasons while studying, he arranged part-time work in a clinic near the seminary.

My particular interests at seminary are the peace studies program and biblical languages. We are committed to the gospel which, when properly understood, not only reconciles people to God, but reconciles people to each other on both the individual and corporate levels. We are thankful to be part of a brotherhood that, at least in part, understands this. How this will work out in future service with a medical ministry, we are trusting the Lord to show us. We anticipate a period of service which will probably be abroad.



Maynard Shelly

Power—the Jesus way

"Hosanna," they cried. That ancient word of praise was also a prayer to God: "Oh, save!"

In that last week of his earthly life, Jesus most clearly showed his followers the saving way. In Jerusalem, in the space of just a few days, he demonstrated all that he had taught them in Galilee: weakness alone must be the servant's way of life.

Yet, the people shouted, "Hail to the King!" (Mk. 11:9, *Living Bible*). And king he was. But he was not a warrior king after the

manner of old King David. Rather, he was the bleeding and dying Passover sacrifice, the Lamb upon the throne.

In hailing Jesus, the Jerusalemites expected from him the mighty works that only a king could do. No one could come to their city as a king without being asked to do one more mighty work: "Save us from the Romans."

Without lifting a sword, Jesus would save them—and us—from so much more. But in

doing so, he cut our understandings of power into little pieces and cast them to the wind. He had to save us from our own notions of strength by being the suffering Servant.

The ancient prophets left us with clues about the meaning of that servant deed. They affirmed that "he took our infirmities and bore our diseases" (Mt. 8:17, Revised Standard Version; see also Is. 53:4). We cannot explain just how this happened, but we know Jesus did just that.

Jesus proved himself the perfect servant. He made himself available for what needed most to be done: to bear the sins of the people of the world.

Here's good news: Jesus gave himself to the cross. All else written in the Bible until this point was written so that we might understand the meaning of the Servant's self-giving. Christ on the cross is the gospel, the good news from God and the good news that the apostles preached.

Through Christ, God set his people free. Christ saved us from slavery. He has brought us into a new nation and kingdom. In becoming the offering for our sins (Is. 53:10,11), he became the ransom for many (Mk. 10:45). In him, the last became first, the servant became king.

The power of the Jesus Way was obedience to God, willingness to suffer that others might live. The greatest test of that obedience for the Servant-King was the willingness to give himself to a lost cause.

All that the people of Jerusalem could see in the events of the crucifixion was weakness and defeat, the bitter end of a lost cause. They had hoped that in Jesus Christ they would see God acting as he had once acted through Moses to lead them across the Red Sea.

But God allowed Jesus to be destroyed on the cross. The evil one triumphed and the enemies of God had won the victory. Or, so it seemed.



Don't think that just because the strength of God was once expressed in the weakness of the cross that now the rest of us can return to strength in the old human tradition.



ays Paul of Christ: "He was crucified in
kness" (2 Cor. 13:4, RSV). And he
covered that to "preach Christ crucified
a stumbling block to Jews and folly to
Gentiles . . . For the foolishness of God is
wiser than men, and the weakness of God is
stronger than men" (1 Cor. 1:23,25, RSV).
Don't think that just because the strength
of God was once expressed in the weakness
of the cross that now the rest of us can return
to strength in the old human tradition. For
it would be to deny all that we have

learned about the Jesus Way and all that has
been revealed to us by God through him.

The suffering Servant way was not a
temporary tactic of God to get through the
tight spot of the crucifixion, after which he
would turn once more to the dazzling
spectacles of power that people have always
expected of gods made in their own images.
Weakness and suffering are God's standard
operating procedures.

Since we have come to know God in the
person of Jesus Christ, God can and will not

use any other way of working. Jesus Christ
was his fullest and most complete revelation
of himself.

Through weakness and suffering, God
works in us and through us. Paul found this
true for his own life. After struggling to make
it otherwise, Paul heard God say, "My power
is made perfect in weakness" (2 Cor. 12:9,
RSV).

That's the Jesus Way—the way of the
suffering Servant and King.

Meditation for Lent and Easter

News

Church proposes TV violence resolution

A statement on television violence has been
adopted by the Eden Mennonite Church,
Moundridge, Kansas, and will be presented
for consideration at the triennial sessions of
the General Conference Mennonite Church
July 28 to August 3 in Bluffton, Ohio.

The resolution states that "we believe that
the influence of television violence will tend
to erode our basic principles of love and
compassion as revealed in Christ. Therefore
television violence must be viewed with
increasing alarm by those who proclaim the
way of love and peace."

The congregation then recommends sever-
al suggestions for action "with regard to a
witness against violence on television":

- form an ad hoc study commission in
the congregation.

- form monitoring committees to record
the amount and kind of violence on a
program, the name of the show, and the
name of the sponsor.

- write letters of protest to sponsors of
violent television shows and write letters of
encouragement when companies sponsor
beneficial and nonviolent programs.

- talk with sponsors and program direc-
tors of local television stations about
violence in television programming and ask
them for suggestions on how churches can
help produce more creative programming.

- write letters to the editors of local and
national papers.

- ask denominational and church school
organizations to explore the matter and
produce and encourage better program-
ing.

- write to the many organizations con-
cerned with violence on television.

The Eden Church itself has already started
involvement in some of these suggestions for
action.

A task force within the congregation,
headed by Delbert Goering of Moundridge,
has been meeting. A group of about a dozen
people has been monitoring television
shows, and the congregation is being
surveyed on its viewing habits.

Eden pastor Walter Neufeld appeared on
a Wichita television station in February in
response to an editorial which had defended
violence on television. The National Citizens
Committee for Broadcasting monitored

U.S. television for six weeks during the
summer of 1976 and found that CBS had
shown 4,993 acts of violence; ABC, 6,329;
and NBC, 6,581.

"The USA's mania for violence, one has to
agree, cannot be blamed entirely on Holly-
wood, Broadway, or the networks," wrote
Franz J. Ingelfinger in a recent issue of
Columbia Journalism Review. "One can
maintain, however, that television is encour-
aging violence by its prevalence—indeed, its
glorification—on so many prime-time net-
work programs. Is it television's mission to
exacerbate a disease of our society, or should
the most pervasive of all media not accept a
modicum of responsibility?"

Seattle volunteer works on Skid Road

A new involvement on Skid Road has been
started by the Seattle Mennonite Voluntary
Service unit No. 1.

The unit has planned and is funding a one-
year project to place one volunteer at the
First Ave. Service Center. The center, which
is supported by churches and individuals,
provides a place where Skid Road residents
can get together, be warm, and interact with
a sense of community, said Clint Stucky, a
member of the MVS unit.

"There are not many places to hang out
except if they're drinking," he said. The
center provides an alternative to the taverns
and also to the rescue missions, which often
have a paternalistic attitude toward their
patrons.

MVS worker at the center since March 4 is

Joe Martin, a native of Boston, who has been
a VISTA worker in Seattle for the last three
years.

He will spend about twenty-five hours a
week at the center as a social services
advocate on behalf of patrons who are
dealing with welfare agencies, veterans'
agencies, and other organizations.

Some people just need help in getting birth
certificates. Others may be referred to
medical or mental health care.

Mr. Martin will also spend about fifteen
hours a week teaching at the Summit School,
an alternative high school.

The center's director, Wes Durland, is not
from Skid Road, but the rest of the staff is
hired from among Skid Road residents, and
policy is set at weekly community meetings.

Seminary extension recommended in Ontario

An extension of Associated Mennonite Biblical Seminaries in Ontario, beginning in September 1978, is being recommended to their respective governing boards by administrators of AMBS, Elkhart, Indiana, and Conrad Grebel College, Waterloo, Ontario.

Administrators of the two schools met March 7-8 in Waterloo with representatives of the Inter-Mennonite Conference (Ontario) to discuss the details of the proposed graduate theological program in Ontario.

A series of recommendations from the planning group includes the following:

- that the Ontario program not be a new seminary, but rather an extension of AMBS in the sense of academic supervision and accreditation.

- that the Ontario program be coordinated on behalf of AMBS by Conrad Grebel College, which would name a director in consultation with AMBS.

- that an Ontario advisory committee be set up.

- that the Ontario program focus on both academic courses and experiential learning (supervised pastoral education), normally providing one year, but in exceptional cases allowing for a maximum of two years of training toward the AMBS master of divinity degree.

- that the academic work be centered at Conrad Grebel College and include new courses as well as existing ones at the University of Waterloo and nearby seminaries.

- that the funding include resources of Conrad Grebel College, AMBS, and the Inter-Mennonite Conference, the latter to carry most of the financial burden.

In addition to requiring approval of the governing boards, the proposal will be checked out with the Commission on Accrediting of the Association of Theological Schools in Canada and the USA and with the University of Waterloo.

A joint news release from CGC and AMBS said the idea of graduate theological training in Ontario arose from two developments: AMBS involvement in two congregationally supervised pastoral education centers in Ontario in the last decade and from Ontario ministerial students transferring graduate academic work from a variety of Ontario schools for credit at AMBS.

While the Ontario program should not be seen as one serving or sponsored by all Mennonites in Canada, it is hoped that the program will help give North American seminary education a binational orientation, the release said.

Present at the planning meeting from Elkhart, Indiana, were Erland Waltner,

president of Mennonite Biblical Seminary; Marlin Miller, president of Goshen Biblical Seminary; and Ross Bender, dean of the Associated Seminaries.

Present from Conrad Grebel College were Frank Epp, president; Rodney Sawatsky, director of academic affairs; and Ralph Lebold, chairman of the School of Adult Studies. Vernon Leis, chairman, represented the Inter-Mennonite Conference.

United Mennonites will hire conference minister

Caution and consultation were the watchwords as the Conference of the United Mennonite Churches of Ontario voted to hire a conference minister.

Delegates to the annual sessions February 18-20 in Virgil had some apprehension that such an addition to the conference structure might lead away from involvement in conference decisions. But most delegates felt a need for providing counsel and spiritual support to the numerically and geographically disadvantaged churches and fellowships in the province.

"Such a person," H. P. Epp, conference moderator, indicated, "would allow our conference to grow in its witness and to develop energetic, creative leadership that would keep the churches involved in exciting and fruitful relationships."

The decision characterized the conference proceedings in that it encouraged freedom of expression and choice. The centrality of Christ in the gospel and the liberation of his sacrifice that set people free to do Christ's work was the challenge of George R. Brunk, Harrisonburg, Virginia, who was the conference speaker.

Missions and service committees were active in church planting surveys, especially in Chatham and in Sudbury, where this work is being done at the interconference level. Research is continuing in Windsor; another survey is planned for Grimsby.

The possibility of ministering to the 80,000 Chinese in Toronto was revealed by missions chairman Peter Janzen. The ministry would be patterned after a pilot project in British Columbia, where two such churches have been established with the help of a Christian worker of Chinese background.

The lack of operating funds threatens to curtail some of the work being done at Craigwood, where thirty boys are in training. Another concern of community witness was expressed by Hugo and Doreen Neufeld, working at the Welcome Inn in Hamilton. "More and more we are beginning to see that a large part of our work must be to help people identify where they have touched base with God in the past, affirm that, and then work on commitment and developing

Christian community," they said.

The importance of education to the conference was reflected in the fact that \$43,000 out of a \$117,000 is earmarked for education. *Herb Hamm, Kingsville, Ontario*

Indonesian economic efforts gather steam

A new chapter in the life of YAKEM, the economic development program of two Indonesian Mennonite conferences, was celebrated at the February 14 dedication of its new center in Pati, Indonesia.

On hand for the three-hour festivities were local dignitaries, Indonesian church leaders and Mennonite Central Committee representatives.

The first dedicatory speech for the new facility was delivered by Mesach Krisetya, chairman of the Muria Mennonite Church, a 5,000-member body made up primarily of people of Chinese descent. Speaking for the Javanese Mennonite Church was S. Djodjodhardjo. Representing MCC were William Snyder, executive secretary, and Ver Preheim, Asia secretary, who were in Asia on an administrative trip.

YAKEM (*Yayasan Kerjasama Ekonomi Muria*) means "Cooperative Economic Corporation of the Muria area." YAKEM work reaches back about ten years to MCC, which initiated rural development projects in planting, dam construction, and other scattered projects. In 1975 the work was reorganized into the present YAKEM corporation with a governing board that was to be appointed by the two conferences. Last year the program plan was expanded to include credit and intensified efforts in a few villages rather than scattered unrelated projects.

YAKEM board chairman C. Setyoprayitno explained the current credit and technical assistance programs to the opening day gathering. Each pump serves a group of twenty to forty farmers and makes possible two and sometimes three crops of rice per year in areas where only one crop was possible before.

Financial support for the work of YAKEM comes from the two Mennonite conferences, the European Evangelization Committee (EMEK), and MCC.

Referring to the credit program, M. Preheim told the YAKEM board that MCC is encouraged to see the credit dimension of the program because it emphasizes the Jubilee nature of what Christian life should become. "The Bible cautions against usury," he said, "but if the wealth can really be redistributed more equitably through rural credits, YAKEM really is bringing good news to the farmers who participate in the program." *Gene Stoltzfus, MCC Indonesia*

Words & deeds

A choir of about seventy voices from Central Illinois churches will sing parts of *The Creation* by Haydn on the opening night of the Central District Conference annual sessions April 14 in Washington, Illinois.

Understanding family relations is the topic of a series of classes at Trinity Church, Elsboro, Kansas, led by Scott and Noreen Gesebro. The classes are designed to help families cope with some of the problems and pressures of a rapidly changing culture. The classes meet on Sunday nights.

St. Church, Calgary, Alberta, hosted this year's World Day of Prayer for their city. The service had been written by a group of women from the German Democratic Republic, and many of our members have lived and still have connections there," said Irene Klassen, church correspondent to *The Mennonite*. "The service itself was lovely in its simplicity. The theme was 'Love in action,' or 'Gebe eine Liebesgabe.'"

A minor in communication will be an option beginning next fall for students at Bethel College, North Newton, Kansas. The first of the foundation courses for the minor, communication and the Mass Media, is scheduled for fall 1977. Later courses to be added will include Print Journalism and Fundamentals of Broadcasting. Communication internships will also be offered. Eventually a major in communication may be offered, incorporating a semester or year at the University of Kansas School of Journalism.

Congregations which belong to both the Mennonite Church and the General Conference Mennonite Church have been invited to a gathering May 12-13 in Rosemont, Illinois. The purpose of the meeting is to assess the strengths and weaknesses of dual affiliation and to propose ways of improving relationships, according to Heinz Janzen, General Conference general secretary, who is conducting the meeting on behalf of the Council of Moderators and Secretaries. The council is an inter-Mennonite clearinghouse for top-level officers and administrators.

Information about the Rumanian earthquake is being gathered, but Mennonite Central Committee is not soliciting money for Rumania at this time, according to Peter Beck, Europe and North Africa secretary. The Rumanian Government has requested countries sending aid for the victims of the earthquake to suspend shipment of further material resources. Unsolicited goods and

personnel had been arriving in greater quantities than necessary. MCC plans to work in cooperation with the International Mennonite Organization (the European Mennonite relief and service organization) in any effort in Rumania. MCC had already begun receiving contributions designated for disaster relief in Rumania.

Seven seminary students who are enrolled in training off campus met recently with their

Winding her way to school

Once a week Margaret Regier winds her car around Appalachian hills and past hollows until she comes to Irene Day's house. Irene, a middle-aged woman who grew up in Appalachia, greets her with a slow smile at the door of a small, neat house. In a room edged with knotty pine, Margaret spends an hour helping Irene with writing, reading, and math before traveling to her next student.

Ms. Regier is an Appalachian Mennonite Service Program (AMSP) volunteer who is helping adults like Irene near Whitesburg, Kentucky, further their education. The home extension classes are a free service of the adult education program of the Kent Valley Educational Cooperative. Each teacher must find his or her own students.

"I like the idea of going into the homes because it gives me a chance to get to know the people in a different way," says Ms. Regier, who began her teaching in a rural one-room school. She says she has found her students to be "very fine, down-to-earth people."

Although Irene Day's house is easily accessible, Ms. Regier must travel eighteen miles of curving mountain roads to reach one student. She walks across a rickety foot bridge and climbs a steep clay bank to reach another.

Although some people say there is apathy in Appalachia, Ms. Regier has not found it in her students. She notes that Irene Day worked all the way through a textbook in one week. Since she started teaching, at least ten other people have requested her once-a-week classes.

"The fact that most of these people want their high school diploma is very interesting," Ms. Regier says.

She enjoys her students, who are from twenty-five to fifty years old. Most can read on about a seventh-grade level. Although twenty-five years of teaching experience have given her ample preparation for teaching reading and language, "when we come to algebra, I'm going to have to do some studying," she says.

Why did she choose to go to Appalachia at age sixty-seven?

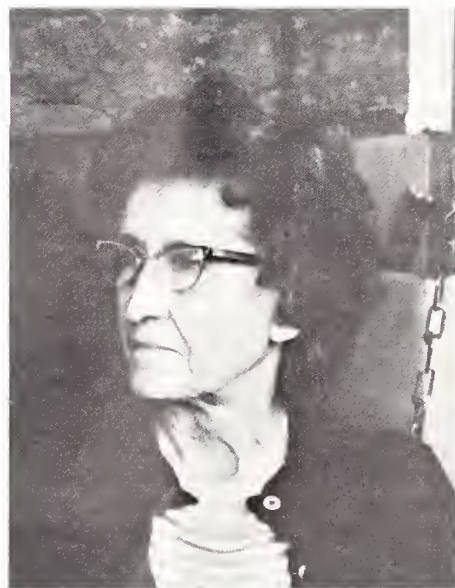
"Appalachia has been in the back of my

mind for many years," Ms. Regier says. Although the dream persisted through years of teaching and studying in which she acquired an MA in reading and counseling and a PhD in reading, she did not give it serious thought until last year. While taking a year off to do some writing in Sante Fe, New Mexico, she suddenly thought, "Why not now?"

She wondered if Mennonite Central Committee had a project in Appalachia. She investigated, found it did have a combined AMSP with the Mennonite Board of Missions, Elkhart, Indiana, and came.

Although Margaret Regier started teaching in a rural school in Kansas, her most recent teaching job was at Roosevelt University, Chicago, Illinois, until 1972. The job included working with primary-age children to adults in a reading clinic.

Ms. Regier, a member of the Emmaus Mennonite Church, Whitewater, Kansas, graduated from Bethel College in 1947. Her MA and PhD were acquired from the University of Chicago, Chicago, Illinois. Her two-year assignment with MCC began in January. *Christine Wiebe*



Margaret Regier

Come, sit on the grass with me

Norman Derstine, serving at Radio Botswana under the sponsorship of Africa Inter-Mennonite Mission, interviews Ed and Irene Weaver, AIMM missionaries who have just completed a two-year term in southern Africa. They previously served with Mennonite Board of Missions in 1935-56 in India and 1959-71 in West Africa.

Norman: Ed and Irene, how do you see the development of the African independent churches during your two years in Botswana?

Ed: Independent churches are growing rapidly in spite of earlier strong opposition from both the mission churches and government to try to wipe them out, or at least control them. Now both are trying to find out what contribution independent churches are making to the nation's religious life.

Norman: What is the membership of independent churches in Botswana?

Ed: No one has done a recent survey. One reason is that people who attend independent churches often have a dual membership. They are members of mission churches and at the same time members of independent churches, where they probably attend more often. A recent survey in Selebi-Pikwe, a new mining town where people have come from all over the country, showed religious affiliation equally divided among traditional, independent, and mission churches.

Norman: How would you describe the difference between worship in an independent church and in a mission church?

Irene: It is far freer and more African in style, not trying to copy after western ways as the mission churches do. They are not as free to be themselves in Botswana as they are in West Africa.

In West Africa, if they want to dance, they dance; if they want to drum, they drum; if they want to clap, they clap; it is spontaneous worship in their own way.

But certainly they [the southern Africa churches] are free to worship in their own way. The people speak of the Spirit of the Lord being present in their services. They have a definite time for healing and for prayers—people coming up to be prayed with—which is usually not found in the mission churches.

Norman: Is healing one of the chief differences between independent churches and other churches?

Ed: A quick answer is yes. Among the so-called spiritual churches, healing has a strong emphasis. But it isn't the kind of thing people in the West or in mission churches usually think of. As thought of in the independent churches, healing includes the

whole man and has to do with more than the physical condition.

Irene: Norman, I'd like to express this by what happens to me. I feel a freedom to be myself. I feel that they are not inhibited at all and if I want to go up and kneel for prayer, I can. Recently when one of my secondary student friends went forward for prayer, I knew she was praying about her exams. I felt compelled to kneel beside her in affirmation. I put my arm around her and had a tremendous experience.

Another time at Kanye, meeting under a tree, people came forward for prayer. I was experiencing some physical difficulties and I went up. When they came to pray for me, Ed said, "Irene, may your prayer be answered." He didn't know why I was there. God heard that prayer and I was healed.

Norman: I heard someone say that the church has not really taken root in Africa. How do you respond to such a statement?

Ed: That's what independent church movements are about! Christians in Africa are struggling to find an African interpretation of the gospel—the interpretation, application, and practice of the gospel which fits African culture and yet is the same gospel Jesus was talking about.

Irene: We have both kinds of responses. There are those in the upper class who still can't understand our role. Others feel that the independent churches are the church of tomorrow and have a voice which the wider church must hear.

Norman: What has been your role within the independent churches?

Irene: Our role has been a supporting role. We have often said, "We don't want to be possessed by them, and we don't want them to feel that we possess them." If we can have a part in leadership training, work with and not for people, this is what we want—a role of teaching Bible and leadership training.

Ed: The kind of work that Irene and I are

in needs a lifetime. Little can be accomplished in two short years. How independent churches attempt to interpret the gospel in terms of their culture, this is the biggest theological question that any church faces throughout the world and we haven't even worked it out in our own country! We ourselves have a too western, American cultural understanding of the gospel.

How can people in any culture understand and apply the gospel in their particular culture? It has to be done in dialog because we can't quite see ourselves if we look at the gospel only in terms of our own culture. In this way we learn to understand and apply the gospel beyond our own cultural background. African Christians have so much to teach us.

Irene: One of the greatest ministries we have is to help people feel loved and accepted. I've tried to attend as many women's meetings as possible. Often they gave me a chance to speak. One day after their meeting they said, "Come, sit on the grass with us." So I sat down and they said, "Why do you know that you love us." They said this out of the clear blue sky! I said, "How do you know?" They said, "We just know."

The other day after the death of Mrs. Molaki's mother I went over to sit with her and the women who had also come to be with her. We just sat there without speaking. They gave me a chair to sit on and I said, "I want to sit on the floor with you." "Oh," they said, "you're a real Motswane!"

Norman: Why aren't you building Mennonite churches and what do the independent churches themselves feel is their role in church building?

Ed: We have often been asked why we're not establishing Mennonite churches. In fact the leader of the St. John's Church said, "I'm going to start a Mennonite St. John's Church in Francistown!" I feel that the old approach to mission is finished. This can't happen again. They were the thing for their

Ed and Irene Weaver



but no more can missions coming to use anything that's patterned after socialism. It would be deeply resented.

but we can do something better. We can contribute to the aspiration and sense of mission that independent churches themselves have. The Spiritual Healing Church is to quote the president, "We stand between the mission churches and the nationalists. Our mission is to interpret the gospel to people who are still following national religion in such a way that they can understand." They know they will have to make certain cultural concessions, but only they will teach the people the Bible.

orman: Tell us a little more about your mission for Mennonites' strengthening our ties with independent churches in these various countries in southern Africa.

L: We have a long way to go in our understanding of what we are wanting to accomplish in southern Africa and how this is to be done. We are convinced that Mennonites need to be united in their witness in southern Africa. Secondly, we must listen to understand what Africans are trying to say to us *before* we attempt telling them what we feel so urgently needs to be said. Thirdly, people are so much more important than any programs we may want to set up to do "our thing."

orman: What gives you the conviction that Mennonites have a special contribution to make?

L: Mennonites in this particular time and location are called of God to give a witness of reconciliation. This, first of all, involves the independent churches themselves, then the relation between the newer independent churches and the older mission churches, but also our relation to the governments of countries in southern Africa. Independent churches and Mennonites have many things in common which makes working with them both easy and mutually beneficial. While Africans do not intend to theologize or systematize their religion. Their religious experiences are expressed in a much like the Old Testament. We, too, in the present time, were more interested in the practice of our beliefs than in systematizing them.

orman: Does the political situation in Botswana create new opportunities for these doors?

L: I think we can see this as new open doors—new opportunities for witnessing to God's reconciliation in word and deed. Ziland MCC director Dan Nissly's going to Rhodesia to find open doors to minister to people in trouble is a courageous example of what we can do in one of the most difficult situations in southern Africa. A ministry of forgiveness, and reconciliation will find a way!

Ag-Land Fund will not be set up

The proposed Ag-Land Fund I, a plan for a \$50 million pooled agricultural land investment fund, has been dropped, according to a recent report in the *Wall St. journal*.

Continental Illinois National Bank and Trust Company said it withdrew its application to the U.S. Internal Revenue Service for tax-exempt status. Employee benefit plans would have invested in the fund.

The newspaper said the bank announcement came after bank officials met March 11 with Secretary of Agriculture Robert Bergland. A bank spokesman said, "We have decided not to proceed with the plan after discussing the proposal with various members of the business and agricultural communities and government leaders."

Farm groups, particularly, had expressed concern that the fund would drive up the price of land, further concentrate land ownership in nonfarm absentee investors, and lead to higher taxes that might force small farmers to sell their land.

Hearings had been held in February in the House of Representatives subcommittee on family farms and rural development.

The fund was to have been marketed by Merrill Lynch, Pierce, Fenner, and Smith.

Fighting in Zaire is not affecting Mennonites

The locations in southern Zaire where armed forces from Angola have held eight to ten Methodist missionaries under house arrest are close to some Mennonite congregations. But the General Conference's Commission on Overseas Mission has no indication that Zairian Mennonites or missionaries are in immediate danger.

The eight Methodist missionaries were confined to their homes in the town of Kapanga, which, along with Dilolo and Kisenge, fell to the insurgents. Six missionaries were flown out of the town of Sandoa because of the fighting.

It is not known whether the invasion from Angola is from Angolan forces, or forces led by Cubans or from remnants of the late Moise Tshombe's separatist forces who fled in 1963 from Zaire into Angola.

The area of fighting is about 600 miles from Mutema, a Mennonite center. It is about 24 kilometers from the Angolan border, and missionaries Elmer and Esther Dick are assigned there.

The General Conference has about twenty-four missionaries in Zaire under Africa Inter-Mennonite Mission.

Missionaries in Kinshasa said by phone March 18 that earlier reports that Tshikapa had been taken by guerrillas were false.

Record

Ministers



Svendsen

Charles Svendsen, minister of the Deep Run Church West, Bedminster, Pa., was ordained to the pastoral ministry Jan. 9. He is a graduate of Wheaton (Ill.) College and Westminster Theological Seminary in Philadelphia. He is doing postgraduate work in church history at Princeton Theological Seminary. He has served the Deep Run congregation for the past three years. Among those participating in his ordination service were Chester Mill, president of the Eastern District Conference; William Steele, Bethany Mennonite Church, Quakertown; John Sprunger, Indian Valley Church, Harleysville; and Russell Mast, Zion Church, Souderton, Pa.

Published

The concept of grace in the Radical Reformation by Alvin J. Beachy, Bethel College Bible and religion professor, has been published by B. De Graaf of Nieuwkoop, Holland. The book is Volume 17 in a series on *Bibliotheca Humanistica and Reformatorica*. The major portion of the book was first presented as a doctoral thesis to Harvard Divinity School in 1960. An appendix of over 140 pages updates the material and adds Mr. Beachy's later reflections. The forward is written by George H. Williams, Hollis Professor of Divinity at Harvard University.

Workers

Garold Burkholder has resigned as business manager at Bethel College, North Newton, Kans. Mr. Burkholder has been associated with the college for nearly fourteen years, serving in various capacities in the business office. His future plans are indefinite.

Jerry Griffin, chaplain of Bethel Deacon-

ess Hospital and Home for Aged, Newton, Kans., was elected president of the Mennonite Health Assembly at its annual meeting in Philadelphia, Pa. As president, he is to be responsible for the 1978 meeting to be in Dallas, Tex., and he is president of the executive committee. The Mennonite Health Assembly is part of the Protestant Health and Welfare Assembly, which is composed

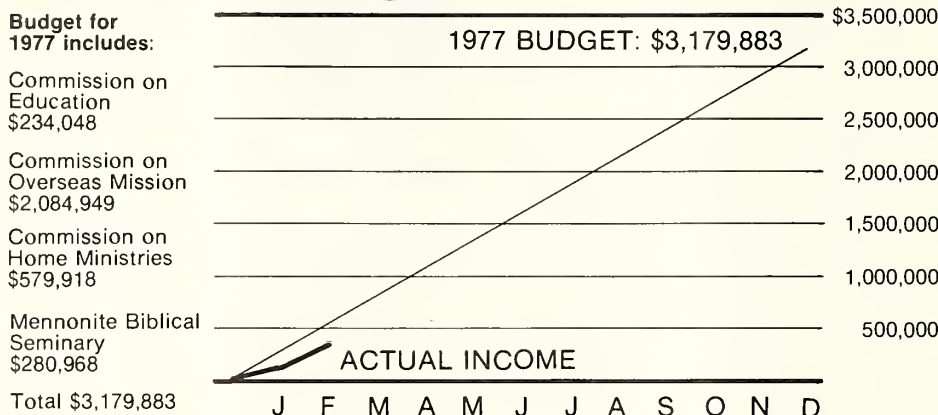
of seventeen affiliate Protestant hospital groups.

Mathilda and Rufus B. Unrau, farmers near Lehigh, Kans., and members of the Alexanderwohl Church, Goessel, Kans., arrived in the Swift Current area north of Cuauhtemoc, Chihuahua, Mexico, to help finish the work in the parsonage for Daniel and Elma Peters. They are serving under the

General Conference Commission on Overseas Mission.

Harold and Ruth Voth, Alexanderwohl Church, Goessel, Kans., spent three weeks January and February conducting Bible study, visitation, and other tasks for General Conference Commission on Overseas Mission in a number of the villages Cuauhtemoc, Chihuahua. Previously Voths had served in Mexico, Harold in MCC projects and Ruth as a nurse in hospital.

Conference budget



Budget receipts for January and February totaled \$330,584 in 1977, compared with \$389,084 in the first two months of 1976. General Conference has received 10.4 percent of its budget as of February 28, compared with 13 percent at the same time last year. *Ted Stuckey, conference treasurer*

Calendar

Apr. 14-17—Central District Conference annual sessions, Calvary Church, Washington, Ill.

Apr. 28-May 1—Eastern District Conference annual sessions, Camp Men-O-La Quakertown, Pa.

July 28-Aug. 3—General Conference triennial sessions, Bluffton, Ohio

Aug. 22-26—Mennonite Voluntary Service orientation, Camp Mennoscah, Moundock, Kans.

Northern

May 28-30—Mennonite Family Camp Eastern Montana Bible Camp, rural Bloodfield; resource people, Willis Busenitz and John Kopenhagen



*"The grass withereth, the flower fadeth;
but the word of our God shall
stand forever." Isaiah 40:8*

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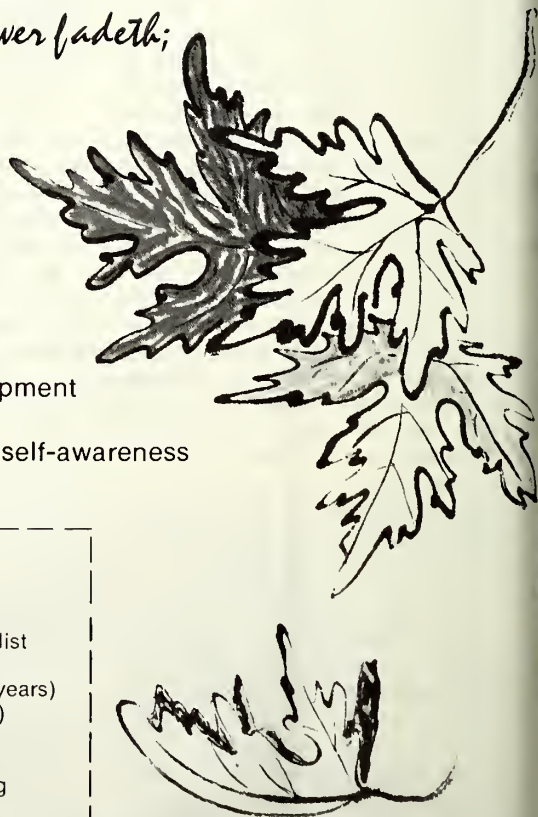
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Letters

Liked COE issue

Dear Editor: I thought the issue of *The Mennonite* which the Commission on Education sponsored was so meaningful. One of my friends told me she hated to tear up my article to play the game. Oh well, we can't have everything! I felt much the same way about the articles and our family discussed the questions without playing the game.

Thanks for your encouragement. *Donna Lehman, 5111 East State Boulevard, Fort Wayne, Ind. 46815* Feb. 23

More on taxes and abortion

Dear Editor: The article by Carl Lehman "I also have a conscience" (February 22) showed real insight and solid thought.

There are two areas on which I would like to see some further thought and thorough treatment: (1) a biblical-theological study on what it really means to "Render to Caesar the things which are Caesar's and to God the things which are God's." We might come out with more than one view. But we could try. On more than one occasion when talking to people within our conference, I have requested such a study. But so far I feel that we have not adequately considered the authority of the Scripture on the subject. (2) The second area of concern is abortion. It seems to me that this is an issue of taking life. We have clearly and without reservation condemned the taking of life in war. This is good. But why is it that when a greater, yes, far greater number of people's "right to life" is violated and thousands of people are killed, we remain comparatively silent? I must also confess that I have not said enough against this evil.

Again, thank you for the article by Carl Lehman. It made me think. He brought out a number of points that I had not thought about until I read his article. *Paul F. Goossen, Wayland, Iowa 52654*

Not a matter of conscience

Dear Editor: Why is there so much discussion on the topic of "war taxes"? Why hasn't the General Board taken a biblical stand on such a highly controversial subject? Are they and others like Marie Janzen who (February 15 issue) states that she "had never thought it through from a biblical background until now"? I don't know what sources the board is using in their study, but I know we have the source and final authority at our fingertips.

Romans 13 gives us a broad base for our study. Verses 1 and 2 command us to "be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore resisteth the power, resisteth the ordinance of God." These verses, and others such as 1 Peter 2:13-15 and Titus 3:1, clearly tell us that the government receives its authority from God, and to disobey the government is to disobey God. These are broad, general statements, good for foundational purposes. However we need not rely entirely upon them.

We have more specific examples and commands on paying taxes. We know from the account in Matthew 17:24-27 that Christ paid taxes. We also know that he commanded others to pay taxes, for he says in Matthew 22:21, concerning "tribute" or tax money, "render, therefore unto Caesar the things which are Caesar's; and unto God, the things that are God's." Christ seems to have settled this matter for us by both his words and deeds.

For many people, the answers we find in God's word are not sufficient. These people suffer from what I call the "cultural disease." Their standard reply is, "That's cultural," or "That's old-fashioned," or "Things have changed." At the risk of being infected by "that disease" or of being accused of practicing or condoning that method of interpretation, let's take a quick look at the Roman Government of Christ's day. The Roman Empire had a small army compared to modern-day standards. However, 50 to 55 percent of the public treasury was used to support the military. There were also other sizable special funds for the military, supplied by revenue from taxes for that specific purpose. This government, which heavily taxed its people, continually grew by aggression and force and was the greatest war machine of its day. It was the same government that Christ commanded others to pay tribute to.

To reason among ourselves with our finite minds on an issue that God has already settled in his Word is folly. As it is written in 1 Corinthians 1:25, "The foolishness of God is wiser than men." If paying our taxes was contrary to God's Word, then we should take the Apostle's example and "obey God rather than men." That is not the case. I would challenge the General Conference as an employer to stand by God's Word, obey the laws of the land, and thereby be both a witness and an example. If you don't like the law, then lobby to get it changed. As long as

it is the law, obey it! This is not a matter of individual conscience as many would have you believe. It is a matter of obedience to God as set forth in his Word! *Eric Coursey, Versailles, Mo.* Feb.

Also fast-growing churches

Dear Editor: I just finished reading your article on the United Church of Canada (February 15 issue).

If you are going to continue with more articles regarding other churches, I hope you will have some on the fast-growing churches—for example, the Baptists (do not overlook the fast-growing, "hardcore" fundamentalist groups of Baptists) and Pentecostal groups. I would also like to see an examination of why they are growing.

I hope that the article on the United Church of Canada did not imply acceptance of the church or its general policies as a model for us (I was appalled at it). *Paul Zoschke, Box 1, Warroad, Minn. 56763* Feb.

Encouragement, suggestion

Dear Editor: I find many articles, tidbits, etc., informative and enlightening. Although one cannot always agree with every article or opinion, I believe there is much food for thought.

One suggestion: I would appreciate seeing and reading expository and comment articles by our professors, teachers, pastors, missionaries, laymen, etc. Such articles could cover a range of approaches from word studies to new understandings pertaining to biblical interpretation. *Clare Neufeld, Mather, Man.* Jan.



Help wanted

Elementary teacher for Hopi Mission School, Ora, Arizona, for August 1977. **Secondary teachers** for **alternative schools** in several locations for fall 1977. Two-year terms preferred.

Medical personnel needed in several locations including **doctors, RNs, and LPNs**. Two-year terms preferred.

Contact: Mennonite Voluntary Service
Box 347, Newton, Kansas 67114
(316) 283-5100

The joy of risking the extravagant act

The parables are an art form. Although the illustrations are taken from everyday life, they transcend the commonplace and become the vehicles of the extraordinary. The parables of Jesus are often marked by the unexpected and the unusual and out of that surprise is born the recognition of the extraordinary—the kingdom of God.

For example, it is not usual for all guests to refuse an invitation or for the king to fill his table with ruffraff (Mt. 22:9), or that one would come to the marriage of a king's son in filthy garments (Mt. 22:11), or for corn to yield a hundredfold.

The normal shepherd would hardly leave his ninety-nine sheep in the wilderness to search for the one. Nor is it likely that a woman would spend a great deal of time sweeping the whole house with a lighted lamp to find a coin.

We might get around this by saying that the shepherd left his flock with his companions or that the woman was particularly poor and a drachma was worth a lot to her, but we can hardly get around our surprise at the unusual behavior of the shepherd and the woman when they put on a big party for the neighborhood to celebrate their joy of finding the *one* sheep and the *one* lost coin. The point of these twin parables is the same as that of the parable of the Good Samaritan. They are characterized by the willingness to risk the extravagant act.

The parables speak of a broken wholeness; an implicit interrelatedness which holds this world of humans, animals, and things together; its restoration; the experience of loss and joy of recovery. The restoration of wholeness between humans and animals, humans and things, and humans and humans is accomplished by risking the whole for the sake of the least—an extravagant act—the ninety-nine for the one, great diligence for one coin, a journey interrupted and time, energy, and money lavished on the needy stranger.

The kingdom of God, therefore, means the restoration of a broken wholeness and the affirmation of the interconnectedness of the world. The kingdom of God implies the recognition that the loss of even the least is a great loss; it is the loss of the fullness of life, the loss of the possibilities, potential, and gifts that the least of things and people bring. Therefore we can take a great risk and find great joy in the restoration of the least.

To see and feel the kingdom—the purpose of the parables of Jesus—is to be awakened to the recognition of the interrelated wholeness of life in this world. But why does this kingdom require such risk and extravagance?

We are beginning to realize how uncertain life in the universe really is, against what odds and under what unusual circumstances life becomes possible. You and I were conceived in the midst of great odds, in a lavish and extravagant act. An extraordinary number of sperms pursuing one recalcitrant egg is the story of our conception. The same principle holds true in courtship and marriage. When men and women court each other they take a risk—the risk of rejection and disappointment. In courtship we act extravagantly, we lavish energy in the form of care, preoccupation, and emotions—to what end?—to relate to *one* man or woman.

Do we then believe that Christian community, fellowship, care, intimacy can be got cheaply and with less effort, risk, sacrifice, and lavishness? Authentic Christian mission and wholeness is like courting, dating, proposing, tense waiting, risking disappointment, but also expecting to be surprised and delighted.

Is not Christ's dying for his enemies an extravagant act? Is not God's coming to us in weakness a risk? Is not the forgiveness of the sinner in a world in which often the righteous suffer and the evil prosper intolerable divine extravagance? Why cannot Irish Catholics and Protestants, Israelis and Palestinians, Hindus and Muslims extricate themselves from the cycle of terror and violence? Is it not because they have lost sight of the interrelatedness of all life? Is it not because they have become incapable of risking the extravagance of mutual forgiveness?

The church is called to embody and exercise this life of the kingdom of God by risking itself for the sake of even one, even the least. It is called to relate redemptively to only as many as it can in this full and overflowing manner. To act as a citizen of the kingdom of God is to act like the shepherd searching for the one lost sheep, like the woman sweeping the house for the one lost coin, like the Samaritan extending lavish care on one unfortunate and needy person. But simply, the kingdom-life is to risk the extravagant act for the joy, fullness, and wholeness that it promises.

Lala Kalyan Kumar Dey

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A good place to grow

J. K. Zeman

For this academic year, my family and I have become part of the community at the Associated Mennonite Biblical Seminaries in Elkhart. We live on the campus, meet regularly with professors, students, and their families, and participate in many events of seminary life. As a visiting lecturer on sabbatical leave from a Canadian Baptist seminary (Acadia Divinity College in Wolfville, Nova Scotia) I also teach some courses.

This is our first longer involvement with Mennonite Christians. To sum up my impressions thus far, I would suggest that AMBS provides a unique combination of opportunities for growth.

1. The seminary program is centered in the Scriptures. The Word of God is accepted not only as the foundation of the curriculum in the specialized studies of the Old and New Testaments, but also as the searchlight which is employed in all other subjects to clarify and determine directions and decisions in Christian life and service.

2. Every church group (denomination) has been shaped, to a large extent, by its own historical development. No denomination can afford to ignore both the positive and the negative impact of its particular tradition on the contemporary life of its churches. Members of the AMBS faculty, past and present, have made an important contribution to the knowledge and interpretation of the Anabaptist-Mennonite heritage. But the more impressive thing about the "believers' church perspective" at AMBS is the fact that it is not confined to the "specialists" in church history and theology. It permeates all other disciplines, especial-

ly the practical training for today's ministries.

3. Some seminaries accept head knowledge as the main goal of the training process. Such schools differ from secular universities only in their field of inquiry. AMBS is different. There are daily opportunities for renewed commitment to Christ and to each other in the community of believers. No visitor, let alone a regular student, can remain unaffected by the atmosphere of familial concern for one another. Every student is encouraged to be part of one of the many small groups which meet weekly for Bible study, prayer, discussion, and supportive sharing. There are other channels for personal Christian growth as well. This is particularly crucial today when many students, men and women, come to seminaries as seekers rather than as committed disciples.

4. The dimension which has impressed me most at the AMBS is the strong sense of global mission. It is reflected in the cosmopolitan composition of the student body. Many American and Canadian students come here after years of voluntary missionary service in countries on all five continents. Others have responded to the call of Christian ministry after several years of work in other vocations or professions. Besides, there is a significant proportion of international students. The presence of so many mature and different persons makes the seminary one of the most fascinating experiences in international living.

AMBS is a good place to come—in order to grow among God's people "in breadth and length and height and depth of Christ's love" (Eph. 3:18).

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:14 APRIL 5, 1977



EASTER
FIRST DAY OF A
NEW WORLD



THE MYSTERY OF THE EMPTY TOMB

Paul L. Maier

On Sunday morning, April 5, A.D. 33, the sepulcher of Joseph of Arimathea, outside the northwestern corner of Jerusalem, no longer contained the body of Jesus of Nazareth, who had been buried there on Friday evening. Why the tomb was empty has been debated ever since. Some have denied that the sepulcher ever was empty, arguing that all evidence for the event derives only from the New Testament—a source biased in favor of Christianity.

Nevertheless, important historical evidence—quite apart from the Gospels—shows that Jesus' tomb was indeed empty on Easter morning. Even the earliest hostile sources referring to Jesus agree that his body was missing in fact, and up to A.D. 150, Jerusalem authorities were sending emissaries across the Mediterranean world claiming that the tomb was empty because Jesus' body had been stolen (Justin Martyr, *Trypho*, 108).

Christians, on the other hand, celebrate Easter because they believe the sepulcher was empty because of Jesus' resurrection from the dead. Insisting that natural laws cannot be suspended, however, non-Christians, the secular viewpoint, and some theologians have generally advanced other theories to account for the missing body. Following are the most familiar explanations for this fascinating enigma:

The stolen-body theory: This is the oldest and simplest explanation for an empty tomb. Jesus' body was removed by his disciples

either in order to protect it from possible desecration or to hatch the myth of a risen Christ, according to this theory. Or, Joseph of Arimathea, who had first hastily buried Jesus in a cave near the execution site, later gave the body permanent, secret burial in his own tomb. Or, Pontius Pilate may have ordered its removal to forestall any cult of martyrdom at the grave site. At any rate, when the women of the Easter story came to the original tomb at Sunday dawn, they would have found it empty.

The wrong-tomb theory: Because of Jesus' hasty burial and the fact that they came in dim morning light, the women were not sure exactly which of the many rock-hewn tombs in the area was Joseph's. When they examined the wrong one, which was empty, they were startled by a gardener or grave worker (whom they thought an angel) who guessed their mission and tried to correct their mistake. "He is not here," the gardener advised, and then pointed to the correct sepulcher. "See the place where he lay." But the women panicked, fled, and later announced an empty tomb.

The "lettuce" theory is an alternate of the above. The gardener was so piqued at curiosity-seekers trampling over lettuce seedlings he had planted in the garden around Joseph's tomb that he removed the body of Jesus and reinterred it elsewhere. Crude as this hypothesis sounds, it was, in fact, one of the early non-Christian explanations for the resurrection, and the second-

century church father Tertullian himself records it (*De spectaculis*, 30).

The swoon theory: Jesus never really died. He appeared to die, but, perhaps because of the effect of some narcotic administered to him on the cross, he lingered on in a state of suspended animation. After his burial, the cool of the tomb and the healing effect of spices wrapped around his body revived him. Exchanging his grave clothes for those of a gardener, he somehow managed to crawl out of the sepulcher and then encountered Mary Magdalene. After her glad recognition, he made his way to Joseph or the disciples, who nursed him back to health and presented him as the risen Lord. Forty days later, his wounds got the better of him, but just before he expired, he assembled the disciples on mountaintop and parted from them by walking into a cloud. Though he was crawling off to die, the eleven believed he had ascended into heaven. Various forms of this theory have been suggested ever since by pagan philosopher Celsus first proposed in the second century A.D. (Origen, *Contra Celsum*, 2).

The psychological, or hallucination theory: The various visions or appearances of Jesus were merely the psychic effects of a profound wish fulfillment. When one of the women claimed to see the resurrected Jesus, the experience became contagious and soon others "saw" him, too, including finally the disciples. Jesus' prophecies of his triumph over death had primed his followers to expect exactly that, and so the whole movement began with "the visions of a half-fraternal woman," according to Celsus.

The twin-brother theory: Jesus had an exact twin brother, who substituted for him on occasion but generally stayed out of sight. When Jesus truly died on Friday, the twin emerged triumphantly from seclusion on Sunday and people beheld the risen Lord.



Other theories, such as the rapid-decay hypothesis, are not worth the listing. In Palestine's hot climate, supposedly, the process of organic putrefaction was accelerated, and the sepulcher was not visited until the body had fully decomposed. But in only a few days, this would have been impossible. Certainly these various theories stand as tributes to human ingenuity. And they have stood the test of time: although all of them are still in current use, nearly all were advanced in one form or another many centuries ago. The different explanations do have this in common: they all require at least as much faith to believe in their validity as the resurrection itself. The overpowering weight of all the sources, all circumstances, the evidence from the first Easter, and logic itself stand against them.

The stolen-body theory founders on two insurmountable obstacles: the problem of motive and the problem of execution. To plan a tricky grave robbery of a closely guarded tomb would have required an incredibly strong incentive by a daring and extremely skillful group of men. But who had this incentive and then the courage necessary to bring it off? Certainly not the spirited disciples, huddling and hiding in their despair over Jesus' evident failure and fear of the temple authorities. Certainly not their discredited leader, Peter, who, unable to stand by Jesus in life, could hardly have had the audacity to snatch his body in death.

The mistake in the wrong-tomb theories would quickly have been corrected on

Sunday morning when the hubbub first arose, and however interesting the swoon theory may be, it seems impossible that Jesus could have survived the spear thrust at the close of Good Friday.

The hallucination theory would be attractive if only one person had claimed to see a vision of the risen Jesus—perhaps Mary Magdalene, who formerly may have had psychic problems anyway. But the disciples were a hardheaded and hardly hallucinable group, especially "Doubting Thomas," and they claimed to see the risen Jesus at different times and places.

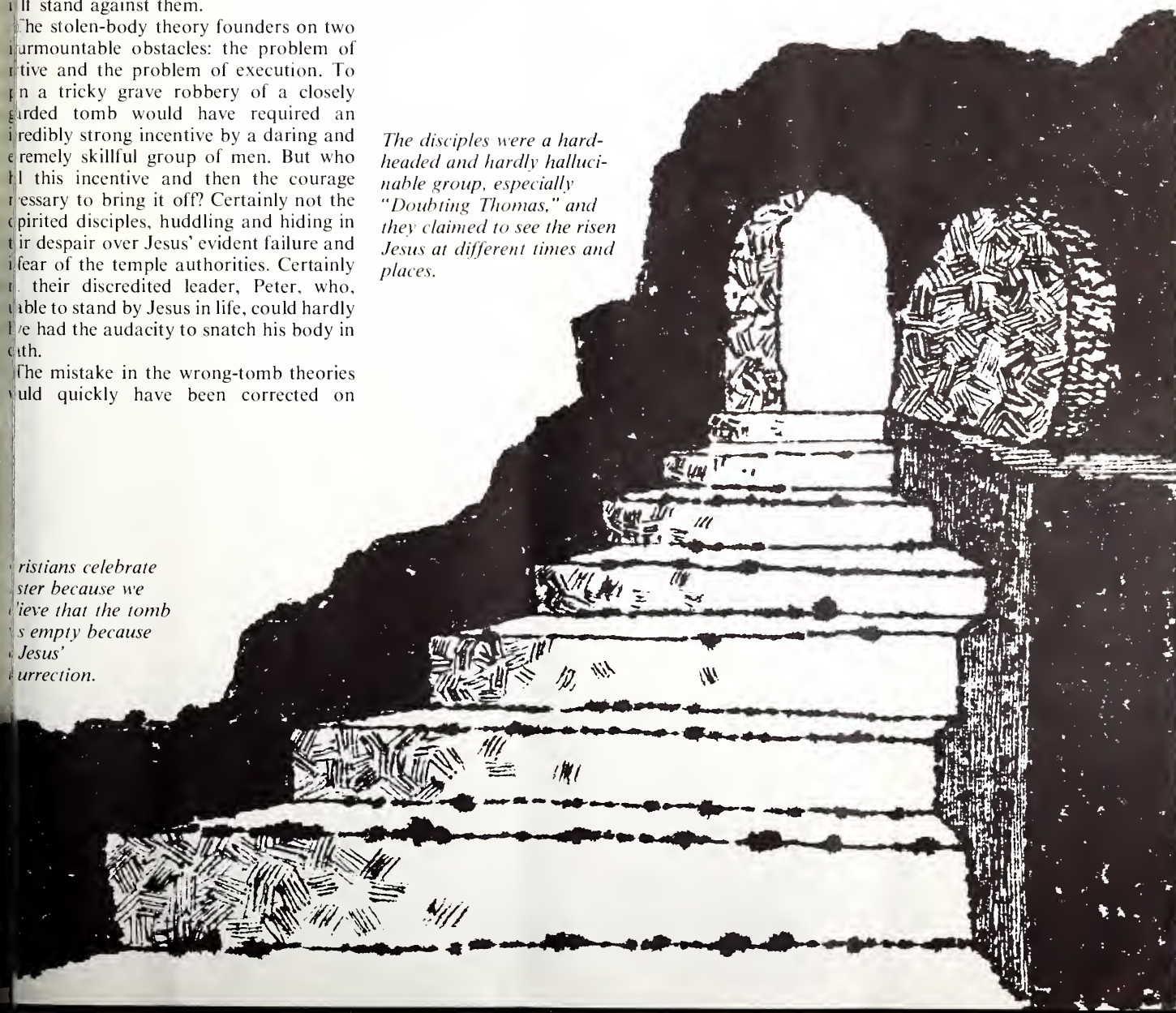
Jesus' missing body, then, still presents a mystery and an enigma which has not yet been solved by explanations involving a

purely natural cause. Christianity, on the other hand, believes a preternatural cause was involved, first and best expressed by Paul, who wrote in his first letter to the church at Corinth:

"Christ died for our sins in accordance with the Scriptures, he was buried . . . raised on the third day . . . and appeared to Cephas (Peter), then to the Twelve. Then he appeared to more than 500 brethren at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all . . . he appeared also to me" (1 Cor. 15:3ff.).

The disciples were a hard-headed and hardly hallucinable group, especially "Doubting Thomas," and they claimed to see the risen Jesus at different times and places.

Christians celebrate Easter because we believe that the tomb is empty because of Jesus' resurrection.



Maynard Shelly

Easter is the first day of a new world



Pentecost—that first great miracle in the life of the early church—was a life certificate for Jesus Christ.

Just what was the meaning of that great movement of the Holy Spirit among those thousands of people in Jerusalem? Peter got up to explain the event. He had one word for it: *resurrection*.

Jesus had been crucified, "but God raised him to life again," said Peter, "as we can all bear witness" (Acts 2:24, 32, New English Bible). "All that you now see and hear flows from [the resurrected Christ]" (v. 33).

The resurrection brought them into the kingdom of God that Jesus had said was near at hand. The key to that kingdom was his servanthood, and he opened the door to greater service through his obedience.

Jesus' resurrection opened a new creation. Easter Day was the first day of a new world. Resurrection means more than life after death—it means life before death, a new life that begins now.

Having experienced resurrection, Peter and the other disciples came to realize that all that Jesus had said about servanthood and about himself as the Servant King was true. Servanthood really works. God would not let his "loyal servant suffer corruption" (Acts 2:27, NEB). Jesus, the Servant King, could not be stopped even by crucifixion. Therefore, we dare give ourselves to the Jesus way of servanthood.

But many still hesitate. Why? Dare we take the risk? Dare we believe that Jesus was who he said he was and follow him?

If we do, we will begin to see things differently. The crucifixion and resurrection of Jesus turned the world around and upside down. We even feel the change in the way the reports have been written in the Gospel record about those great events. Before the crucifixion, Jesus was ever the center of attention, always at the front of the stage. He

took the lead in teaching and healing. All eyes looked to him.

But after the crucifixion and resurrection, he is no longer present at center stage in the same way. The disciples have grown larger. We see events from their point of view and we live through their experiences.

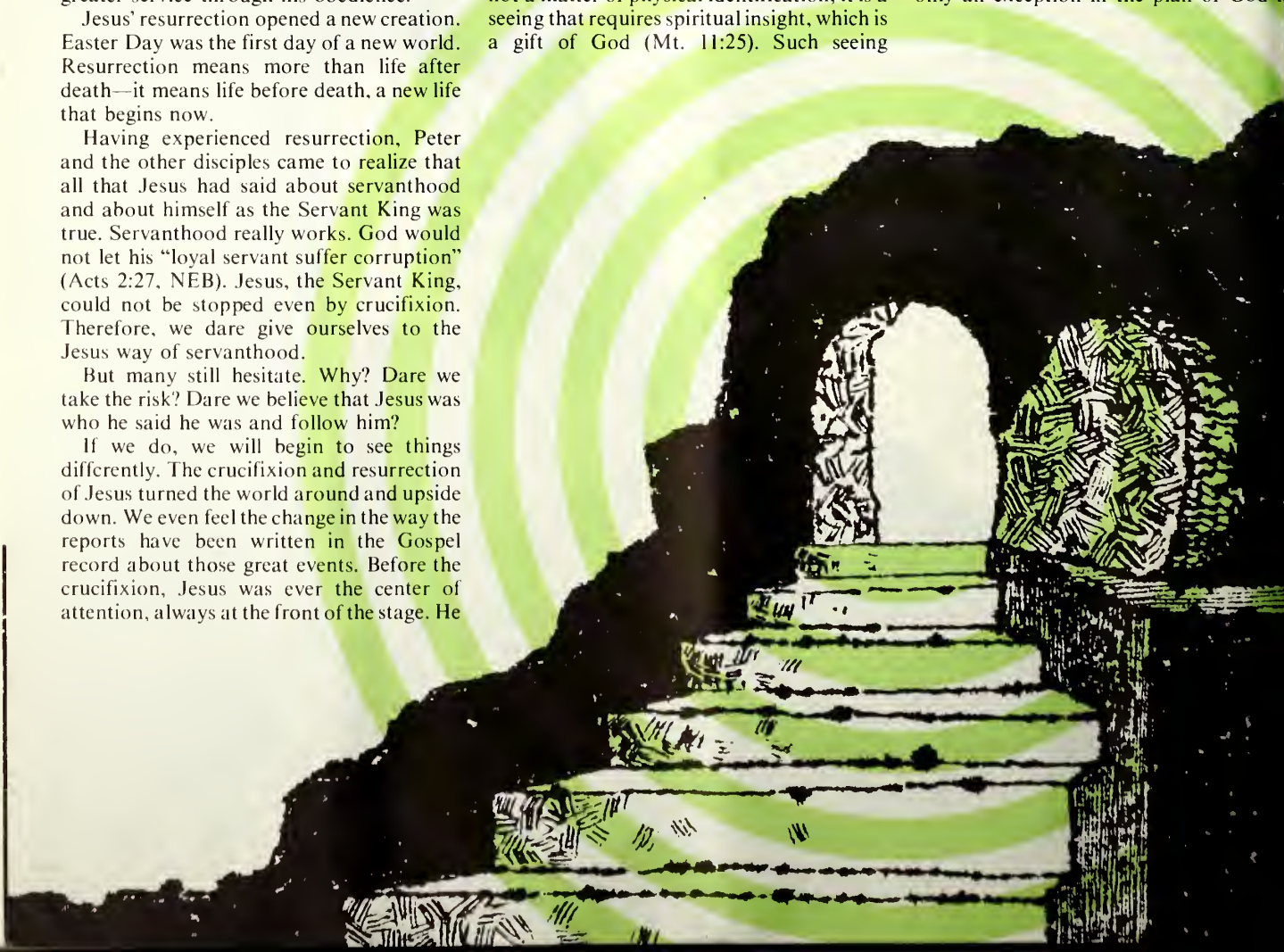
But Jesus is not gone. He is still there. We cannot escape his presence. We know he is present in every scene and in every event, but now in a much different way. Instead of leading and going before the disciples, he is within the circle working through the believers. That's the resurrection fact.

Seeing Christ work from within the believers is to see the resurrection living as servanthood. For seeing the risen Christ is not a matter of physical identification; it is a seeing that requires spiritual insight, which is a gift of God (Mt. 11:25). Such seeing

sharpens our understanding of what prophets taught about the Servant King.

On the road to Emmaus, the risen Christ overtakes two disciples and opens their eyes with a sharp rebuke: "O dull-witted men with minds so slow to believe all that prophets have spoken!" (Lk. 24:25, Wm.mouth). Then, he takes them through important passages of the Old Testament beginning with Genesis and going through the Prophets. He must have touched pointedly on the Suffering Servant passage of Isaiah 53, for he asks, "Was the Messiah not bound to suffer thus?" (v. 26, NEB).

Those disciples saw the truth of the servant way. Jesus had spoken about suffering before, but they thought it merely only an exception in the plan of God.



Were you there?

Louise Dueck

Were you there
in the cluster
of avid curiosity-seekers
gathered round the victims
of an accident, while someone
helpfully removed the cash
from their wallets?

Were you there
when the elderly lady,
approaching her doorstep,
was relieved of her purse,
savagely beaten, and left
for dead?

ould lead to victory over their political
s, the Romans. Now, they saw that
Offering servanthood was a way of life and
climax of God's plan.
f death had been the end of Jesus and the
us Way, the disciples and their message
ould have long since disappeared. But they
sted living as servants of the Servant
g. No persecution or death could stop
m. The gospel spread around the world.
ey, like Jesus Christ, experienced resur-
ction.

he royal road of servanthood lies open
ore us. The way has been tested. Jesus
ks with all who have faith in him—faith
erve as he served in the way well pleasing
t God.

fast in the series for Lent and Easter

Were you there
when the bus driver
offered politeness to
a group of young men
and was rewarded with
curses and attacked?

Were you there
in the milk store
when the cashier flashed
anxious eyes, appealing for help
to the one who stood behind the man
who emptied her till?

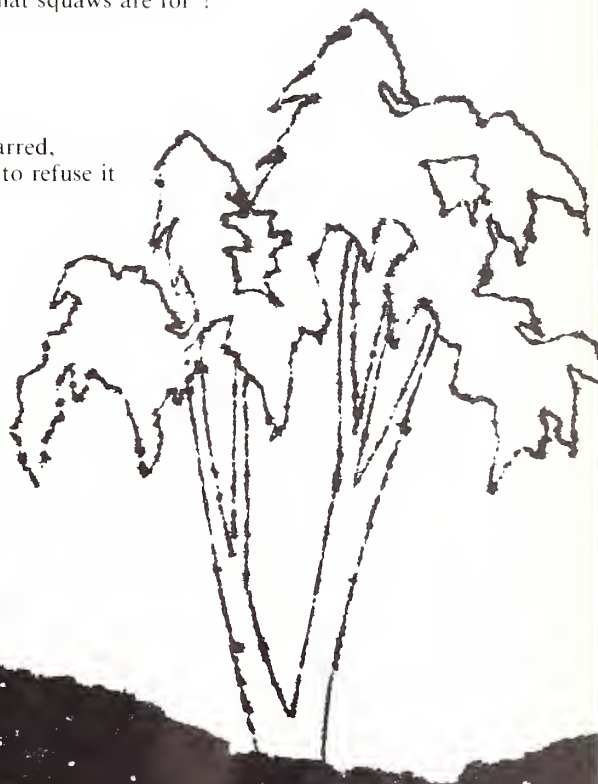
Were you there
among the passengers
in the dark subway, watching
as a young woman wrestled with
her rapist, pleading for help
which never came?

Were you there
when the native girl
was accosted by three young
whites, who declared,
"That's what squaws are for"?

Were you there
waiting to grab the
apartment from which the
young black family was barred,
or had you the courage to refuse it
in protest?

Were you there
when the expriisoner
was refused employment
with a snarled "We don't want
your kind around here"?

Jesus said,
"Truly I say to you, as
you did it not to one of
the least of these, you
did it not to me."



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Alberta Conference endorses church planting

The 1,500-member Mennonite Conference of Alberta in its annual session March 11-12 at Edmonton voted support for three church planting projects—Calgary Mennonite Fellowship, Lethbridge Mennonite Fellowship, and Mennonite families at Airdrie.

The conference also asked member congregations to free their pastors to make one visit per year to Vauxhall, Grande Prairie, and Lethbridge. Fred Enns, delegate from the Edmonton church, commented, "I have never before seen so much interest for church growth and planting here in our Alberta Conference."

Judy Harder, the conference's first full-time youth worker, appointed last fall, reported that the Alberta Mennonite Youth Organization has ten active groups interested in spiritual growth and service. Among their plans are a Mennonite Arts Festival, a provincial song festival, and chartering a bus to the General Conference sessions at Bluffton.

The education committee has already sponsored a family life consultation and is working on a retreat for Sunday school teachers and promoting the Foundation Series.

The Camp Valaqua committee received approval for some major capital improvements. The item that created the most discussion and the closest vote was a decision to go to a six-day camping program from the former seven-day schedule.

Other resolutions passed were to:

- begin planning for a fiftieth anniversary celebration in 1979.
- encourage MCC counsel for Mennonite groups involved with alternative schools.
- assume full responsibility for matching the Conference of Mennonites in Canada share of the Every Home Plan for church publications.

A contributions budget of \$103,200 was adopted. The conference moderator commented that this was a 450 percent increase since 1970.

Peter Unger, chaplain at the Menno Hospital, Abbotsford, British Columbia, presented four talks about Christian concern for the aged.

Reports from MCC (Alberta) and Mennonite Disaster Service indicated more involvement. The two schools, Rosthern Junior College and Swift Current Bible Institute, received affirmation in their development plans. *Bernie Wiebe*



Students play behind the gate of Hope Secondary School, Beit Jala, West Bank.

Beit Jala school transferred

Amid the tensions of the Israeli military occupation, the Mennonite Secondary School in the town of Beit Jala, West Bank, has taken a new name—Hope Secondary School. The name change is part of an administrative transfer of the school from Mennonite Central Committee control to a local organization, the Arab Charitable Society (ACS).

The MCC-ACS agreement signed February 11 in East Jerusalem provides for a five-year transfer of the secondary school, which offers low-cost commercial training to Palestinian Arab young people. MCC's financial contributions to the school will decrease from \$103,675 in 1977 to \$25,375 in 1981, including administrative funds and student sponsorships. Transfer of the school to local administration has been an MCC goal for several years.

MCC also agreed to attempt to place one or two volunteers at Hope Secondary School for teaching English or physical education or for maintenance. Volunteer Bishara Awad currently serves as headmaster of the school.

Founded in 1962, the school is located in a grove of fir trees in Beit Jala, a village on the highest peak of the Judean range, two miles from Bethlehem. The Mennonite Preparatory School for Boys, as it was then called, had as its goal to provide educational opportunities in a Christian environment for Arab

boys from low-income or war-torn homes. Its junior-high-level courses were primarily in commercial subjects.

The June 1967 Arab-Israeli War radically changed the situation of the Mennonite School, since the west bank of the Jordan River was now under the control of an Israeli military occupation force. Almost half of the school's students were from the east bank and were not permitted by the authorities to return to classes. All but one member of the teaching staff had to be replaced.

Initiated in 1968, Mennonite Secondary School had built up to three preparatory classes and three secondary classes by 1971. At the first graduation in 1971, nine boys graduated from Preparatory III and five from Secondary III.

The Arab Charitable Society, Hope Secondary School's new administrative body, was formed in Beit Jala in May 1971. Its goals include encouraging education and religious, cultural, and sports activities while holding no political or sectarian motives. Its members are all committed Christians from West Bank churches.

When the ACS agreed to accept transfer of the administration of the school from MCC, one of the conditions was that they drop *Mennonite* from the name and use something more suitable. ACS chose the word *hope*.

Church growth leader critiques Here's Life

are in the United States the Great Commission will be fulfilled by the end of this year." That's the belief of Bill Bright, president of Campus Crusade which is sponsoring Here's Life, America.

The president of another evangelical organization also committed to carrying out the Great Commission is not quite so sure. Mr. Arn from the Institute for American Church Growth has raised some questions in a February bulletin published by the institute.

In the United States, and Canada as well, Here's Life is described by its sponsors as a program to saturate metropolitan areas and smaller communities with the message of Christ through a multimedia campaign. This includes billboards, bumper stickers, newspaper ads, radio, and television. Under the slogan "I found it," church members are required to answer telephone calls, deliver booklets, contact homes by telephone to explain the "four spiritual laws," and seek a commitment to repeat a prayer to accept Christ. The eventual goal of the program is to saturate the world with this approach.

Mr. Arn looks at the campaign through church growth eyes. He said the goal of the Great Commission from a church growth perspective is to establish a cell (church) of committed Christians in every community, every neighborhood, every class and condition of people, where all can hear and see demonstrated the gospel from their own homes and in their own tongue and have a reasonable opportunity to become a disciple of Jesus Christ.

Against the Great Commission objective, Mr. Arn analyzed the Campus Crusade endeavor by asking and responding to five questions. The following excerpts reflect Mr. Arn's critique.

Is the goal adequate? A major goal of Here's Life is decisions for Christ. Success is measured by the number who make a verbal commitment.

Mr. Arn said a person with church growth eyes could not be satisfied with only a verbal commitment. He would be concerned with the nature and establishment of those decisions. Were they indeed genuine? Are they being discipled? Are they part of a community of believers—the church? It is not enough simply to wish hard that they become established in a church—for wishing does not make it so. Effective evangelism demands that incorporation into the body of Christ be built into the decision-making process.

Is the evangelism effective? What are the facts? The Institute for American Church Growth researched some of the cities where

Here's Life was held and talked to some of those involved.

In Edmonton, Alberta, a city of approximately 500,000, sixty-three churches in the area participated in Here's Life, America (Canada). The budget for the event was \$75,000 (approximately \$70,000 was spent); 1,700 people were trained. By the end of the campaign 1,009 decisions had been registered. Approximately 250 attended one or more Bible studies.

How many of these decisions are now part of a local church? Mr. Arn checked with ten of the sixty-three participating churches. None could report any new people incorporated into the body.

The institute, in researching Here's Life, America, in Philadelphia, assigned an independent researcher some months later to obtain facts about its effectiveness in evangelism. After repeated attempts and failures to meet with crusade leaders to get facts, the researcher gave up the project because of their unwillingness to cooperate in making information available. It was learned, however, that the emphasis for which Campus Crusade promoted Here's Life, America, to the Philadelphia churches (that was, reaching Philadelphia for Christ) had been revised, with leadership saying the purpose was to motivate and train lay people.

One pastor said, "There's no question that Here's Life missed its mark completely in terms of evangelizing Philadelphia for Christ."

For a broader perspective on the total impact of Here's Life in a citywide campaign, the Institute for American Church Growth sent a random sample of 200 surveys to Protestant churches in Indianapolis and 200 to Fresno, California, where Here's Life campaigns had been held six and eight months previously. Patterns were apparent and consistent among reporting churches.

—30.9 percent of the churches in the communities participated in Here's Life, America.

—823 people were trained.

—28,976 telephone calls were made.

—5,991 people had the spiritual laws explained to them.

—1,665 people made a decision to accept Christ.

—242 people who made a decision began the Here's Life Bible program.

—101 people who began the Bible study, completed the program.

—41.2 percent of the callers noted an increased resistance by those being called; 58.8 percent noted no increased resistance.

—29.4 percent of the churches have some

kind of continuation of the Here's Life program.

—114 of the 823 people trained are not actively involved in a continuation of the calling program.

—55 people are now members of a church because of Here's Life; 23 of those 55 transferred from another church or had had some kind of previous involvement with another church.

—Of the participating churches, 52.9 percent said they would participate again, if asked; 41.2 percent said they would not participate again; 5.9 percent were not sure.

Is Here's Life effective evangelism? Not if evangelism means making disciples and responsible members, Mr. Arn said. The shrinkage between those who respond to the spiritual laws and those who were incorporated into the church shows its ineffectiveness—less than four (3.3 percent) of every 100 decisions are now active members of any church, and 42 percent of these came by transfer.

3. How does Here's Life see the church? The church growth point-of-view holds the church to be the central part of God's plan for the salvation and discipling of people and nations, said Mr. Arn. New converts must not only believe in Jesus Christ, but must become responsible members of the church.

One perspective to this issue surfaced in *Newsweek* September 6, 1976. An article entitled "Politics from the pulpit" stated, "Last winter (Billy) Graham told Bright to remove his name as a supporter of Bright's latest crusade—a massive campaign called Here's Life, America, through which Bright intends to 'evangelize' the United States by the end of this year, and the entire world by 1980. What most worried Graham are indications that Bright's organization, which also operates in eighty-three foreign countries, 'has become almost a denomination by itself, in competition with the churches.'"

4. Is Here's Life worth the effort? Positive values can be identified, Mr. Arn said. He suggests these:

—something is being done.

—it is the best effort of Campus Crusade to date.

—evangelism has moved closer to the local church.

—lay people are being trained and involved.

—high visibility is being achieved.

However, when Mr. Arn calculated the bottom line figure, he found Here's Life in the red rather than the black. At this point, he concluded, church growth and Here's Life, America, are working at fulfilling the Great Commission in different ways.

Words & deeds

Seven ministers who are "sons of the congregation" are Holy Week speakers at First Church, Pretty Prairie, Kansas. They are Erwin Albrecht, Kenneth Schrag, Harold Graber, Richard Ratzlaff, Willard Schrag, Waldo Kaufman, and Waldo Flickinger.

"The sanctity of life: Birth and death" is the theme of the Eastern District Conference annual sessions April 28 to May 1 at Men-O-Lan, near Quakertown, Pennsylvania. Speakers are Elmer Neufeld of Bluffton, Ohio, president of the General Conference and professor of philosophy at Bluffton College, and Don Follmer, family physician in Bethlehem, Pennsylvania, and chief of the department of family practice at St. Luke's Hospital.

The More-with-Less cookbook, compiled by Doris Longacre and commissioned by Mennonite Central Committee, is now in its sixth printing. The book, which was released in April, now has 83,000 copies in print.

When George and Anne Froese of Winnipeg celebrated their twenty-fifth wedding anniversary in 1975, they asked that no gifts be given to them because "the Lord had supplied all their needs." Instead they suggested that friends could make donations toward the Mennonite Brethren church building in the village of Thadiparty, India, where the Froeses had worked in 1962-67. More than \$1,500 was given for this, and in August 1976 the building was completed and dedicated.

The first peace program in Canada has been started. In January the University of Waterloo officially approved a program of peace and conflict studies to be administered by Conrad Grebel College, Waterloo, Ontario. The program is interdepartmental and will allow students majoring in existing disciplines to concentrate their studies in problems of conflict. Conrad Grebel College teaches a group of core courses, and eight other departments in the university also participate.

"Unborn infants in the first three months have no protection anywhere in the United States," said C. Everett Koop, a pediatrician who spoke at the recent Mennonite Health Assembly in Philadelphia. "Unwantedness amounts to a death sentence for the unborn infant," he said, asking for a reversal on the Supreme Court's position allowing abortions on demand during the first months of pregnancy.

Catholic bishops in Canada are preparing to fight proposed federal legislation which would allow divorce solely on the evidence of either husband or wife that the marriage was finished. "Marriage legislation should support marriage and family stability," a spokesman said.

The World Peace Tax Fund bill has been introduced in both the U.S. Senate and the House of Representatives. Senators Mark

Hatfield and Mike Gravel introduced the bill March 3 in the Senate as S 880. The same bill was introduced in the House on March 1 under its former number, HR 4897. Congressman Ronald Dellums and more than twenty cosponsors.

David Schroeder of Winnipeg was to be Holy Week speaker at the Bethesda Church, Henderson, Nebraska. His theme is "Behold your King."



Southern African refugees stream in

Above, a Rhodesian mother cries after bidding farewell to her son in a refugee camp near Francistown, Botswana. The youth was one of about 400 Lutheran high school students abducted from Manama, Rhodesia, into Botswana by armed guerrillas. A delegation from the All African Lutheran Conference later said that fifty of the original group chose to return home, while the remainder decided to continue in exile and work for the liberation of Rhodesia. Refugees are also pouring from the Union of South Africa into Lesotho. MCC worker Kathy Royer in Maseru, Lesotho, said about 100 refugees from South Africa are registered with the Christian Council of Lesotho, where she helps give counseling and material assistance to political refugees. Nearly forty of these are young people who were forced to leave their homes because of the disturbances in Soweto which began last June.

ull living room in Gama

"Could it be possible to have Sunday school in your home?" asked Allen Martin, missionary with the Mennonite Board of Missions, Ellettsville, Indiana, to Manoel Souza.

Manoel had moved to Brasilia, the new federal District of Brazil. Formerly the mayor of Araguacema, a town 600 miles north, he was living in a temporary wooden structure on the outskirts of Brasilia.

Manoel agreed to have Sunday school in his home, and classes were begun in 1962. At first it was just his own family, but relatives and neighbors began attending also. By the end of 1969, the Souza family was able to purchase a government-built house with three bedrooms in Gama, a planned satellite city about twenty-five miles from Brasilia. At this time Otis and Betty Hochstetler were working with the two bookstores and were helping in the Sunday school and worship services.

"When we move to Gama, will you still help us?" Manoel asked the Hochstetlers. Yes, they were willing to continue their fellowship with the group. At this point the group organized and became officially a part of the Association of Evangelical Mennonites in Brazil. Of the six charter members, the only Brazilians were Manoel and his wife. They were baptized in the Hochstetlers' living room.

In the new setting of Gama, now a city of 10,000, there were new neighbors to invite. However, the main contacts were with relatives or others who had moved from Araguacema. By 1976, the Sunday school attendance was about forty with a church membership of twenty-nine.

After chatting with the Souzas, a visitor finally asked, "And just where does the church meet?"

"Right here in this living room" was the reply.

The 9 x 12 room is filled with two sofas,

four upholstered chairs, and one small table that holds a TV and hymnbooks and Bibles. Until recently, that same room served as dining room and had a table in the middle. But now they can eat in a room built onto the back of the house. One sofa can hold a surprising amount of people, especially if some of them are children. But even so, people sit in the hall, and the young people are usually in the bedroom trying to listen and participate from there.

The congregation is looking for another building in which to hold services. However, a new and planned city holds some problems that North Americans don't face. Special lots have been designated as church lots, and most of them are along two streets near the center of the city. But those lots are large and expensive, costing at least \$20,000. Building codes will only permit certain types of structures there. The people in the congregation are poor, with the majority being young people. Families are large and no one owns a car.

A more practical possibility for them is to buy another house in their neighborhood and adapt it for services by removing some inside walls. On the same street there is such a house, and negotiations are under way for the purchase of it for \$10,000.

This year the Association of Mennonites in Brazil has put as a priority project the purchase of a building for the Gama congregation.

Erwin and Angela Rempel, new missionaries with the General Conference Mennonite Church's Commission on Overseas Mission, Newton, Kansas, moved to Gama this year to assist with the work.

There are possibilities of starting other Bible study groups in Gama and other satellite cities. The Hochstetlers are beginning one such group in nearby Taguatinga on Sunday mornings. *Angela Rempel*

Hutchinson unit plans project with retarded

A halfway house for mildly retarded adults is being planned by the Mennonite Voluntary Service unit in Hutchinson, Kansas.

MVS worker Michael Kluk said a household would be set up for four volunteers and four mentally retarded adults who had been living in a group home with houseparents. One of the four volunteers would spend half time helping the residents complete their household tasks and develop the skills to live independently.

The other volunteers would be working in jobs similar to volunteers in the current MVS unit—primarily day care and prison work.

The MVS unit and its two sponsoring churches—First Mennonite Church and South Hutchinson Mennonite Church—are now looking for a house for the project and about \$5,000 to bring the building up to city and state codes.

The need for such a halfway house came to the attention of the voluntary service unit through Mr. Kluk, who had been doing some volunteer work at a home for the retarded in Hutchinson.

Broadcasting petition reported dead

A petition being circulated across the United States is calling on church members to gather signatures protesting an imaginary petition by Madalyn Murray O'Hair to ban religious broadcasting.

Mennonite pastors and church members across the country have called the MCC Peace Section Washington office asking if such a threat is authentic. "It is not!" said Delton Franz, director of the office. "Such a petition by the famous atheist does not even exist."

In December 1974, he said, two citizens of California (Madalyn Murray O'Hair not included) filed petition RM 2493 with the Federal Communications Commission (FCC) to issue rulings that would freeze the expansion of additional TV or radio licenses to groups planning to air only religious programs. On August 1, 1975, the FCC in a unanimous action *denied* the requests made in the petition. It was a dead issue, but the campaign has been revived by some unknown persons, resulting in 4½ million pieces of mail clogging the FCC mail room.

"If Mennonites want to help preserve the Christian witness in public affairs, if we want to maintain respect as responsible communicators, we should squelch this hoax when it hits our communities," said Mr. Franz. "The Washington office stands ready to check out the validity or falseness of such campaigns."

uth group in Gama, Brazil, sings for a worship service. In the background is COM missionary Erwin Rempel.



Developmentally disabled need church, too

When Byron was 1½, he had spinal meningitis. After he was better, he had to walk and talk all over again and it was clear that he had suffered brain damage. Now, more than twenty years later, he holds a steady job with a bus company. His pastor has asked him to be the leader of a scout troop for mentally retarded boys.

Byron is developmentally disabled, said Nancy Williams of Arvada, Colorado, Mennonite Mental Health Services (MMHS) consultant for developmental disabilities.

According to her definition, a developmental disability is one "attributable to mental retardation, cerebral palsy, epilepsy, autism, or neurological impairment which may originate before eighteen years of age, but which can be expected to continue indefinitely and which constitutes a substantial handicap." Put in simple terms, that definition means "anything which holds back an individual's development."

Ms. Williams, who began her job as consultant with the MMHS section of Mennonite Central Committee in January 1976, spends a great deal of time talking to people about ministry to the developmentally disabled. With families, students and seminarians, church groups, administrators of Mennonite institutions for the developmentally disabled, Mennonite media, and conference leaders, Ms. Williams discusses the ways Mennonites and Brethren in Christ can become more involved in the problems of "DDs," as she refers to them.

According to Ms. Williams' statistics, between 3 and 10 percent of the Mennonite population are developmentally disabled, a proportion about the same as that of the general North American population. Although parents and professionals within the conferences understand the problems of DDs very well, the church community as a whole does not, she noted.

"I believe the brotherhood should be inclusive," Ms. Williams said. For her, that means that DDs as well as the aged and ethnic minorities should not be segregated from the fellowship of the church.

"If your youth group has a party where everyone goes bowling, the person in the wheelchair can't participate, and soon he or she drops out," she pointed out. "If in your Bible studies you often go around, each one reading a paragraph, the slow learner is soon discouraged from coming."

Rather than separating developmentally disabled persons from the group, they should be maintained with their own age group. That way, according to Ms. Williams, DDs can benefit from the stimulation of the



Williams

group and at the same time, "normal" members can learn a great deal about sharing.

One of Ms. Williams' goals is to help incorporate special materials for mentally retarded children in the Foundation Series, a Sunday school curriculum project sponsored by the Mennonite Church, the General Conference, the Brethren in Christ, and the Church of the Brethren.

Another thing that she would like to see developed is an Anabaptist curriculum to prepare mentally retarded adults for baptism. God's call must be made understandable, Ms. Williams believes, so that it is open to those who are slow of intellectual understanding.

"As Mennonites we say we are a peculiar people," said Ms. Williams, who became a Mennonite a year ago. Although we have not always adhered to our vision of being different, we should understand what it is like. Jesus, who set high standards for his followers, also demonstrated absolute acceptance for all sorts of people.

"We must remember that DDs are also created in God's image," she said. "Salvation means to be healed. Those in contact with Jesus are made whole."

Ms. Williams insists that churches must become sharing communities with their eyes open to the needs of DD individuals and their families. "One-to-one activities, such as teaching someone to ride a bus or to swim, are so necessary," she said. "All this could be done in the congregation."

"No family can care for a DD child twenty-four hours a day all year round, either," she went on. Other members of the congregation should care enough to learn how to take care of such a child and offer to keep the child occasionally so the parents can get away.

Mennonite colleges and seminaries are also high priorities for Nancy Williams. "Reaching young people prepares us two generations ahead," she said. Among the things she talks to students about are preparation for parenthood and for careers.

Those going into the pastorate also need

to know about counseling families of DD. Families of this kind experience grief much as families who lose a member to death, Ms. Williams said. However, there is no termination date for the counseling need of DD families. Pastors are also needed to interpret parents to professionals who work with their children and to help parents understand what professionals are saying about their children.

Ms. Williams is a member of the Arvada (Colorado) Church. She received her training in clinical psychology from Adelphi University, Garden City, New York, and interned at Mental Retardation Institute, New York Medical College.

Hope reported in Northern Ireland

Protestants and Catholics in Northern Ireland are coming together in ways they haven't previously, said Denis P. Barritt, an Irish Quaker, who spoke recently in Newton, Kansas.

Mr. Barritt visited Bethel College as part of an American lecture tour sponsored by the Fellowship of Reconciliation (FOR).

In spite of continued bombings—1,800 last year—and assassinations—300 people killed last year—there is hope in the situation, Mr. Barritt said. One sign of hope is an organization called Protestant and Catholic Encounter (PACE). Through PACE, started in 1968, many smaller groups have been organized, six of them in Belfast.

In these living-room-size groups, Protestants and Catholics can meet, discuss, argue, raise funds for charities, send older people and children on holidays away from trouble spots, initiate community projects, and pray together as Christians. Among their projects are advice centers, free legal aid, a volunteer service bureau for people who want to donate a few hours a week, and long-term volunteer projects. These latter projects include a battered wives' hostel, a children's play school, and the collection and distribution of secondhand furniture.

"Everyone says they want peace, but they give the men of war too much cover," said Mr. Barritt. "We need to catch the imagination of the young people and change the climate of opinion."

"The Irish Republican Army will probably have to be allowed to become political," he said. "But quite a lot of them are wanted for murder. How do you know who is a political murderer?"

Mr. Barritt is chairman of the Fellowship of Reconciliation in Ireland and is secretary of the Belfast Voluntary Welfare Society.

Workers

D. Harder, Edmonton, Alta., has been elected to another term on the conference executive of the Mennonite Conference of Alberta.

Robert W. Neff, seminary teacher at Oak Brook, Ill., has been elected general secretary of the Church of the Brethren General Board beginning Jan. 1, 1978. He will succeed S. Loren Bowman who is retiring. M. Neff, age forty, has taught biblical studies at Bethany Theological Seminary since 1965.

Gregg Schmidt has been appointed head basketball coach and administrative assistant at Bethel College. He is currently serving as basketball coach and instructor at Kansas Newman College, Wichita, Kans. He received an MEd degree from St. Louis University and is completing a DEd degree for higher education.

Published

The Mennonite bibliography, a two-volume work on writings by and about Mennonites from 1631 to 1961, is scheduled for release in November by Herald Press. Major work on the bibliography was done by Nelson P. Spenger, curator of the Mennonite Historical Library, Goshen, Ind. The set, totaling more than 1,200 pages and 28,000 entries, will retail at more than \$100.

Calendar

Apr. 14-17—Central District Conference annual sessions, Calvary Church, Washington, D.C.

Apr. 28-May 1—Eastern District Conference annual sessions, Camp Men-O-Lan, Quakertown, Pa.

May 16-18—Ministers' get-acquainted dinner, General Conference central offices, Newton, Kans.

June 6-10—Mennonite Voluntary Service orientation, Camp Mennoscah, Murdock, Kans.

July 23-27—Conference of Mennonites in Canada, Toronto

July 28-Aug. 3—General Conference annual sessions, Bluffton, Ohio

Sept. 11-16—Camp curriculum workshop, Rocky Mountain Mennonite Camp, Fort Collins, Colo.; sponsored by Mennonite Camping Association, 516 East Waverly

Ave., Goshen, Ind. 46526; travel scholarships available to all participants

Eastern

Apr. 23—WMA spring meeting; speaker, Carol Lindberger

Western

Apr. 15-17—Young adults retreat for married and single persons, age nineteen to twenty-five; Camp Mennoscah, Murdock, Kans.; resource persons, Perry and Elizabeth Yoder; contact Dale Koehn or Michelle Friesen Carper

Ministers

Werner Froese has resigned as pastor of the Bergthal Church, Didsbury, Alta. He will assume the pastorate of Eigenheim Church, Rosthern, Sask., effective Sept. 1.

Lee Henise, pastor of the Roaring Spring (Pa.) Church, was ordained to the gospel ministry Jan. 23. He has served there since October 1975. He holds a bachelor of theology degree from Grace College of the Bible, Omaha, Nebr.

John Krueger began serving the pastorate of the Aberdeen (Sask.) Church in February. He had previously been pastor of the Arnaud (Man.) Church.

John R. Lehman is the new pastor at the Richfield (Pa.) Church. He has previously been a pastor in Illinois and Indiana and was a staff person for Peoria Messianic Testimony. He served for ten years on the board of directors of Grace College of the Bible, Omaha, Nebr.

Russell Mast will be installed as a copastor of the Bethesda Church, Henderson, Nebr., Apr. 24.

Carmel House, a special foster-care home in Saskatoon, jointly administered by the Department of Social Services and the Mennonite Central Committee (Saskatchewan), aims to be a normal family setting for five juvenile-aged boys. New houseparents are needed, effective July 15. For further information, call or write:

Wayne Dueck, Chairman
2705 Jarvis Drive
Saskatoon, Saskatchewan
Phone: (306) 373-1395 (evenings)

Irvin Schmidt will become pastor of the Carrot River (Sask.) Church effective in July. He is currently on study leave at Associated Mennonite Biblical Seminaries, Elkhart, Ind. He has previously served pastorates at North Battleford (Sask.) Church and Eigenheim Church, Rosthern, Sask.

Journalism position open this summer with General Conference central offices

Duties: half-time assistant editor of *The Mennonite* and half-time editor and writer for General Conference News Service

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The Easter egg stands for joy

Donna Lehman

As a part of preparing for special Easter services, many Christians around the world dye eggs. The desire of the people to come, in spirit of joy, to services commemorating the death and resurrection of Christ is the key to the symbolic act of taking an egg and dyeing it red. Red dye symbolizes the blood which Christ shed for our sin. The eggshell may be compared to a tomb which encases a sign of life. When the shell breaks and disintegrates, a new life begins.

In Greece, on Maundy Thursday eggs were dyed red for each member of the family plus one for the Virgin Mary. These eggs were dyed in a new bowl with a special variety of red wood. The dye was taken out of the house after use. In the evening, these eggs were taken to the church to be blessed. They were placed behind the altar until Easter. At the resurrection service, the eggs were eaten and the shells were placed under fruit trees in the garden. Placing the shells under fruit trees symbolized the laying out of Christ's body in the grave.

In Orthodox churches, eggs were not eaten during the Lenten fast and some congregations brought their red eggs to the Easter Mass service which was held at midnight of resurrection morning. People entered the church in darkness and the priest announced, "Christ is risen." The congregation replied, "He is risen indeed." Then candles were lit until the church was filled with light. Continuing their chant, "Christ is risen; he is risen indeed," they took the eggs which they held, cracked them on the eggs of other people present, and consumed them. The Germans also incorporated the egg into their Easter services. By breaking an egg, they believed that they would receive the blessings of Easter because broken eggs provided food just as Christ's body was broken to provide spiritual food. They maintained it was a Christian's duty to eat an egg at Easter.

In the Ukraine and in Poland, before breakfast was served, the head of the household broke an egg, which was pre-

viously blessed, and gave a portion of the egg to each member of the family, thus breaking the Lenten fast. Each person ate the portion of egg and was wished a happy Easter.

Several years ago I was pleasantly surprised at Easter when a friend presented me with a *pysanki* egg. This is a custom which began in Russia and Poland. To make a *pysanki* egg, intricate designs and symbols are drawn on the egg, it is dipped in dyes, and wax is applied. Then the egg is baked. It is not unusual for a person to spend six to seven hours decorating one egg. In Ukraine, Russia, and Poland, the eggs were taken to the priest to be blessed before they were presented to relatives and friends on Easter. The eggs were not meant to be eaten but to be kept from year to year. The gift of a *pysanki* egg conveys fondness for another person. When this custom began, eggs were scarce. This made the gift more precious. Sometimes the eggs were ostrich eggs or whatever eggs were available.

As we become aware of the spirit of praise and joy in which Christians of other countries used eggs at Easter, perhaps we can understand why the custom of dying and decorating eggs was begun in North America. The Pennsylvania Dutch were among the first people to decorate and exchange eggs in the United States. Eggs were dyed in the States as early as 1781. However, it was after the Civil War when families were mourning the deaths of men killed in the war that this practice became widespread. The Presbyterian Church took the lead in planning special Easter services at that time. The suggestion of dying eggs was made to help people overcome their grief and become joyful.

The people said: We want to put aside our sorrow and be joyful. Let's take red wood or logwood (a brownish heartwood) to color eggs crimson. As we see the red dye, we'll think about the blood Jesus shed for us. For as we mourn the deaths of our loved ones, the pretty egg will remind us that God sent his only Son into the world that we might have life through him.



Bruce, Carl, and Pam Lehman with their Easter eggs. The one to the right of middle foreground is the *pysanki* egg received as a gift.



Blue ran carelessly into red and the egg was a mess. One would think that with thirty years of egg-dying experience I could do better than that.

I inspected the unlovely oval in my palm and placed it carefully in the bowl with more spectacular specimens. I looked at this imperfect egg—remembering.

A young man, our son, frustrated and angry, had insisted, "You are too perfect for me to live with. You don't smoke or drink or skip church. You are never late to work. You never waste money. You never have any fun, and I don't want to be perfect like that!"

At our first counseling session my husband, Ray, and I made it clear that we wanted to help our boy, but were not interested in changing ourselves. This posed an insurmountable obstacle for the mediator who knew, as we did much later, that no communications would be possible until all of us were willing to alter our thinking.

Son Bill described his feelings as being "between the storm door and the inside door of the house." We wouldn't let him into our lives, and we wouldn't let him out. Such was the bulwark of solidarity which we con-

sidered essential in a good parent-child relationship. We were all guilty of self-deception. Our son wanted to be part of a fantasy family . . . a casual, irresponsible, carefree group, never worrying about money, but always somehow having plenty of it. My husband dreamed of a cooperative family commune, each member cheerfully contributing labor and honoring him as head of the household. I pictured us as a Sunday school poster family, scrubbed and smiling, ascending the steps to church. None of us saw ourselves as the imperfect, unique eggs we really were.

We took our family communications problem to our pastor. He recommended that we meet with his former professor of pastoral counseling at Boston University School of Theology. We were in good hands. Eventually we realized, with his guidance, the extent to which we were victims of future shock, trying blindly to solve problems we did not understand, trying to be superhuman, perfect in a world occupied by imperfect people. We were kidding ourselves. We learned that our sins lay not so much in the things we did, but in the

deceptions we practiced on ourselves and others.

Humanity is a basket of imperfect Easter eggs.

But Easter is a time for remembering that Jesus loved imperfect people—one who denied him in his hour of greatest need, one who doubted him, two who squabbled over positions of power within the party, one who neglected household duties.

On at least two occasions he accepted friends promiscuous women; he called despised tax collector down out of a tree and went home with him for dinner. The record does not indicate that he brushed away Judas' kiss of betrayal in the garden. He accepted people where they were, and they were redeemed . . . transformed into new beings.

This was my experience in pastoral counseling. Counselors, like Jesus, offer unconditional acceptance to persons with problems. They listen, love, redeem, and transform imperfect humanity.

Our day was not spoiled. It was saved. Our relationship improved. But because the habits were so deeply ingrained, it was r

Ruth McDill Cary

God's imperfect eggs



er to change. It took conscious effort. I stopped being the martyred mother to my son, the pious matriarch, condemning silently my grown daughter's different ways. I recognized expressions of anger as natural and human and healthy instead of personal affronts when they were directed against me. It took time, but it relieved a lot of tension in our imperfect family. All honest feelings are a part of the human condition. Jesus displayed redemptive anger when the religious institution of his time was abused. According to the Gospels, he also wrote. Jesus was a whole person, the most nearly perfect person our world has ever known. If he was emasculated by tears, why have we taught our sons for thousands of years that it is unmanly for them to cry? Somehow it seems less than human for a fifteen-year-old boy to be told not to cry when his dog is killed by a car. He is likely to become a cold, insensitive man or a guilt-ridden one because of his feared "feminine" emotions. I have learned that it is not always petulant to act upon my feelings, but it is honorable and healthy to accept them as part of my humanity.

There is
a germ of life
waiting
patiently to
be born from
each
imperfect
egg.

I saw a felt banner on which was appliqued in the upper left-hand corner a green caterpillar; in the lower right-hand corner, a multicolor butterfly. In between were the words: *Who change? Me?*

"If any man be in Christ, he is a new creature," said Paul to his friends in Corinth. For God so loved the world, that he sent Jesus to show us what it is like to be loving, accepting, caring, angry, searching, suffering, human.

The clock signaled mealtime, so I carefully opened the messy-looking Easter egg and scooped out the contents into a bowl. Egg salad for lunch. I held the shell in my palm.

"My stone of self-deception has been rolled away," I mused. "My tomb of perfection is empty. Like John Bunyan's Pilgrim, I am free to suffer and search for my Celestial City."

I looked at the broken shell, the empty tomb, in my hand. Surely God, who accepts caterpillars and transforms them into butterflies, can change me, too. Surely he who provides a larger world for each emerging bird has a like plan for his children, his imperfect eggs. That is the message of Easter.

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Live under the spell of the resurrection

Everybody loves Christmas. Its ideas have universal appeal. Christmas is about a baby, about green trees, and about gifts. It speaks of *life*.

Somehow, as holidays go, Easter takes a back seat. There is not the same hustle and bustle on the streets. The markets are not so obviously accelerated.

At Easter, Christians may be grossly misunderstood. There is the betrayal of Maundy Thursday, the ugly tree of Friday, thorns, spitting, gambling, and defection. It speaks of *death*.

When all is said and done, Easter is really our beginning. It is the greatest festival of the Christian church. Because Easter is where life, eternal life, saw its first fruits.

The baby Jesus of Christmas still had a human mother. Somehow it seems plausible.

The resurrected Jesus has no human precedent. There is no rational defense. It is a miracle of God that you and I must choose to believe or to reject.

Those of us who choose to believe that God raised Jesus from the dead regard Easter as a celebration. Yes, we also recognize the evils of that first Holy Week. And if it weren't for Easter, that pattern of human inconsistencies, injustices, and frailties could be enough to plunge us all into the depths of hopelessness. Easter removes the gloom and fear.

When Jesus was born, the angelic message said, "Be not afraid." And kings came to worship the babe in a manger.

When Jesus rose from the grave, the angel said to the women, "Do not be afraid." And ever since that day, Christians have worshiped the King who could not be held by death and a specially sealed tomb.

The historic litany of the Christian faith begins with "Christ is risen." All Christians respond, "He is risen indeed."

The resurrection is not a mystery to be explained; it is a mystery to join ourselves to and rejoice in its dynamic power.

Jesus declared it as a principle of truth, "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (Jn. 12:24).

Paul regards our confession of the resurrection as the touchstone for our faith. He says, "If Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Cor. 15:14).

In the Easter event, past, present, and future come together for an unavoidable now. Now becomes a day of salvation; now becomes the time for decision. All of history past and yet to come confronts us in our risen Lord.

Because of this unique phenomenon, we can regard death as overcome. We can see that ugly day of the cross as a Good Friday. We can be joyful not only "in spite of," but also "because of" that first Holy Week. The ultimate human depravity comes to encounter the ultimate power of God, and God's Son comes alive forevermore.

Easter holds a personal message for each one of us. Honest, brave, and true as Jesus was, yet he was betrayed and deserted. It can also happen to us. In Jesus' life and victory, we can appropriate to ourselves a dignity with promise. Temporal limits are not forever. Old habits and problems have their day. There are new visions over the horizon. There are new worlds to be visited.

When Peter preached about the resurrected Christ, it was as if he was under the spell of the resurrection. Acts 2:43ff. tells us that this spell spread rapidly. Many came to live under it.

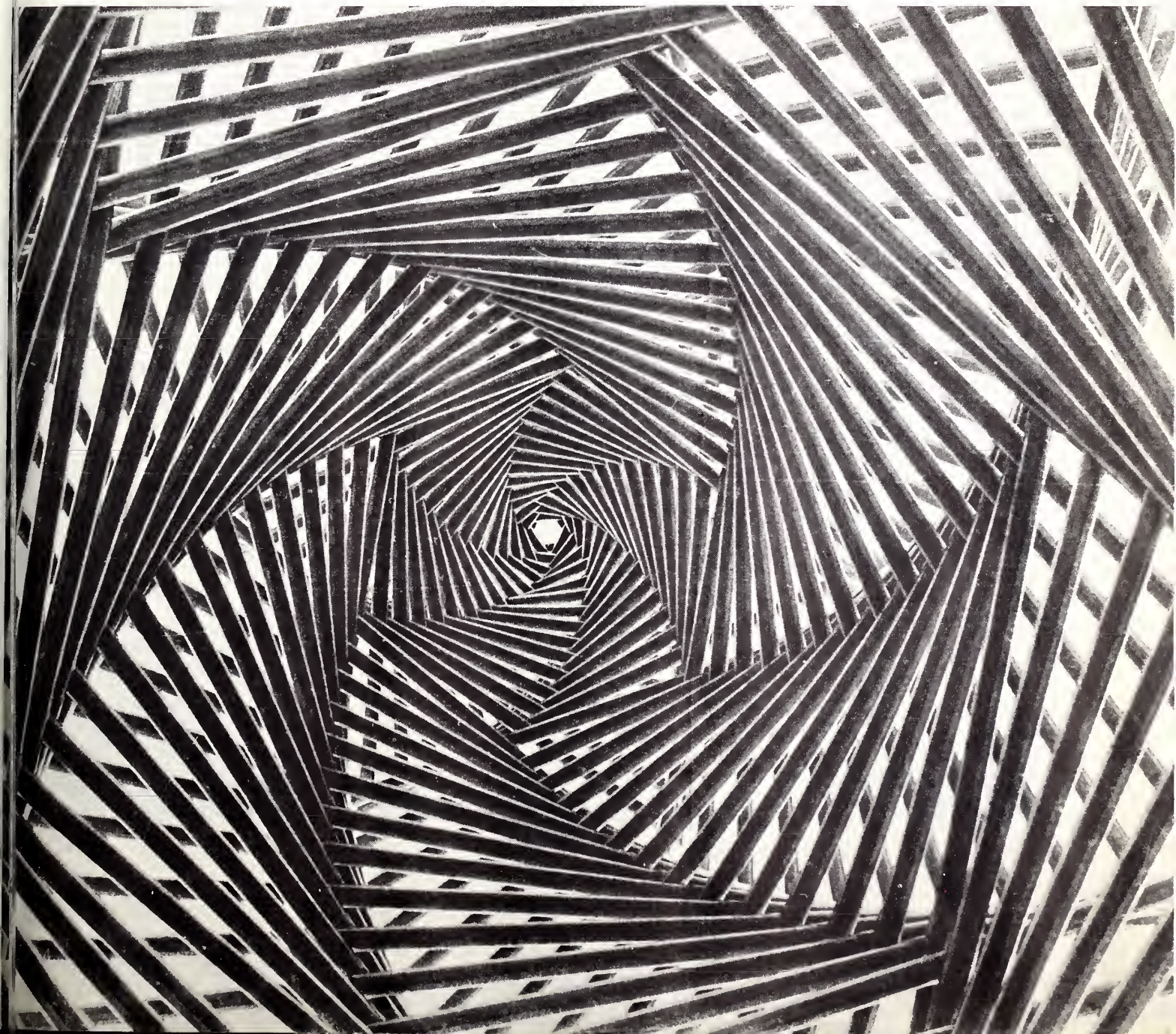
The signs of human depravity still abound. Evil continues to rear its ugly presence.

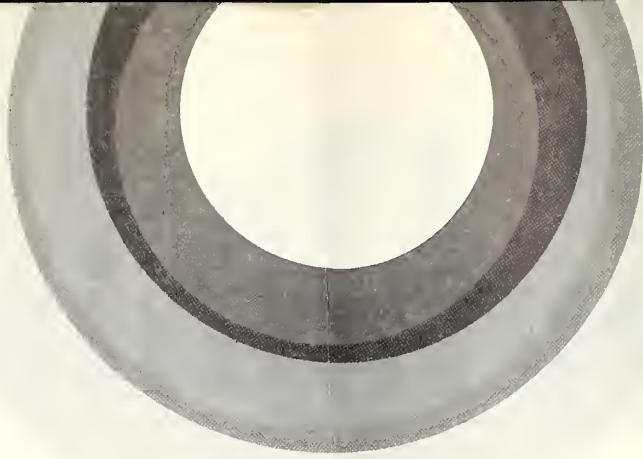
Easter is that time of the year when Christians can give a special affirmation to joy and gaiety. We confess that we have seen the evil even in ourselves, but we have discovered victory in our Lord Jesus Christ. We live joyously under the spell of the resurrection. BW

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:15 APRIL 12, 1977





God, source of our life

Nearly a decade has passed since completion of the catechism study book *This We Believe*. It has been gratifying to know that those outlines of Christian belief have been useful to many young people and adults.

In this series of articles, I reflect further on basic Christian beliefs. I write from within the faith. These statements must be seen as confessional. These articles will not cover all the important topics in Christian belief. But I

James Waltner

hope they can be used alongside studies in church membership classes to raise further questions, to reinforce learnings, and to encourage growth in faith.

What about belief in God? An early Christian confession begins, "I believe in God the Father almighty, maker of heaven and earth." That statement is rooted in many Old Testament and New Testament passages. Isaiah wrote of God, "who created the heavens and stretched them out, who spread forth the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it" (42:5). And Paul, in the sermon at Athens, proclaimed "God who made the heaven and earth . . . is not far from each one of us, for 'in him we live and move and have our being'" (Acts 17:24-28). and have our being'" (Acts 17:24-28).

It is important that we think and talk about God. One of the most vital issues for people today is the theological question,

What does *God* mean in terms of the way we see the world and my place in it?

In our day, so reliant on technological progress, yet so torn by fears, it is impossible to ask: How can we think of God? Is God hidden? Can God be known? What difference does my understanding of God make in daily life?

For most of us, questions about the "where" and "why" and the "where to" of our lives are hidden beneath the surface of our daily routines. We are busy going to school, caring for children, doing our jobs, keeping our conversation open with those around us, figuring out how we'll pay for the taxes on our gas and electricity and insurance and all the extras of modern living. Only when we are drawn aside or jarred by the great uncertainties of life do we become tuned to the reality of God.

Oh, there is the romanticized view that in the world of beauty and order we are pointing toward a supreme Intelligence. But do the peaceful woods prompt most people to pause to praise the Creator? Or do people who drive along the roads see a field of wheat or growing corn as testimony to God's bounty or a marvel of agricultural technology?

The alternative. We become conscious of God-feelings most often when confronted with death or the threat of nothingness. Something terrible happens and people instinctively cry out, "God help us!" Prayers are hidden even in those minor blasphemies of people for whom in every sense God is dead except that they still have to speak to God even if only through clenched teeth. With the whole world condensed on an 18 x 23-inch screen in the living room corner, reminders of violence and death and oblivion come to us daily.

We see how hostile and full of death the universe is. Yes, we have seen man set foot on the moon and watched Viking I place a probe on planet Mars 212 million miles away. Yet we still only in this narrow band of the earth's atmosphere that humanity is free to breathe and work and play. Just a little distance under the earth's surface, miners die from poisonous gases. Similarly, death always hovers near in the skies.

In that thin band between zones of death above and below, the Creator has reserved space for us! Is that not the real miracle of creation? The Genesis story speaks of God separating "the waters which were under the firmament from the waters which were above the firmament," making possible this narrow band of human life in between. The flood that the Genesis writer describes as being sent by God in judgment is the great symbol of catastrophe. And every time the heavens open and the torrents of rain descend, or rain does not come and the earth is parched and plants wither and animals

Topics in
Christian
belief 1

ple die, or every time the earth shifts and
 kes or belches forth fire and smoke and
 anic ash, we are reminded that our life
 gs by a thread.
We live by God's grace. The writer of
 lm 104 knew well that we live only by
 d's gracious gift of preservation: "When
 u hidest thy face, they are dismayed;
 en thou takest away their breath, they die
 return to their dust" (verse 29). Once we
 sp that fact, that we live by God's gift of
 ce, then we want to know this One who
 a heart of pity. Can it be that the Creator
 Preserver of life actually cares for us,
 you and for me?

As the writer of Psalm 8 looked at the
 universe, he recognized also the miracle of
 human life. If the God of the whole universe
 should take note of me and make me a being
 that can breathe and live and think and
 praise, "who am I that God cares for me?"
 Then God does make a difference. What
 matters is that God is not only "out there."
 God has identified with human life. He is
 present when I am sick and gasp for breath.
 He takes seriously the words, the prayers, the
 fears, the longings of my heart. The miracle
 is that almighty God loves me so much that
 everything in my life is important to him—
 not only my soul—but my headache, the

crowded streets I drive, the person who
 needles me, even the daffodils that lift my
 spirits.
 We do not talk very long about God apart
 from Jesus. As Martin Luther said, "Whoever
 sees Christ as a mirror of the Father's
 heart, actually walks through the world with
 new eyes." In Jesus we see into the heart of
 the Creator and so even begin to see and
 handle things differently and to look at
 ourselves and other people differently. God
 both changes our view of life and through us
 intervenes in life itself, using us in the
 transformation of life, in the ongoing
 creative acts of the Almighty.

THE FUTURE OF MASS EVANGELISM

Barry Moore

To queries have confronted me throughout
 the history of our association: Is "mass
 evangelism" a viable, relevant way to reach
 people, and What is its future?
 The answer to the first is a ringing
 affirmative. Yes, mass communication
 evangelism is a relevant, productive means
 to communicate the gospel of Jesus Christ,
 although it is not *the* only way, but *another*
 way. It does not replace local congregation,
 student, youth, or Sunday school evangelism.
 It does not replace the personal
 evangelistic approach.
 Mass evangelism adequately done must
 be with a person-to-person confrontation.
 Mass communication evangelism presents
 the claims of Christ to many at one time, yet
 is not the genuine work in commitment
 results as an individual Christian personally
 seeks to help an anxious inquirer.
 Some insist that the New Testament
 makes more of the personal witness than the
 mass approach. A two-way conversation
 does tend to be microscopic. A close-up of a
 personal discussion presents finer lines than

a telescopic panorama of a large, nebulous
 scene.
 The New Testament shows John the
 Baptist speaking individually to King Herod
 (Matthew 14) and to the hundreds in the
 wilderness (Mark 1). Peter witnessed to
 Cornelius the Roman centurion (Acts 10),
 but also preached to scores at Pentecost
 (Acts 2). Paul unhesitatingly witnessed to
 Felix and Agrippa (Acts 23, 26) but startled
 the masses on Mars Hill with his philosophical
 reasoning (Acts 17). Philip spoke alone to
 the Ethiopian businessman after he had
 come from preaching to large crowds at
 Samaria (Acts 8). In Luke's Gospel, Jesus is
 reported to have spoken individually to
 eleven persons in addition to thirty-three
 large crowds. Not less than fourteen times in
 the Book of Acts, as the early church moved
 out into the world, we are told of the effects
 of mass evangelism. Several phrases picked
 at random indicate that 3,000 believed on
 one occasion and 5,000 on another; a great
 company of priests became obedient to the
 faith; multitudes gave heed to the gospel; a

whole city gathered to hear the Word of
 God; great multitudes believed; the world is
 said to have been turned upside down by the
 preaching of the gospel.
 To be sure, mass evangelism has been
 highly suspicioned and pointedly criticized,
 yet it is a scripturally proven method of
 communicating the Word and infiltrating
 every level of society. Much mass evangelism
 has been discredited and its criticism
 justified, but to discount all mass evangelistic
 efforts because of the relative misappropriations
 of a few seems to be highly severe.
 Some criticisms which have resulted from
 misunderstanding can be cleared up. If the
 personnel of this kind of evangelism are
 characterized by integrity, its business affairs
 by honesty, its preaching by uncompromising,
 biblical verity, its primary motivation
 the redemption of people, and its penetration
 aimed at the entire community large or
 small, it will work.
 Crusade, or mass, evangelism has a great
 future because it benefits five levels of
 society. Since the mission is established and



Mass communication evangelism presents the claims of Christ to many at one time, yet most of the genuine work in commitment results as an individual Christian personally seeks to help an anxious inquirer.

moves ahead initially by the endorsement of the clergy, it is only fair that they profit from it. A measure of that profit is voiced by an eastern Ontario minister who says, "I have come to know my fellow ministers in this whole area in five months in a way that I would not know them in five years otherwise. I can say the same for the consecrated, concerned laypeople who have shamed me by their devotion and intense desire to make Christ known. One cannot easily dismiss the importance of this unity. Unbelievers who usually scorn divisions among Christians are impressed by seeing such groups standing shoulder to shoulder in an effort to call people to faith in their one Lord."

Second, it gives an opportunity to the casual onlooker to make contact with the Christian gospel. The pastor of a large denominational church observes, "The impact made by the collective effort of churches in evangelism can break through the spiritual indifference of the onlooker. Reports of great crowds, widespread publicity, the fact that a religious event has become news, the power of united prayer, and the hoverings of the Spirit of God cut a deep swath into people's don't care attitudes."

A church leader says, "The issue of our day is the issue of communicating to a pagan, post-Christian world: a world which has heard a language and relegated it to the four

walls of the church; a world which will only hear the language again if it can come with a freshness, a stimulus, a shining sparkle." As the prejudices caused by denominational walls are broken down, the individual is impressed to see the church aggressively at work.

The congregation experiences the greatest joy of the Christian life—spiritual reproduction. A minister writes following his involvement in a United Crusade: "You only need to move among the counselors downstairs to feel the thrill of being in on the making of history—not world history, but life history. Don't be among those who look down their thin, supercilious noses and rule everything out of order because of what they call 'emotionalism.' There was emotion. My soul, there has to be that. It baffles me how we can expect a person who has been heading in a downward direction to turn with divine aid to the light and the right and to do so with as little feeling as he would pay his telephone bill. If you were in the counseling room after a crusade service and witnessed the quiet, earnest, serious talks, you would marvel at the restrained way it was all carried out."

The congregation gains new impetus in its evangelistic fervor and may be compelled to continue on the congregational level to practice some of the facets used in the

crusade. It also experiences within members new life and commitment.

To the newly committed—those who express their first decisions for Christ—given opportunity to identify with Christ publicly. This type of public identification offers a source of strength which helps maintain that witness in other areas of public life—school, work, society, or family. Because the new convert hears in ensuing services topics that discuss the process of spiritual conversion and Christian growth that person is helped into a deeper understanding of commitment.

Finally, in the community a valid impression is left because of the scope, efficiency, quality, and aggressiveness of the Christ voice. It reduces criticism that says Christian faith is broken up into so many factions that it can no longer be effective. And it starts the momentum of indigenous evangelism that makes it easier to talk about the church, the Scriptures, and God. A report indicates that a "final good result of a crusade is that it sharpens into focus again the inescapable fact of everyone's need for conversion, not just the morally unfit, the prodigal, the profane scoffer who has no use for the church—but everyone" because conversion is a spiritual awakening in which the whole person becomes alive. Everyone needs it.

John MacKay of Princeton has pointed out, "Wesley, mediating Christian love to a loveless and paganized age, wrought the most creative revolution in modern history. He wrought it by restoring to a renegade and decadent people its soul—Wesley brought forth water from the rocks to make a barren land live again."

And he did it through the medium of mass communication evangelism.

A British doctor was required to travel one day by train. While en route, the train was involved in an accident that injured some and killed many. In the confusion that followed, someone recognized the famed surgeon and called, "Doctor, can't you help some of these poor people? Please do something!" In response, the doctor cried, "I could and would, if I only had my instruments." Mass evangelism is one usable instrument.

For some time, we have heard that church-oriented evangelism is poorly attended, unworkable, or even passe. We are convinced that a well prepared program of crusading should be reinstituted on the level of the local church for the whole congregation. Mass evangelism does have a future; we dedicate it to be an instrument to communicate Jesus Christ.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions: in United States and Canada, \$8.00, one year; \$15.50, two years; \$23.00, three years; foreign, \$8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114.

Churches to share Garden surplus

Garden Patch, a produce market geared to low-income consumer in the Newton, Kansas, area, will again function this summer.

Last year members of Goessel, Hesston, Newton Mennonite churches brought garden produce to the Mid-Kansas Communal Action Program (Mid-Kap) Center in Newton once a week for sale to low-income families. Prices varied according to the weekly wholesale market, and profit went to Meals-on-Wheels, a senior citizens' nutrition program.

This year's Garden Patch is planned for later in the growing season than last year's. Duration of clean, good produce, rather than poorer quality or reject produce, is emphasized. Proceeds will again be designated for hunger-alleviating programs locally and abroad.

Milk powder shipped to eleven countries

Milk is one of the cheaper forms of natural protein. But in countries where there is no dairy industry or no good method of cooling and preserving fresh milk or where there has been widespread violence and upheaval, people do not have milk to drink.

To help supply some of these people with milk, Mennonite Central Committee shipped 322 tons of skim milk powder from Canada to eleven countries in Africa, Asia, and Latin America between December 1, 1975, and March 1, 1977. The recent shipments followed a 1975 shipment of twenty-two tons of milk powder purchased in Alberta and sent to Chad, a country in Africa's Sahel region.

The current shipments sent 165,000 pounds of the milk powder to Chad, 132,000 pounds to Bangladesh, and 60,000 pounds to Algeria, Egypt, and Lebanon. Other countries receiving the milk were Honduras, Malawi, Rhodesia, Swaziland, Sudan, and Zaire. The milk powder was purchased from the Canadian Dairy Commission by the Canadian International Development Agency (CIDA), and MCC paid the shipping costs.

In many cases, the milk powder is sent to church agencies which distribute it in their countries. For example, the Middle East Council of Churches will arrange distribution of the milk in Lebanon, a country

rebuilding from several years of civil war. During the war more than 30,000 people were killed and many more were forced to leave their homes.

In Rhodesia, the milk will be distributed by Christian agencies to people forced into enclosed villages by security forces of the white minority government. The "protected villages," the government claims, protect the villagers from the guerrilla war in the region. However, the villagers are virtually imprisoned and live in poor conditions.

Cincinnati voluntary service transferred

The voluntary service unit in Cincinnati, Ohio, will be transferred from Mennonite Central Committee administration to General Conference Mennonite Church administration July 1.

Charles Neufeld, an associate director for Mennonite Voluntary Service (General Conference), said the transfer is part of a policy of MCC U.S. Ministries to move out of an administrative role in voluntary service. The decision to transfer the unit to the General Conference rather than another conference was made by the Cincinnati Mennonite Fellowship.

Details of the transfer were worked out in March by those in Cincinnati, by Mr. Neufeld, and by Lynn Roth of MCC U.S. Ministries.

Three volunteers who will terminate in September will stay under MCC, but MVS will have immediate responsibility for new personnel and program projections.

The program of the unit is expected to continue as it is: involvement in the Reading Center at the nearby Clifton-Fairview elementary school; in Menno Housing Repair, primarily serving senior citizens; and Hub Services, an adult education program conducted jointly with the Sisters of Charity.

The five volunteers are located in a low-income neighborhood, largely made up of Appalachian immigrants.

Mr. Neufeld said Mennonite Voluntary Service is planning to open a new unit in Lake View, a multiethnic neighborhood on the north side of Chicago, at the invitation of the Lake View Presbyterian Church.

Volunteers are expected to be involved in an alternative secondary school, teaching English as a second language, a senior citizens' nutrition center, a thrift shop, and community case work. The first volunteers are to arrive in August.

Volunteers get shingles from yard to roof

Fred Solberger is an eighty-six-old bachelor living alone in northeast Portland, Oregon.

Last summer Fred was approached by a local "construction" firm, which offered to reshingle his roof and put new siding on his house for \$5,000. Several months after paying for the job, the only results Fred had seen were a small stack of lumber and a pile of shingles in his front yard.

One day while taking a walk, Greg Dirksen, Mennonite Voluntary Service worker with Mennonite Home Repair in Portland, came across the supplies in Fred's front yard. Curiosity overcoming him, Greg checked with Fred, evaluated the situation, and offered to shingle the roof for \$100, which would cover costs.

The original contractors were legally apprehended a month later, but Fred would never receive his money back.

By that time Mennonite Home Repair had completed shingling Fred's roof, hanging new gutters, and mending the front porch.

Stories like Fred's could be repeated in any of the locations where Mennonite Voluntary Service workers are involved in home repair: Portland, Oklahoma City, Wichita, and Philadelphia.

The Philadelphia home repair workers reported replacing a radiator for a woman whose house had been without heat for a week. "Our team fixed up the whole terrible situation for \$25. The lady who owns the house held the guys up for half an hour telling them how wonderful the Mennonites are," they said.

Other jobs for Mennonite housing workers are more major. In Wichita, volunteers do both small repair jobs and major rehabilitation in an older neighborhood.

The two organizations under which the volunteers work—Mennonite Housing Rehabilitation Service and Midtown Construction Company—recently got word that they will receive a \$100,000 grant from the city of Wichita (through federal Community Development Block Grant funds) for buying and rehabilitating three older houses. The houses will have additional insulation and will be equipped for using solar energy. Part of the grant will also be used for solar energy research and development. The houses will later be sold by the city to low- and moderate-income families and the proceeds recycled into future rehabilitation.

Martha Wenger: Go-between

How would you like to attend both an Israeli and an Arab university in the midst of the biggest Palestinian uprising against the Israeli occupation since the Six-Day War of 1967? Martha Wenger did. Martha Wenger, a senior at Bethel College, North Newton, Kansas, recently returned after spending eleven months as a peace studies intern in Israel and the occupied territories.

Ms. Wenger attended the Hebrew University at the Mount Scopus campus in Jerusalem and the Bir Zeit University on the West Bank (that part of Jordan occupied since 1967 by the Israelis).

Three weeks after classes began last March, Martha went to the Bir Zeit campus to find several of her classmates beaten, some with teeth out, and the dormitories damaged after a confrontation between demonstrating students and the Israeli army. Four months of incidents followed with continual clashes between Palestinians and the Israeli army, resulting in arrests, many wounded, and some killed.

Twice during the four months eight- to ten-day, twenty-four-hour curfews were imposed on Ramallah, a city through which Martha had to travel to get to class.

What does a pacifist have to offer in this place?

During a time of conflict, rumors run wild. Martha worked closely with Leroy Friesen, director of the Mennonite Central Committee program in Israel. One task of such an agency is to be an information source.

"After I'd been there awhile, I began to see myself as a go-between because an outsider could so easily slip over the boundaries," Martha recalled. "In the West Bank I was recognizable as a foreigner by my skin, eyes, and hair. In the Gaza Strip, where refugee women dress in black skirts and headcloths, I could sometimes become inconspicuous by so dressing, but only if I didn't have to use my limited Arabic.

"Both sides seemed to be afraid of each other, yet at the same time intensely curious about one another," Martha stated. Some people help bring both sides together to learn to know one another. One such person, she said, is Joseph Abileah, an Israeli pacifist who runs the Society for Middle East Confederation. Mr. Abileah, who speaks English, Hebrew, and Arabic, has a wide circle of friends. His society has both Jews and Arabs, and his home provides a place for them to get together. Martha said that Joseph Abileah knows that peacemaking is a long, slow process, but he feels that individuals can contribute by getting to know one another.

The most significant way that groups such

as MCC (and the Quaker and Brethren service agencies) can contribute is to help empower the outgroup, the Palestinians. The Palestinians have been used as pawns by both the Israeli and the Arab states. Many Palestinians are refugees. They have no passports and, therefore, no official identity. For reconciliation talks between two groups to succeed, both parties have to have equal power. If not, the stronger party will impose an agreement. MCC can help by reminding the Palestinians that they are not forgotten.

"Although I as a peace intern could be of help in some ways, I received more than I gave," Martha said. "Maybe that's the strongest argument for an internship in a program like peace studies. The internship allowed me to see the practical side to the theories I studied."

Besides studying in both universities, Martha stayed with both Arab and Israeli families.

From Itaf Arafat Masaad, her Arab hostess, Martha learned what it meant to be a Palestinian refugee. Itaf has to carry an identity card given to her by the Israeli army. If she is caught without it, she will be

imprisoned. Or, if she is found traveling to a place she is not authorized to travel, she will be imprisoned. Some Arabs call the identity card "the permit to live."

The problem a conciliator in the West Bank faces, Martha stated, is to promote tactics of a Gandhi—those of strict nonviolent yet persistent strikes and demonstrations.

Martha said she often envied the tourists because they could see the beauty of the country without having to deal with the bitterness and pain. They didn't see the mess of the occupied West Bank being dragged out of bed, stripped, beaten, and having the dogs let loose on them if they didn't conform to whatever the charges. They didn't know the eleven-year-olds who died from the gunshot wounds from soldiers firing "warning shots."

On the other hand, they didn't see the inner beauty of these people either. Martha said her Arab host family accepted her as part of the family, which meant that for three days she was treated as a guest. Then, according to Arab custom, she was part of the family.



Martha Wenger arrived in Israeli-occupied West Bank last year to find several of her classmates beaten in clashes between demonstrating students and the Israeli army. Above: Israeli troops arrest an Arab youth lying in a road after a rock-throwing incident last year. Israel sent hundreds of crack troops into the strife-ridden West Bank of Jordan area.

Also, she learned to value time in an Arab sense. "To an American every minute must be used in some constructive way. An Arab never lets on that he has other things to do besides talk to you and share his Arabic culture."

Martha completely had internalized the Arab viewpoint that she felt fear when she was to meet her Israeli family.

Martha was depressed and angry upon having to meet my Israeli family. I imagined that the father who had just returned from army service may have been one who beat the women or children the past few weeks. I guess this must be the way an Israeli feels about meeting a Palestinian who might have been the terrorist who set a bomb and killed his neighbors."

Martha attended an Israeli wedding in a kibbutz located near the Jordan River. Fear was high of guerrilla attacks from across that border. The men at the wedding—civilians—were carrying guns.

The men were never without their guns, even when they were relaxing," Martha said. "Some men felt so dependent upon a weapon for security that they were without it only in the shower. I fear for the children who are living in a society where death and guns are so normal."

Martha found it more difficult to get close to the Israelis. Few were willing to discuss political issues openly with her. MCC had difficulty finding a family willing to risk being her host family. This was partly because of the orthodox Jews' regulations against having a single woman not a member of the family living under the same roof with the family. Perhaps more significant is that Martha had been a student at Bir Zeit, which was considered by Israelis a stronghold of the enemy.

After living so intensely for eleven months, it was hard for Martha Wenger to adjust to life in an American college again. The casualness of Americans seems as though much talk is small talk. "I've almost forgotten how to converse, especially using slang. English there is more formal," Martha says that people there greet one another by shaking hands, or, if friends, by kissing. He one may leave a group without even a good-bye.

There I would wait for the next news report to see what happened and wonder whether I'd have school tomorrow or be dismissed for a demonstration. Here, my main problems are exams and term papers. The internship has been the most valuable part of my education at Bethel College thus far," Martha said. "I wish others had the opportunity to face the excitement and frustrations of learning to be a conciliator and of living in another culture." Sandra Zerger



Ibrahim Matar, right, MCC development specialist on the West Bank, explains drip irrigation to a Palestinian farmer.

Farm program under way in West Bank

Relief work is changing to agricultural and technical development in farming villages and with agricultural cooperatives in areas around Jerusalem, Hebron, and Jericho.

The three places have been centers for MCC relief work among some of the 900,000 Palestinian refugees displaced by the 1948 Arab-Israeli War.

Last year MCC began an agricultural development program in cooperation with the West Bank Department of Agriculture.

After twenty-five years, why should the program make such a major shift? Although it is ten years since Israel occupied the West Bank, the area west of the Jordan River which was formerly part of Jordan, the West Bank has not been annexed as part of Israel. It is ruled by an Israeli military governor under an occupation system.

As a result, farmers on the West Bank receive limited aid from the Israeli Government or from their former government in Jordan. Services from foreign government agencies and most private foreign aid organizations are not available because the groups are reluctant to give aid to territories under military occupation.

To further complicate the plight of the West Bank farmer, the Israeli military

government has begun regular confiscation of land owned by West Bankers for Israeli settlements and for security reasons. Along with the land, they have taken over water sources and drilled new wells, dropping the water table below the bottom of the more shallow Palestinian wells. But Palestinian farmers have routinely been denied permits for well digging.

Military occupation by Israel has also disrupted normal trade patterns for the West Bank.

Paul Quiring, MCC country representative, and Ibrahim Matar, development specialist, have not found the Israeli military government in opposition to their new agricultural projects.

Projects last year included distributing 1,100 olive trees to eighty-eight farmers, loaning money to a cooperative for a generator, setting up drip irrigation systems, helping a farm cooperative buy a tractor and equipment, providing electricity to a village, and building grape trellises.

Expanding the olive tree and irrigation projects, helping grape farmers get stocks that are disease-resistant, and helping a chicken cooperative with a feedmill are on the agenda for 1977.

Island centers rehabilitate Lao youth

Thousands of trees, bleached white by the sun, stretch like giant fingers out of the green water of the vast lake behind the Nam Ngum hydroelectric dam, seventy kilometers north of Vientiane, Laos. On several lush islands rising abruptly out of the lake, young Lao drug addicts, prostitutes, thieves, and street people are being rehabilitated by the new government.

"These young people are victims of the evils of the old regime and U.S. involvement in our country," the director of the rehabilitation centers explained. "Instead of studying or working they were corrupted by drugs, western music, and decadent books and movies. They spent all their time in coffee shops or on the street. Here we are trying to teach them to work and what it means to be Lao."

The centers were established in April 1976, when 1,500 persons were sent to the islands. Today they have a population of about 2,000—1,500 on Don Thao, the island for men, and 500 on Don Nang, the women's island. Recruits for the islands are selected by local authorities after repeated warnings to the young people to change their lifestyles.

Life for the mostly urban inhabitants has changed drastically since the years of massive foreign presence. They get up at 5:30 a.m. for a day of work and study. Divided into groups of 100, they have built villages with Lao-style bamboo houses on stilts and terraced the hillsides for growing vegetables.

In the morning the inhabitants study, seminar-style, various themes emphasized by the new regime: the importance of work and self-reliance, the effects of the French and American involvement, the natural and cultural wealth of Laos, the differences between capitalism and socialism, the nature of class conflict, and the importance of Lao youth's having good morals and healthy bodies.

In the afternoon the women teach each other handicrafts including basket-weaving, embroidery, and sewing. The men learn other vocational skills such as metalwork, carpentry, weaving fish traps, and producing charcoal. Social activities on the islands include playing volleyball, singing new revolutionary songs, and dancing the traditional Lao *lamvong*.

"Once they've understood the new life,"

the director said, "the young people will be sent back home." Nearly 400 inhabitants have already completed rehabilitation and returned to their villages.

After several months of treatment using methadone, herbal medicines, and healthy diets, fifty-five men, formerly drug addicts, have moved from the islands to an agricultural cooperative nearer Vientiane. Here the rehabilitated addicts plant vegetable gardens and raise pigs, cows, and water buffalo. They are also clearing land for cultivating rice, cotton, and castor oil leaves for silk worms. Eventually the cooperative plans to diversify to other occupations such as wood and metal working and cloth weaving. Additional housing is now being built for the addicts' families and twenty rehabilitated female addicts who will come from the islands.

Visitors to the islands cannot doubt the sincerity of Laos' new government to rehabilitate the victims of social ills. The inhabitants are well provided with food, clothing, medicine, and housing. For many drug addicts and for orphans and girls sold as servants, minor wives, or prostitutes by impoverished parents during the war, the new opportunities offered by the islands are certainly welcomed.

Other inhabitants, however, seem lonely and depressed; for them the islands are more like a prison than an idyllic summer camp. They resent the harshness of being separated from their families, friends, and society. Many have tried to flee but have been sent back to the islands.

Asian socialist countries like China, Vietnam, and perhaps Laos have cleaned up their social problems, a task at which western capitalist countries have largely failed. The accompanying result, however, is probably greater discipline and regimentation than most of us are used to.

With the return of peace in 1975, Laos is trying to recover from the many physical and social effects of three decades of devastating warfare. Unfortunately the U.S. Government has so far refused to help this poor, war-torn country reconstruct.

"Some of the young people don't like it here on the islands," one of our guides explained, "but some way must be found to involve the youth misled during the war in rebuilding our country." *Murray and Linda Hiebert, MCC Laos*

Indian affairs discussed at USM meetings

For the first time Indians have participated in federal decision making, said Cur Berkey, Indian affairs consultant for Mennonite Central Committee U. S. Ministries at the March 11-12 U.S. Ministries meeting in Chicago.

Mr. Berkey's report on Indian affairs was one of the focal points of the meeting.

The American Indian Policy Review Commission which is staffed by many Indians, he said, represents one of the first times Indians have even been asked to participate in the formation of policy. The commission was created by Congress in 1971 and will complete its work in summer 1977.

Mr. Berkey said policy changes in the past usually came about in response to pressure from non-Indians.

"The federal bureaucrats have always claimed to know what is best for Indian people," he said. "Obviously what was best for Indians always happened to be what was best for the land-hungry whites. Little attention was paid to the protests of the Indian community."

Although President Carter and the present Congress will have the benefit of the commission's recommendations, recent changes in Congress have generated concern that the report may not receive the close attention it deserves, Mr. Berkey said. Under a comprehensive reorganization plan, the House Indian affairs subcommittee has become part of the public lands subcommittee.

The change, he said, means fewer staff working exclusively on Indian matters.

In addition to hearing Mr. Berkey's report, U.S. Ministries members passed a proposal to hold a seminar for Mennonite workers in native American communities and agencies. The seminar is intended to help workers understand native American culture, religion, and issues. A proposal to work with the Houma Indians in Dulac, Louisiana, and a proposal to assist a study of North American Indian missions were also passed.

In addition to discussing native American concerns participants approved a Mennonite Conciliation Service proposal and a proposal to hire an aging ministries consultant to help identify needs of elderly churches and communities. U.S. Ministries members discussed the work of Edgar Epp, offender ministries consultant for MCC (Canada) and U.S. Ministries. In the second year of his work he will attempt to focus on regional areas where local programs can be developed. U.S. Ministries will also develop a proposal to implement the Mennonite Minority Employment-Economic Development Program.

South African police met with nonviolence

South Africa, in the last seven months of the year, went through its worst period of unrest in its history.

In the face of mounting criticism of the government's policy of *apartheid* which has both from within and from without the country, the Vorster government has turned increasingly sterner measures of oppression. This has happened, even though under the Terrorism Act it has long had the power to silence any of its critics without charge or trial.

That oppression of critics of apartheid has been felt by church leaders and organizations which have openly opposed the government's suppression of the freedoms of black people. One of those church leaders is Arvid Berglund, director of theological education for the South African Council of Churches, who was in North America for a series of lectures in October 1975.

In February, Minister of Justice Jimmy Kruger, in a speech in Parliament meeting in Cape Town, attacked the South African Council of Churches for giving relief to the people of Soweto who had suffered loss in racial conflict. He blamed the churches for inciting black residents to riot. Actually, church leaders had warned of the explosion that came on June 16, 1976,

when more than 10,000 black high school students boycotted classes and took to the streets of Soweto, the fourth largest township in the Republic of South Africa. They intended to protest a government order that required some of their classes to be taught in Afrikaans, the language of the white minority of Dutch descent.

When the students took their protests to the streets, the police shot and killed several students, triggering full-scale rioting. The disorders spread to ten surrounding townships, to three black universities, and to other cities. By the end of the year, the official toll of the dead stood at 400.

The South African Council of Churches sees the recent attacks on Christian leaders and organizations as "symptomatic of a regime which, become desperate because of the failure of its politics, is increasingly equating any opposition to those policies as being legally offensive."

The security police invaded the Berglund home at 4:00 a.m. on November 25. They went over every inch of the house, checked every scrap of paper, and quizzed Mr. Berglund for two hours. They could find no incriminating evidence which could be used against him.

After the police left, Mr. Berglund went

directly to his office in Diakonia House in Braamfontein, Johannesburg, a six-story office building which, in addition to being the headquarters of the South African Council of Churches, houses the offices of the Christian Institute, the Christian Academy, two Lutheran denominations, the Anglican Church, the Ecumenical Literature Development Fund, and Zenith Press.

Forty security policemen appeared at Diakonia House shortly after Mr. Berglund arrived. For the rest of the day, they searched every person and every office. Everybody coming into the building was searched and ordered to leave if they did not work in the building.

Three officers spent five hours with Mr. Berglund, searching every piece of paper in every file and plying him continually with questions, relevant and irrelevant. Details of his inquisition have been supplied by Edwin Weaver, a Mennonite missionary in Botswana, who interviewed Mr. Berglund shortly after his ordeal.

When the officers had finished their search of his office, Mr. Berglund would not permit them to leave.

"Please sit down, gentlemen," he said. "I have something to say to you."

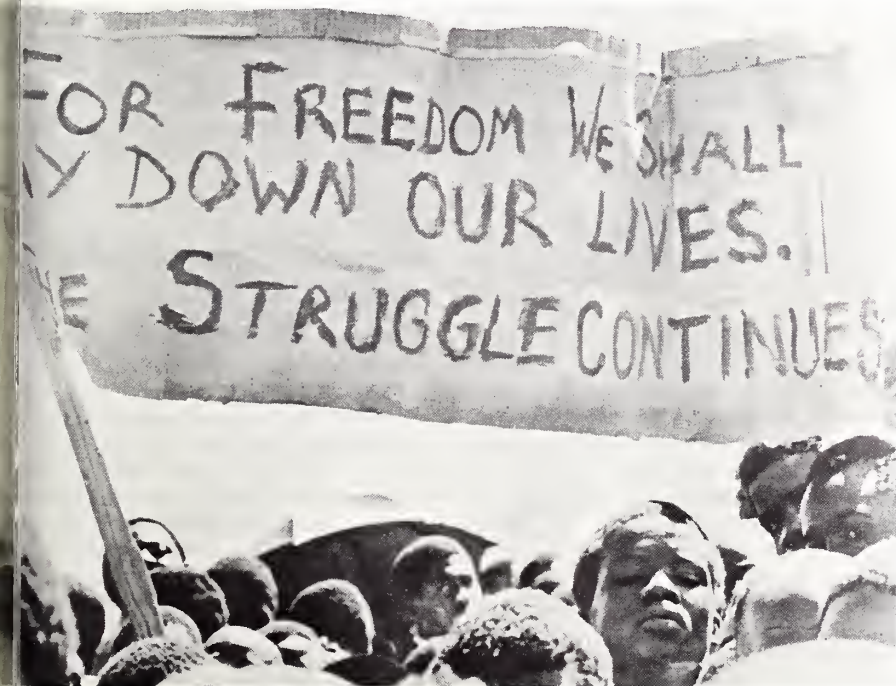
Silently he prayed for courage to make his witness. Turning the tables on his tormentors, he proceeded to tell them of the evil things they were doing. He had no fear, though he expected to be arrested on the spot and sent to jail, as were two women administrators who worked in other offices in Diakonia House and as were several other church leaders who were taken in early morning raids on their homes.

(Among those arrested were Bernadette Mosala, an administrator for the Council of Churches, who was seized at her home, along with her husband, Leonard, who had on the previous day spoken with U.S. Senator Dick Clark, who was visiting the country.)

When Mr. Berglund finished his reprimand of the police, he told them that they could go. To his surprise, they left, though they ordered him not to leave his office. But at five o'clock, he received word that he could go. The police had left with two vans loaded with documents seized from the church offices including 5,000 copies of a Christmas poster carrying photos of the June 16 events in Soweto.

The South African Council of Churches represents 15.5 million Christians, three-fourths of whom are black. On the day following the raid on its offices, the organization's leaders committed themselves anew to the nonviolent power of the gospel.

"We have no desire or power to oppose



Students wave a banner above the grave of a sixteen-year-old student who died two days after the riot last September. Thousands of mourners attended the youth's funeral in Soweto, a black township near Johannesburg. Later nearly 700 of them marched on a municipal depot, commandeered a dozen trucks and a water tanker, and drove the vehicles through the township.

physically the type of action the police took yesterday," they said, "because armed with the power of the gospel, we have something which regimes from the Roman Caesars to the Russian Communists have struggled in vain to overcome."

In reply to the government's attack on the council's aid to victims of the racial unrest, the church leaders told the minister of justice that "in helping those who would otherwise be defenseless, in helping the destitute and desperate in the wake of unrest, we have

done no more than carry out the command of Jesus in Matthew 25:35-36. That we are perhaps bound to make us unpopular with the authorities, but on this score we take the attitude that we must obey God rather than man." *Maynard Shelly*

Words & deeds

Increased coffee prices have been cause for rejoicing in church in Mombin Crochu, Haiti, according to Gordon Hunsberger and Stephen Mason, MCC volunteers in Haiti. During the past year, the price paid to peasants has increased from 20 cents to \$1.00 per pound for coffee they market, Mr. Mason said. "The price increase is significant considering that the national average per capita income is \$70 to \$100 per year, with most peasants receiving far less than this," he said. Mr. Hunsberger noted that the effect of coffee price increases on North American consumers has been mild. "Even at \$3.00 per pound, the cost of a cup of coffee made at home is only 5 cents. So when your favorite restaurant or snack shop raises the price of coffee from 25 to 35 cents a cup, remember that the coffee itself may have accounted for 2½ cents of the 10-cent increase, while the other 7½ cents is for the owner's increasing costs or additional profit."

MCC (Canada)'s documents from its beginning in 1964 to 1970 have been transferred to the archives of the Conference of Mennonites in Canada at 600 Shaftesbury Boulevard in Winnipeg. The CMC archives were

chosen because of their location in the same city as the MCC (Canada) offices; the fact that they already hold the records of MCC (Canada)'s predecessor, the Canadian Mennonite Relief and Immigration Council; and the CMC facility's relation to the largest single constituency in MCC (Canada).

The causes of world hunger and the Christian response will be the topic of a seminar sponsored by MCC (Manitoba) April 15-16 at the Fort Garry Mennonite Brethren Church, Winnipeg. The seminar is especially intended for Sunday school teachers, youth workers, and other Christian education personnel. Vern Ratzlaff, instructor at Mennonite Brethren Bible College in Winnipeg and newly appointed MCC (Manitoba) executive director, will speak. There is no registration fee.

Bible Society work in Angola is being rebuilt and the society's offices in the capital city of Luanda have reopened. The offices had been forced to close in October 1975 during the civil war. Ato Million Belete, Africa regional secretary for the United Bible Societies and president of the Mennonite World Conference, reported that an interdenominational committee of laypeople is restoring Bible Society operations in the capital. "The Bible House was intact," he said. "Everything was in its place, but covered with a certain amount of dust." Some staff has been hired, and an executive secretary in Angola is being sought.

The war-related portion of 1976 U.S. income taxes is 50.3 percent, according to the MCC Peace Section Washington office. For fiscal year 1978, the figure will be 49 percent of the \$344.4 billion portion of the federal budget which Congress can act on. This \$167.7 billion breaks down into \$112.2 billion for current military costs, \$18.2 billion for veterans' benefits, \$35.6 billion on interest on the national debt incurred for past wars, and \$1.7 billion for security supporting assistance.

Thirty-five religious leaders have appealed to the U.S. Congress and President Carter calling for establishment of a U.S. food reserve program as part of an international network of reserves. Catholic, Protestant,

and Jewish leaders testified in March before the Senate agriculture and forestry committee that the time to build food reserves now, when surpluses are large. Bread for the World, a Christian citizens' movement on food and hunger issues, outlined before the Senate committee its own proposal for a million-ton reserve, two-thirds of it owned by farmers and held on farms. Bread for the World also suggested a separate emergency reserve of 10 million tons that would be insulated from the market system.

A high registration of ninety-three at Project Teach forced planners to add two more instructors for the workshop March 21-25 at the Bethel College campus, North Newton, Kansas. The Christian education training workshop was sponsored by Bethel College, Hesston College, the Commission on Education of the General Conference, and the Mennonite Board of Congregational Ministries (Mennonite Church). Participants had the chance to meet writers of the new Foundation Series curriculum and to hear presentations on Anabaptist history, Bible study, and development of the person. In previous years, the Project Teach workshops have been in Newton and Hesston, Kansas; Bluffton, Ohio; and Freeman, South Dakota. The next Project Teach is tentatively planned for spring 1978 in Saskatchewan.

Photos sought for church architecture book

Slides and black-and-white photos of Mennonite meetinghouses are being solicited for a book on Mennonite church architecture. Although the book is to be published by the Mennonite historical committee of the Mennonite Church, the scope of the work aims to be inter-Mennonite and international, historical and contemporary.

Photos are needed of old and new meetinghouses, interior and exterior views before, during, or after remodeling. Also appreciated will be detailed photos of the pulpit and the communion table, pictures of the congregation at worship, and photos of outside signs and bulletin boards.

More information is available from James Gleysteen, Congregational Literature Division, Mennonite Publishing House, Scottdale, Pennsylvania 15683.



Help wanted

Openings in **Cincinnati, Ohio**: One person for **housing repair** needed by June; one **teacher for adult education program** to help prepare adults for Graduate Equivalent Diploma on one-to-one basis needed in August; one **teacher aide for reading center** for elementary children needed in August. Two-year terms preferred. Contact: Mennonite Voluntary Service, Box 347, Newton, Kansas 67114 (316) 283-5100

Mennonite Voluntary Service

Associate director needed in August. Duties include: unit administration, personnel work, recruitment. Prior voluntary service experience helpful. Preference will be given to female applicants. Salaried position. Applications due by May 15. Mennonite Voluntary Service, Box 347, Newton, Kansas 67114

Ministers

Earl Braun has resigned as pastor of *St. Paul's* Bethel Church, Winnipeg, to become pastor of the Mount Royal Church, Saskatoon, Saskatchewan. He has previously served pastorates at the Halbstadt and Bergthaler churches in Manitoba.

Annis Koehn, North Newton, Kansas, will be serving as student pastor at Eden Church, Moundridge, Kansas, this summer. She has been a student at Mennonite Biblical Seminary, Elkhart, Indiana, and Harvard Divinity School.

Workers

David Friesen, Port Burwell, Ontario, has begun serving with MCC (Ontario) as an advocate for Mennonites from Mexico who require assistance in becoming established in Canada. He will be helping immigrants with citizenship, immigration, and work permits. He may coordinate programs in English language instruction and other practical training. He will be responsible to the newly formed Ontario Mennonite Immigrants Advisory Committee. The committee consists of representatives from the Evangelical Mennonite Mission Conference, United Mennonites, Old Colony Mennonites, Mennonite Brethren, as well as MCC (Ontario).

Linda Huebner, Crystal City (Manitoba) Church, has begun a thirty-months term of service with Mennonite Central Committee in Haiti. A registered nurse, Linda will be working at Hospital Albert Schweitzer. She has a diploma of Christian education from the Bible School. Recently she has been employed by Winkler Bethel Hospital, Winkler, Manitoba. Her parents are Henry and Margaret Huebner of Crystal City.

Jacob and Annie Martens, Olivet Church, Brook, British Columbia, have begun a two-year term of service with Mennonite Central Committee in Surrey, British Columbia. They are working at One Way Adventure Foundation, where Jacob does maintenance and teaches job skills. He was previously self-employed as a landscape contractor.

Chris Schmidt, Tabor Church, Newton, Kansas, has begun a two-year term of service with Mennonite Central Committee in Montreal, Quebec. She will be serving as a care worker for the House of Friendship. She holds a BA in social work from Bethel College, North Newton, Kansas. She



Huebner



A. Martens



J. Martens



Schmidt

has spent one summer in voluntary service with the General Conference in a camping program for youth and families. She is the daughter of Alvin and Wilma Schmidt of Walton, Kansas.

Linda Tiessen, Leamington (Ontario) United Mennonite Church, has begun a two-year term of service with Mennonite Central Committee in Whitesburg, Kentucky. She will serve as a nurse at the Appalachian Regional Hospital in Whitesburg. Linda received her diploma as a registered nurse from Salvation Army Grace Hospital in Windsor, Ontario, where she has been



Tiessen

employed since graduation. Her parents are John and Mary Tiessen of Leamington.

Letters

Food deficit push?

Dear Editor: I read with great interest "Assistance breeds dependency in Lesotho" (February 8 issue). With just a name change, couldn't this article have applied to almost any developing independent country in Africa? Why?

An article in the September 1976 *Scientific American* points out that there are very few countries in the world that produce enough food to be able to export and that, of the over forty countries on the African continent, there is now only one exporter left. The rest are all in the food deficit category, with more than twenty-four of these designated by the United Nations as "food priority countries"—"with especially low incomes, inadequate diets, and large projected cereal grain deficits." Who is feeding these people? Maybe we in North America, as two major food exporters, should be. But can we honestly say we are? Russia certainly isn't. It's in the food *import* category.

On a recent six-weeks stay in South Africa, we found *one* answer. Under cover of darkness, Jan Smuts airport in Johannes-

burg becomes a veritable beehive of activity as planes bound for independent developing African countries are loaded with life-sustaining supplies. This, we are told by a pilot, is a regular occurrence. But why at night? Is it because during the day these same countries are too busy in the U.N. pushing for sanctions against South Africa? South Africa's aid budget to developing African countries is large. Why? With our help and blessing these same countries are pushing very hard to force the last food-producing country on that continent to become an independent food deficit country. Have we really thought this one out? *E. Epp, Route 3, Lakeshore Road, Niagara-on-the-Lake, Ontario L0S 1J0*

Looking for answers

Dear Editor: So many of the arguments published in our various church papers favoring tolerance or material support for Marxist regimes still have not been answered even once. This must give some readers the impression that there aren't any adequate answers. Much as I dislike writing letters, I

wish to offer a few more on this subject. I had hoped that our churches would lead our governments in speaking up for human rights everywhere. Now that President Carter is leading somewhat, I still hope we will at least follow and not just ignore those who suffer under any kind of tyranny, regardless of political labels.

Last August 31 *The Mennonite* reported (page 502) that "Transkei . . . will not be recognized by . . . the United Nations, since such recognition would imply approval of South Africa's apartheid policy. Some international religious agencies are hesitant to aid the Transkei for the same reason." Then doesn't aid given to Vietnam imply approval of *their* policies? I haven't seen this mentioned in our statements or reports.

Some suggest that it's not easy to distinguish between peoples and their governments, but this fortunately hasn't prevented our protests against immoral acts by governments that are actually elected by their citizens.

We have a double standard, but we notice it no more than a fish notices water—it's all around us and taken for granted. There are countless examples; would two suffice?

(1) After my wife and I reported some negative observations from travel through the Soviet empire, various people said, "Oh, it can't be that bad," or even, "Why, we have a police state right here" (yes, even in Kansas!), although apparently the police never caught up with them. They heartily supported my criticisms of Nixon, but they seemed to consider criticism of Marxists to be in poor taste.

(2) While in Japan I was on a religious affairs committee which planned about twelve talks on human rights in various countries. The leading members, however, refused to schedule a single talk on a Communist country, and not one of these countries was even mentioned critically in public. I never find the opposite prejudice in the articulate, respected circles that I am talking about here. *Ronald Rich, Box 126, North Newton, Kansas 67117* March 3

Mode of baptism

Dear Editor: The Lent and Easter meditation by Maynard Shelly (March issue) was unique and helpful. Nevertheless, I was somewhat disappointed, if not shocked, to see you using a picture of a scene of baptism by immersion to illustrate the baptism of our Lord Jesus. I think here your imagination missed the mark! Why not rather choose a photo with a person kneeling for baptism by the sprinkling or pouring mode?

To ask the question "Why did Jesus not come for baptism before he was about thirty years of age?" could give us the answer as to

what mode of baptism John the Baptist used. Matthew 3:13-17: When Jesus came from Galilee to the Jordan to John to be baptized by him, John didn't want to do it. "This isn't proper," he said. "I am the one who needs to be baptized by you." But Jesus said, "Please do it, for I must fulfill all righteousness" (*The Living Bible*). In other words, I must fulfill the whole law.

The Law required that all who would do the work in the tabernacle of the congregation (later the temple), should be thirty years old and upwards, even until fifty years old (Numbers 4:3).

How were they ordained for the service in the temple? Numbers 8:7 gives the answer: "Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them to cleanse them: Sprinkle water of purifying upon them." Had John tried to immerse Jesus, he would have objected, saying: "It is written: 'Sprinkle water of purifying upon them.'"

The record says that "all the people and publicans justified God and were baptized with the baptism of John, except the pharisees and scribes; they rejected the counsel of God" (Luke 7:29-30).

Later, when Jesus taught in the temple, the high priests and elders asked him, "By what authority are you doing these things and who gave you this authority?" Thereupon Jesus asked, "The baptism of John, whence is it? From heaven or from men?" In other words, have I been installed by John for this service in a lawful manner? For fear of being caught in their own trap, they preferred not to answer him. We can be positively certain, if John had immersed him, they would have vehemently objected saying, "Our priests and Levites are 'sprinkled' in ordination for service in the temple!" For they were constantly plotting to find a reason to arrest him.

The Lord Jesus is prophet, priest, and

Carmel House, a special foster-care home in Saskatoon, jointly administered by the Department of Social Services and the Mennonite Central Committee (Saskatchewan), aims to be a normal family setting for five juvenile-aged boys. New houseparents are needed, effective July 15. For further information, call or write:

Wayne Dueck, Chairman
2705 Jarvis Drive
Saskatoon, Saskatchewan
Phone: (306) 373-1395 (evenings)

king. In Israel all persons who were called this service were anointed with oil. This oil anointment was poured on the heads of priests, the prophets, and kings. Symbolic the anointing with the Holy Spirit should come after Christ's ascension, a repeated reference of the coming of the Holy Spirit is always "poured out!" Therefore since water baptism is a symbol of the Spirit baptism, it should be done by pouring.

Regarding the anointing of Aaron as high priest, the psalmist recorded: "It is like precious oil poured upon the head, running down upon the beard, upon the beard of Aaron, running down on the collar of robes" (Psalm 133). This is a beautiful picture of how the baptismal water poured upon the head of the candidate flows upon the clothes and down to the floor.

It is always a solemn and worshipful moment when the persons to be baptized kneel in the house of God and silently pray: "Let me at the throne of mercy find a swift relief; kneeling here in deep contrition before my unbelief. There shall be showers of blessing. Oh, that today they might fall, now as to God we're confessing, now as on Jesus we call!"

If we compare the mode by immersion to the pouring mode, immersion can hardly be a worshipful and solemn experience, for most of the candidates are too frightened to pray when they are plunged into the water. Look again at the picture; it is hardly ethical for a male baptizer to take a sparsely clothed female in his arms and dip her under water.

Permit me to point to one occasion when the Lord did the baptizing; that should settle the controversy of mode. When the Apostle Paul speaks of the passing of the children of Israel through the Red Sea, he says, "As they were baptized into Moses in the cloud and the sea" (1 Corinthians 10:2). If we read the historical account of the exodus from Egypt we realize that they were not in the water but on the land. According to Exodus 14:21-22: "The people of Israel went into the water in the midst of the sea on dry ground." Hebrews 11:29 says, "By faith the people crossed the Red Sea as if on dry ground."

If we read the same report in Psalms 77:19-20, we see in verse 17 that "the clouds poured out water," and in 1 Corinthians 10, Paul refers to it as a baptism: "Baptized unto Moses in the cloud and in the sea."

A cloud sprinkles or pours! Again this harmonizes with the pouring out of the Holy Spirit. The Egyptians were immersed but not baptized; the Israelites were baptized but not immersed.

Let us pray with the songwriter: "Jesus, Lord, we look to thee/Let us in thy name agree/Show thyself the Prince of Peace/By our strife forever cease" (Charles Wesley). *D. Klassen, Box 417, Carman, Manitoba*

Dangerous books for comfortable Christians

The New Community, by Elizabeth O'Connor, Harper & Row, New York, New York, 121 pages, \$3.95 paperback; Community and Commitment, by John Driver, Herald Press, Scottsdale, Pennsylvania, 92 pages, \$2.95 paperback) are reviewed by Katie Funk Wiebe, Hillsboro, Kansas.

As you poke around in your garden looking for signs of new life, let me recommend to you two books which will help you identify life in the church. They describe the kind of life which does more than disturb the soil. It results in a complete change of structures.

The books are *The New Community*, by Elizabeth O'Connor, and *Community and Commitment*, by John Driver. Ms. O'Connor writes about her experiences with the Church of the Savior in Washington, D.C., and recent attempts to become involved with inner-city tenement housing. Mr. Driver writes as an experienced missionary of the Mennonite church in Uruguay, Argentina, and Spain.

Community. What is it? Some refer to it as fellowship, *koinonia*, or even body life. Yet at the mention of these words, I can almost see the pained expression on the faces of some people. They cannot understand either the hunger of some contemporary church members for community nor their repeated efforts to get the subject on the agenda. Isn't the church experiencing community now?

Both writers indicate that far too many contemporary Christians live with impoverished views of community or fellowship. They are satisfied with skim milk when they could be enjoying cream. "Koinonia is more than meeting together from time to time; it is more than merely enjoying the presence of others; it is more than those feelings of well-being which warm our hearts when we greet our friends at church functions; it is more than common ethnic, cultural, linguistic, or historical ties; it is more than the organization of a congregation into a series of subgroups related to interest, age, and sex," writes Mr. Driver.

What is it more? It is a conscious sharing of something we have in common—Jesus Christ and his Spirit. But then come the hard words: "at all levels of existence and experience—spiritual, intellectual, economic. No area of life can be excluded." The rich young ruler

turned back at these words.

Both writers state boldly that community is possible in twentieth-century Christianity. It can happen today. But at a price. A high price.

Ms. O'Connor tells the difficult story of how the members of her congregation crossed the line from the world of the elite to the vast world of the poor to begin the Jubilee housing project, an effort to provide better homes for the poor in the neighborhood. In making that change, they found a depth of fellowship they had not known before. They had to put aside their "usual patterns of leadership, acceptable norms of achievement, divesting one's self of influence and position, and taking up the role of servant."

The strong emphasis on radical servanthood as the mark of the Christian community will probably be the most controversial part of both books. Obviously, if one accepts the teachings of Christ as valid, they will change one's life-style. Such a person will be at odds with society.

Mr. Driver insists that Christ's teachings must be considered as normative for today. Community will not thrive where individualism and institutionalization dominate. It is experienced only where competition, undue desire for recognition, the accumulation of goods, the urge to dominate, and the tendency to discriminate are left behind.

Ms. O'Connor states bluntly that she believes the first among the marks of a new community is a "clear, radical, unequivocal commitment to the poorest, the weakest, and the most abused members of the human family." Christ's ministry began with such people (Luke 4:18-19). The ministry of the church must begin there also.

She writes that, unless a group of persons reaches beyond themselves to touch and be touched by the needs of others, whether these needs be physical, emotional, or spiritual, its members will not know community. Many house churches, communes, or small study groups do not survive because they think that mission can wait until they have built themselves up. But it can't.

Both books set forth the case clearly for a nonconformist style of life—one that does not allow Christianity to blend comfortably into contemporary life like a rabbit into the winter landscape.

"In a generally conformed society, a morally nonconformist community will be

highly visible," writes Mr. Driver. A community which, contrary to everyone else, shares its goods, loves its enemies as well as its friends, keeps its word, will naturally communicate something of the reconciling love to the world beyond." It will automatically be a missionary church.

Both books tell me that for too long the church has preached an emaciated gospel. The gospel is more than saving people from hell for heaven. It is an invitation to join the new people of God who live under the lordship of Jesus Christ in the power of the Spirit. The central task of evangelism is forming disciple communities.

If you want comfortable reading, leave these books alone. If you are one of those who hunger for greater community, these books are a reassurance it can happen today.

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Hamilton, Ontario	June 26-July 27
Portland, Oregon	June 26-July 17
Lame Deer, Montana (males only)	July 1-25
Radio and TV, Newton, Kansas	July 1-17
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The Foundation Series

No other foundation can any one lay than that which is laid, which is Jesus Christ. 1 Corinthians 3:11

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Get out your magnifying glass and check them all! Each one is a Foundation Series communicator.



Meditation

Mary Magdalene speaks to us

I never forget my early morning walk to the tomb nor the long night preceding it. I lay awake and many thoughts passed through my mind—pictures of Jesus who had meant more to me in the past three years than any other person on earth. I can't recall much of my life before I met him, only that it was utter confusion, aimless wandering in a dark world. "Demon possessed," they called me. But after Jesus came, the mess left, and the aimlessness. He made my life bright and meaningful and I could live again. I lived for him. Wherever he went, I followed, trying to anticipate his needs, listening to him as much as I was able. There was so little I could do for him in comparison to what he had done for me. Every day I watched him give of himself to others until that last terrible day when he gave himself completely. I stood by helplessly, not knowing what I could do to stop this from happening. I watched in Pilate's court as he was mocked and beaten and the crown of thorns pressed into his brow. Why were the people so blind? If only I had seen him as I had, experienced his love and healing touch, they would know that he was innocent of all they accused him.

Over and over I relived the agony of following him to the cross, only to stand in its shadow and weep as they nailed him to it. Despair filled my heart as we took him from the cross and brought him to the tomb. Now that he was dead, everything was finished. Would I go back again to the darkness that possessed me before I met him?

As the dawn slowly brightened the sky, I, too, awakened to the fact that Jesus had healed me completely and that I could never again go back to what I had been before. I decided to tell some of the other women and go to his grave. I still had such a need to do something for him; he was still so much a part of my life. So I took some sweet-smelling spices and went to meet the other women and we talked about Jesus and what he had meant to us. What would we live for, now that he was gone?

When we got close to the tomb, I realized that our morning walk was probably in vain. We had forgotten about the heavy stone that had been rolled in front of the opening. Who would move it for us?

Imagine our surprise when we got there and the stone had been rolled away. No doubt someone had come and stolen his body. Angry thoughts filled my mind. It was not enough that they had killed him, but they even had to take him after he was dead. I ran to tell Simon Peter. He looked into the tomb and saw that it was empty. Dejectedly he went away. What could he do?

I stood by the tomb and wept. I was overcome by despair. The last service I wanted to do for him was denied.

Suddenly I heard someone asking me why I was crying. I saw two men dressed in white. I told them that they had taken Jesus away and I didn't know where to find him. I turned around and beside me stood another man who also asked me why I was crying and for whom I was looking. Being blinded by my tears, I thought it was the gardener. I begged him to tell me where they had put Jesus.

He looked at me and called me by my name. In a flash I knew it was Jesus who was standing before me. I wanted to reach out to him and touch him just to make sure this was real. But he asked me not to do this because he had not yet gone to the Father. He told me that he would be going soon to his Father who was also my Father and to his God who was also my God. I didn't really understand this, but it was Jesus speaking and he was telling me that we would be together again. I believed him as I always had. I ran to the disciples and told them everything. They didn't believe me, but I knew it was true. Jesus was with me again!

I saw the morning star still twinkling in the sky. Jesus was my bright and morning star who would never leave me or forsake me! He had risen from the dead and was going to be with *our* Father and *our* God. My heart sang for joy!

Elfrieda Schroeder

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God called me through a newspaper ad

Donald R. Steelburg

I had chosen political science as a way of helping to change the world. In my third year of college, I became discouraged with its prospects. Interestingly enough, I write this the day Richard J. Daley is being buried. He was part of the burial of my hope for politics. When he defeated a superior reform candidate for mayor of Chicago in 1955, I knew that, for me, helping people had better be in another direction.

So I went to a Presbyterian seminary, although my background was Baptist. There I learned to love the church and to understand that the Christian faith is not a solitary experience nor simply an inward journey. Christians need each other in order to follow Christ; they find Christ as they help those who are in need.

When I came out of seminary, I found that I was not happy with most Baptist churches—nor they with me—because I believed that not only Christians need one another, but also churches. They were too independent for me, too inward. The result was that I worked in secular employment for six years.

But certain influences were at work. While in seminary, I had read an article by Lawrence

Burkholder about discerning congregations. I thought that, if I ever got into the ministry, I'd like to try putting that into practice. My wife had a Mennonite Brethren background, another influence. Then one day the Lorraine Avenue Mennonite Church advertised for an associate pastor in the *Mennonite Weekly Review*. There among the calls for custom-combining reapers I found a call to serve.

One thing I appreciated about Lorraine Avenue was that they took me in, though I knew little about nonresistance. They accepted my concern and my promise to learn. I think that subject had never even been mentioned in my seminary. I also appreciated the Western District Conference ministerial committee's concern that I work on understanding Anabaptist thought. It became formative for me.

My concern is still to help change the world, though not politically now. Being in touch with people, sharing with them the good and the bad in life, is fulfilling and demanding. My greatest frustration is our continuing tendency to turn the church into a way station, a comfort station on the journey, rather than the pilgrim band we are called to be.

Christians agree to disagree

MCC (Canada) has been actively participating in Project North, supporting the native peoples of northern Canada in their land claims and mobilizing Christians in the south to be responsive to northern issues. The main issue to date concerns the Mackenzie Valley pipeline.

Recently, the Northern Coordinating Committee, another group also sponsored by churches, openly challenged Project North on its hard-line stand against the pipeline.

The conflict of interests is not too difficult to find. To those white people used to "progress," a delay in this development looks simply like a delay of the inevitable. To those white people who are beginning to see a limit to natural resources and a debt to northern natives, there are several basic issues that need to be faced.

There is no evidence as yet on the outcome. But the reporter on the meeting says, "But when it was time to leave, both sides were still friendly. . . ."

That is a refreshing comment. One of the most remarkable testimonies to the Christian faith is when we can challenge one another in the spirit of Christ. Jesus confronted people and dared to expect change. But he loved even those who turned away.

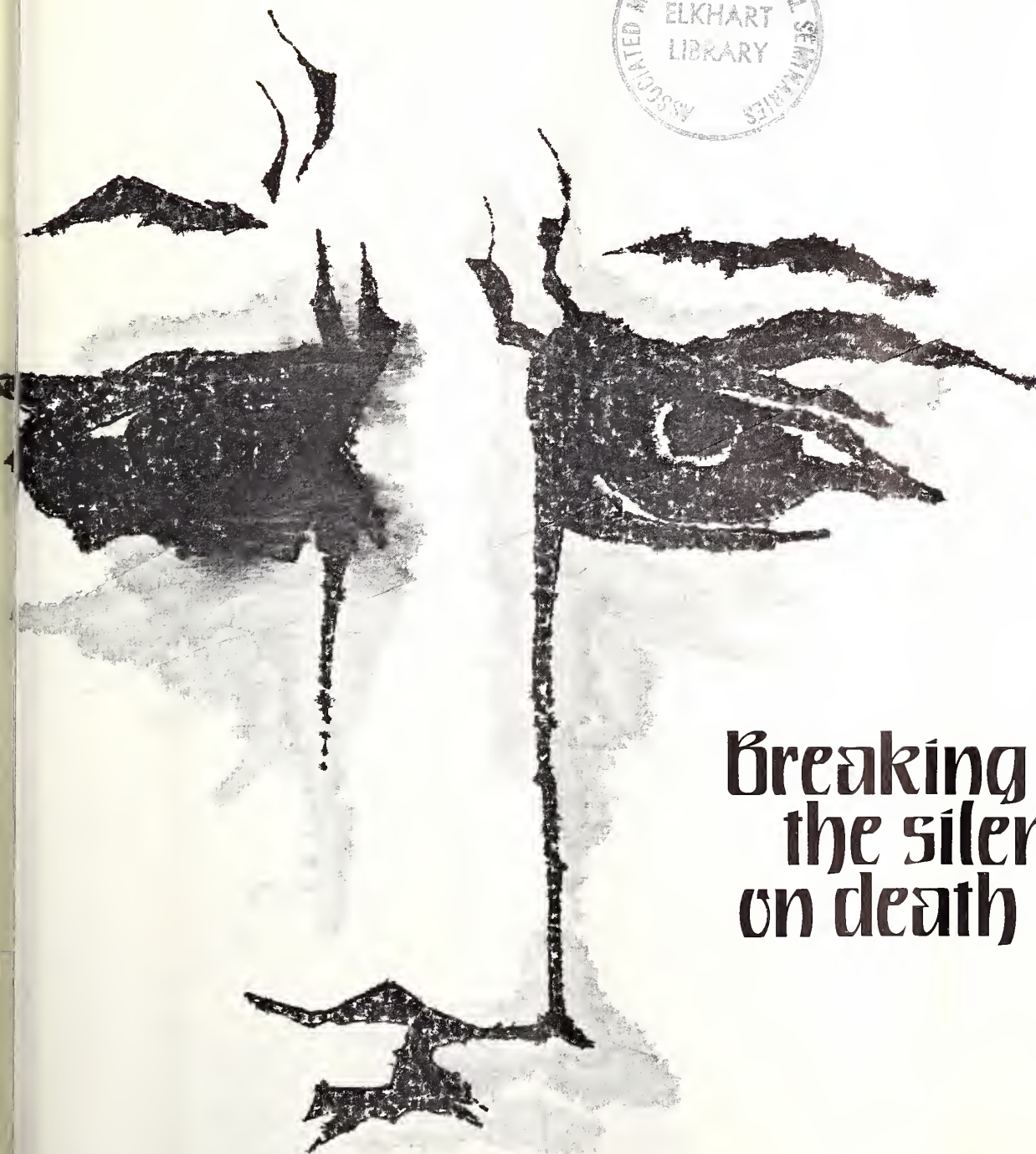
As Christians we still disagree on many things. Our humanness is still part of us. Too often we then simply ignore our differences and become silent.

The Christian spirit must speak up for what we believe, but recognize that neither we nor our opponents may know the whole truth. Because of that, we can agree to disagree and still be friends. Then we can together continue to seek the enlightenment of God's Holy Spirit. BW

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:16 APRIL 19, 1977



**Breaking
the silence
on death**



Breaking the silence on death

Ronald J. Hunsicker

Recently there has been a proliferation of literature and other exposure to the subject of death. Thousands flock to conferences, seminars, workshops, courses, and lectures given on death and dying.

In spite of this, most of us continue to have difficulty in coping with feelings about our own death and about death in general. We cloak death with a variety of euphemisms. We use phrases such as "he has passed from life," "she is passing away," "he has gone to his eternal reward," "God has taken her home," etc. Wisdom is the phrase heard "he (or she) has died." Death has become the new obscenity.

We need to rid ourselves of the grip which death has on our lives. The Book of Hebrews reminds us that it is the fear of death that grips us and not death itself.

We refer to people with particular illnesses as being "terminal." This is ironic because all of us are terminal. For some, terminality has become more real and they can now examine their feelings about death. They experience more of the abundant life in Christ because they no longer need to pretend that death is not a part of life.

The great equalizer in our experience is that each of us must die. From the moment of birth, we are old enough to die. Yet most of us live as if death will not come to us or to our loved ones. One's own dying is virtually impossible to comprehend.

The first questions that cross our mind in the face of death or other tragedies may likely be: Why? Why did this happen to me? What have I done to deserve this? Why is God punishing me? People who declare that they have no faith in God express such questions. But it is even more remarkable to hear Christians do so.

Perhaps we have not progressed much beyond the childish acceptance of God that primarily consists of a memory of Old Testament accounts in which good is rewarded and evil is punished. Too many within the framework of the church recognize only an angry God whose wrath they

experience in suffering and pain.

The gospel message is not that God intervenes or interrupts his own laws to save us from suffering, but that he truly suffers with us and finally triumphs with us in the resurrection. God is always on the side of good and love, and no matter what befalls us in this sin-filled world, he is involved with us through Jesus Christ. Even death loses its power to sting when faith says to another

human that God is eternally present and will not ultimately leave or forsake us.

Often we pretend to protect someone else from our feelings and struggles with death when we are actually protecting ourselves more than them. I had occasions to visit an eighty-three-year-old man who was in the hospital with cancer. I was faced in a way that I had not been faced before with my own feelings about death both for myself and for

The gospel message is not that God intervenes or interrupts his own laws to save us from suffering, but that he truly suffers with us and finally triumphs with us in the resurrection.



*he Book of Hebrews reminds
s that it is the fear of death that
tips us and not death itself.*

bers. He seemed to be more comfortable
an the rest of us and so he could talk about
iving cancer. His wife could only whisper,
"He has cancer," and then only when she
ought he was asleep or wasn't listening.
Several visits later, he looked at me when I
entered the room and in a weak voice said, "I
guess you didn't think that I would last this
ng, and it won't be long now." Those words
ipped me like few words ever have. There
ere no words within me that could be
oken. I simply stood there, I looked at
m, and I placed my hand on his arm. I
nderstood what he was saying to me.
I learned from this man that it was OK to
lk about death. I learned that it was OK to
ve some fears, that it was OK to have some
ncertainties, that it was OK to be angry
out dying. But I also learned that there is a

resolution that comes, that doesn't say in a
glib way, "Well, it must be God's will," but a
resolution that says, "I'm afraid of death, but
I'm ready to accept it." Being with him as he
died and experiencing the feelings which he
had was one of the most creative teaching
episodes in which I've participated. As long
as life has hope, as long as it has meaning, as
long as we participate in life, then death also
has meaning.

Death elicits our strongest emotions. A
pastor or friend willing and able to accept the
feelings of dying people can be of great help
to the dying. We mistakenly think that dying
people do not want to talk about it. It is we
who have not faced our own feelings about
death who don't want to or can't talk about
it. We may rob ourselves of walking with
people through the most important event in
their life. For in death, the person has an
opportunity to experience the tears of
sadness, the cries of anger, and the contented
look of acceptance.

Ministry to dying people can be under-
stood in four needs.

Support. The dying person needs support.
Most people fear the loneliness of dying.
Since nobody can speak with absolute
certainty about what it is like to die, words
are less important than presence—the
willingness to share this experience and
respond sensitively to their feelings about the
winding down of their lives.

Accepting reality. The dying person needs
to confront and accept the reality of his or
her situation. As we are able to relate to the

dying person while communicating an a-
wareness of the situation, it encourages a
realistic acceptance. It is not telling the
person, "You are dying." Rather, as Ms.
Kubler-Ross points out, we let them tell us
their situation, putting no obstacles in the
path of their awareness.

Authentic feeling. The need to express
authentic feelings brings another oppor-
tunity for ministry. The dying person may
run the gamut from despair to relief. It is not
unusual to experience bitterness, fear, guilt,
or anger, as well as hope or gratitude. We are
always tempted to want the dying person to
express noble emotions and to circumvent
feelings which make us uncomfortable be-
cause of their negativism. But to serve the
dying person is to permit authenticity, with
the full range of feelings.

Remembering. Going over one's past is an
integrating experience because in this pro-
cess of remembering is a confirmation that
death somehow fits into the pattern of living.
A ministry to the dying person will support
the remembering process and the accom-
panying feelings of satisfaction or regret.

In my ministry I have many times
observed a tremendous freeing up and joy, as
well as peace of mind, when people are aware
that someone is willing to walk with them
through their experience.

Through faith in a loving God and
through open acceptance of the reality of
death, we can move toward a more mature
and more creative approach to dying. Then
death assumes more meaning and purpose.

I asked students about death and dying

Becky Koerner

We seldom talk about death, and that is true
for young adults as well.

I recently gave 100 Mennonite college
students a questionnaire on death and dying.
I asked how death was talked about in their
families when they were children. Fifty-one
percent remember death being talked about
openly. The remainder gave responses which
indicate difficulty. Twenty-four percent of
the students could not recall any discussion,
14 percent remembered that it was talked
about with discomfort, and 9 percent said
death was talked of only when necessary and
then with an attempt to exclude the chil-
dren.

I sense that a significant number of
families and individuals have difficulty in
understanding death and in helping their
children understand death. The results here
are better than the general public, where only
30 percent indicate that their families talked

openly about death. This may indicate some
positive Christian influence.

Reflecting on their childhood concepts of
death, 36 percent of the students thought of
death in heaven-and-hell terms, and 27
percent thought in terms of an afterlife. Of
the remaining 37 percent, some couldn't
remember a childhood concept of death,
some understood death as sleep, some saw
death as cessation of all physical and mental
activity, some saw death as mysterious and
unknowable, and some had other concepts
of death.

Seventy-five percent of the college stu-
dents polled now have a strong belief in life
after death. However, many have some fear
of what that means; 14 percent are uncertain
what might happen to them if there is a life
after death.

Many students are unsure how they feel
about their own death. Fifty percent consid-

or themselves death-accepters, 34 percent would like to postpone death, and 9 percent fear death. On the other hand, 73 percent of the students would choose to die in old age if they had a choice, and 59 percent of them believe that they will, in fact, die in old age.

The aspect of death most distasteful for 27 percent of the students is the grief caused to relatives and friends; for 24 percent, the process of dying itself; for 14 percent, being uncertain what might happen if there is a life after death; and for 13 percent, an end to all their plans and projects.

Related to attitudes or fears about death is the way a person prefers for death to occur. Thirty percent desire a sudden, but not violent death; 49 percent a quiet, dignified death; and 10 percent feel there is no "appropriate" kind of death. These responses also show that there are concerns about the process of dying and the desire for

the postponement of death until old age.

Many young adults have negative feelings when confronted with the question of their own death. Thirty-five percent say they have found meaning and are preparing for death in relation to life. However, 15 percent are fearful, 2 percent are discouraged, 5 percent are depressed, 7 percent feel purposeless, and 18 percent feel pleasure in being alive. Of the remaining 29 percent, less than half say they anticipate and look forward to joy in the afterlife, and the rest respond with phrases such as: confused, uncertain, ambiguous, no concern because it's a long way off, questioning, anxious.

Most of these students come from Christian homes and have grown up attending church. Eighty-four percent say religion has played a significant role in the development of their attitudes toward death.

The church must continue to help its members in understanding death so that we

can face life with purpose and meaning. We cannot expect to eliminate all of our fear concerning the process, and possible pain, of dying. But we can study, read, talk, and preach about what happens after death.

I suggest that every year we should focus on at least two topics: death and dying, and grief. This could be done with sermons, group discussions, and a series of evening meetings, bringing in speakers or special presentations on the various aspects of death and grief. There are many books available on these two areas. Some of these would be *Grief's Slow Work*, by Harold Bauman; *After Death, What?* by Gerald C. Stude; *On Death and Dying*, by Elizabeth Kuebler-Ross; and Westberg's *Good Grief*.

Young adults say they need to talk more and think more about death. I think all of us need to talk more and know more about death and dying. The church can help us do just that.

Funerals That represent life

Erna J. Fast

The victorious reality of the Christian faith is missing in many of the patterns and practices of present-day funerals. Death—the essence of decay and mortality—is negated by cosmetics, by the stress on durability of a coffin, and by the overall emphasis on the corpse of the deceased. Even the words used, such as "passed away" or "departed," are an effort to mask the reality of the event. Somehow the impression is one of trying desperately to hide the finality of the end of this life and the desolation that comes with death. There never can be such a thing as gracious dying, yet that appears to be the ultimate toward which these practices strive.

Many funerals do not symbolize what the deceased stood for in life. Ostentation, the snobbery of an appeal to expense, and the ritualism that surrounds so much of present funeral practices clearly are an affront to the simple and sincere lives of many Christian folk whose modesty contrasts sharply with

the pagan rites built into the package that covers the usual funeral arrangements. Even the use of a funeral parlor instead of the church sanctuary where the deceased worshiped can speak volumes to the degree to

which we have moved away from an emphasis on Christian witnessing at the time of death.

The time has come for us to take a new look at the role of the Christian fellowship

Resources for your consideration

A Manual of Death Education and Simple Burial (Quaker)

Celo Press

Burnsville, North Carolina

Handbook for Funeral and Memorial Societies (\$3.50)

Continental Association of Funeral and Memorial Societies, Inc.

Suite 1100, 1828 L Street N.W.

Washington, D.C. 20036,

or

Memorial Society Association of Canada

5326 Ada Boulevard

Edmonton, Alberta T5W 4N7

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions: In United States and Canada, \$8.00, one year; \$15.50, two years; \$23.00, three years; foreign, \$8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114.

When death strikes within a congregation, the giving and receiving of solace and supportive strength are forces whose receptive power cannot be estimated. The role of the pastor and others within the fellowship at the moment of death, with its peculiar urgencies and its need for sudden and consequential decisions, cannot be minimized. The irony is that too often a complete stranger in the form of a funeral director becomes the person who fills that role.

To what extent are such decisions in line with Christian theology and fitting for the fellowship of which the deceased was a member? To what degree are the bereaved supported in their effort to deal coherently, rationally, and with wisdom in their often explicable grief? It would seem that, if ever there is a need for a gathering and an holding by members of the fellowship, this is the time.

The Christian fellowship provides a sin-

gular opportunity for a witness to the triumph of the faith when death comes. To have hymns of praise and ringing words of testimony offered in the familiar setting of the sanctuary becomes a high moment of worship. Whether it be a traditional funeral or a memorial service following a simple burial or cremation does not really matter. The contrast between such an offering of worship and the ritualistic, stiff, and formal procedures at a funeral "chapel" cannot be overstated. Recently the simple Quaker funeral service for a friend of mine was introduced with the words, "We come not to mourn death but to celebrate life."

Death provides also an opportunity for positive expressions of the Christian faith by forcing us to consider and order our priorities. Certain religious groups, such as the Quakers and Unitarians, are providing leadership for death education as well as practical guidance to their members when death comes. In most of the United States

and in Canada there are funeral and memorial societies whose members receive help in planning simple, dignified, and inexpensive services by which to honor and remember those who die. This assistance includes social and legal issues, basic information, and guidance on all matters that must be dealt with when a death occurs. It also provides forms for special requests and donor bequests for the living.

It is time to take an honest look and to determine our views about death. It is time to find the words with which to communicate candidly our convictions concerning this last witness. For many this candor within the family or the fellowship is difficult, and ways must be found to help each other. It is also time for congregations to recognize their role as the proper setting in which Paul's words of affirmation will ring out clear and convincingly, "Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord!"

Reconciled

by

James

James Waltner

As humans feel a tug of war within us. We know better, but we have difficulty measuring up. We don't want to do things because we have to, but then we don't feel right about them when we have not lived up to the best we know. A depressing self-judgment and guilt

is part of our lives. That becomes a form of slavery from which we need to be set free.

Christian belief says, "It's OK. You are OK. You don't have to carry this load of guilt and failure around all the time. Forgiveness and reconciliation are real!" Jesus reconciles and helps "put us together again."

What do we know about Jesus? The four Gospels, Matthew, Mark, Luke, and John, are accounts of Jesus from the life of the early church. At the earliest, they were written fifteen to twenty years after the death of Jesus, but reflect faithful remembrance of the things Jesus did and said, as well as how the church came to understand Jesus.

After childhood and early manhood in the region of Nazareth, Jesus was baptized at the

Jordan. In baptism, Jesus accepted God's mission for him. He began his ministry by proclaiming "the kingdom is here" (Luke 4:18-19). Once that ministry was begun, Jesus was a man of action, moving throughout Galilee, teaching in the synagogues, preaching the gospel of the kingdom, and healing people (Matthew 4:24). He had time for the little children, he saw the blind beggar in the ditch and called him by name. He recognized a woman of faith who just touched his cloak in the crowd.

Of interest is the way in which people responded to Jesus. The common people heard him gladly. Always people were amazed. Some were afraid. Some became angry. But most striking is that from baptism to the cross, Jesus took the role of a servant. In the temptations following baptism, Jesus rejected power tactics. Even when his disciples didn't understand his style of leadership, he maintained, "Whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many" (Matthew 20:26-28). To illustrate it, he took

Topics in
Christian
belief 2



Come unto me—Carl Heinrich Bloch

a basin and towel and washed the disciples' feet at the Last Supper (John 13:1-16).

Jesus was killed because he took the servant role. He was concerned with the human values. That proved too great a threat to people who lived within the world of tradition and things.

But death and burial did not put an end to Jesus. So convinced were his followers that Jesus conquered death that "He is risen" became their word of greeting to one another, and "Jesus is Lord" became their confession of faith.

How does Jesus reconcile? As the early believers reflected on the experiences with Jesus and the new power that came into the lives of people through trust in Jesus, the church began to see and to proclaim Jesus as the promised Messiah of the Old Testament. "Christ" (*christos*) is the Greek word for "the anointed one" (*messiah*) in Hebrew. The suffering servant of Isaiah 53 came to be seen as an amazingly accurate description of Jesus. In the Gospels and the Acts and the letters of Paul, Jesus is proclaimed as the one in whom all the promises of God find their

fulfillment (John 14:6-7; Acts 2:36; 2 Corinthians 1:20), including the promise of a restored unity.

The kind of separation from God and the guilt and terror described in Genesis 3, the separation between brothers, the hatred and violence described in Genesis 4, these, too, are seen as affected by Jesus' life and death and resurrection. So Paul wrote out of his own experience of being given a new unity: "While we were yet helpless, . . . Christ died for the ungodly . . . God shows his love for us in that while we were yet sinners Christ died for us . . . While we were enemies we were reconciled to God by his Son" (Romans 5:6-11).

What is it that happens? Paul used a variety of word pictures to try to describe the effect of Christ's death upon the person who trusts. *Redeem* is the vocabulary of the merchant. In Bible times that word referred to the practice of paying the price for a slave and then setting him free. *Justify* is the vocabulary of the courtroom. The judge has passed the sentence. The penalty is death. But then the judge steps down from the bench, removes his robes, and "takes the rap" in place of the prisoner. The guilty one is declared free, "just as if" he had never sinned. *Atonement* is the language of Israel's Yom Kippur, that annual day of atonement when a sacrificial lamb was driven out into the wilderness symbolically to carry away the accumulated sin and guilt of the people. *Reconcile* comes from the language of relationships in which two persons come together in agreement after a misunderstanding or estrangement.

Whatever the words used to describe it, the New Testament proclaims that through the self-giving of Jesus, God has declared us redeemed, justified, forgiven, reconciled, made whole once again.

God's purpose is unity and Jesus came to show God's purpose (Colossians 1:20-22). We are pulled in many directions. To cope as a whole person, we need a center. The story of Jesus comes as good news that for us has been done what we do not have the power to do for ourselves. The gospel is the word of grace, not only of God's protective power but of God's recreative power, to make us new again. As we respond and find our center in Christ, forgiveness is experienced. As we "accept our acceptance," in the words of Paul Tillich, gratitude and joy become our expression.

It is not by chance that Menno Simons chose as motto for all his writings the words of 1 Corinthians 3:11, "For no other foundation can anyone lay than that which is laid, which is Jesus Christ." That foundation still must be ours, as must the servant way of Jesus, if we will be faithful in God's ongoing ministry of reconciliation.

Program set for General Conference

Tenety-five workshops on the family will be part of the forty-first triennial sessions of the General Conference Mennonite Church July 2 to August 3 in Bluffton, Ohio.

Up to 2,000 delegates and visitors are expected for the convention of churches in the United States, Canada, and South America.

Theme for the conference is "Family in Focus," and the program for the conference will intersperse reports from conference's boards and commissions with workshops and speeches on such topics as marriage, singleness, divorce, and parenting.

Most sessions will be on the campus of Effton College, a four-year Mennonite liberal arts college located in Bluffton, Ohio, a town of about 3,000. However, Sunday's sessions will be held in Ada, Ohio, at the Highhorn Center, Ohio Northern University. Sunday's activities will include morning and evening worship services and an afternoon *Saengerfest*, or song festival.

Registration will begin at noon, Thursday, July 28, at Burky Gymnasium, Bluffton College. The opening session at 6:30 p.m. in Sanders Hall will include reception of new congregations, communion, and a drama on family life, written by Bernie Wiebe and Gerald Loewen of Winnipeg, Manitoba.

Most of the other days of the conference will begin with singing and worship at 8:30 a.m., followed by board or commission reports for adults and separate sessions for high-school-age youth. Workshops and recreation are planned for the afternoon.

Evening activities include a service emphasis on Friday, celebration of the new Foundation Series curriculum and a multimedia presentation by youth on Saturday, a special speaker on Monday night, an issues session on Tuesday, and a closing celebration on Wednesday.

Late night activities include a coffeehouse planned by youth and a free film festival.

A special speaker for the conference is J. Winfield Fretz, professor of sociology at Conrad Grebel College, Waterloo, Ontario. He will speak Sunday and Monday nights on the theme of the conference.

Leading the early morning singing will be George and Esther Wiebe of Winnipeg and their children.

The conference sessions will adjourn at 9:00 p.m., Wednesday, August 3.

Youth will hold separate sessions from 9:00 to 11:30 each morning at First Menno-

nite Church in Bluffton, which is within walking distance of the campus.

A nursery will be provided for preschool children, and other activities are planned for those in grades one through eight.

Other meetings planned during the conference include Women in Mission as well as Mennonite Men at 1:30 p.m., Monday, and possible caucuses by U.S. delegates or other special interest groups at 3:30 p.m., Monday and Tuesday.

Registration forms for the conference are available from local congregations or from Conference Information, Box 347, Newton, Kansas 67114. Completed forms should be

sent to Fred Amstutz, Bluffton College, Bluffton, Ohio 45817, by July 1.

Family in Focus



Schedule announced

Thursday, July 28

Noon Registration
6:30 p.m. Opening session: communion, reception of new congregations, and drama.
9:00 p.m. Coffeehouse and film festival

Friday, July 29

8:30 a.m. Singing and worship, George and Esther Wiebe
9:00 a.m. Youth option: "Why is everybody blushing? Ethics and sexuality"
9:00 a.m. Overview of reports and issues
9:30 a.m. General Board report
10:30 a.m. Division of Administration report
11:30 a.m. Lunch
1:30 p.m. Workshops
3:30 p.m. Recreation
5:00 p.m. Supper
6:30 p.m. Fraternal greetings
7:30 p.m. Service night: Mennonite Central Committee, Mennonite Voluntary Service, Commission on Overseas Mission
9:00 p.m. Coffeehouse and film festival

Saturday, July 30

8:30 a.m. Singing and worship
9:00 a.m. Youth option: "For what, why, where is everybody searching? Spirituality"

9:00 a.m. Commission on Home Ministries report
11:30 a.m. Lunch
1:30 p.m. Workshops
3:30 p.m. Recreation
5:00 p.m. Supper
6:30 p.m. Celebration of the Foundation Series
7:30 p.m. Youth night
9:00 p.m. Coffeehouse and film festival

Sunday, July 31

10:00 a.m. Worship
Noon Lunch
2:00 p.m. *Saengerfest*, Earl Lehman, director
5:00 p.m. Supper
7:00 p.m. Worship, J. Winfield Fretz, speaker
9:00 p.m. Coffeehouse and film festival

Monday, August 1

8:30 a.m. Singing and worship
9:00 a.m. Youth option: "Am I a person in a world of people? Ethics and society"
9:00 a.m. Commission on Overseas Mission report
11:30 a.m. Lunch
1:30 p.m. Women in Mission
1:30 p.m. Mennonite Men
3:30 p.m. Recreation or caucuses
5:00 p.m. Supper
6:30 p.m. Issues session: business and resolutions
7:30 p.m. J. Winfield Fretz, speaker
9:00 p.m. Coffeehouse and film festival

Tuesday, August 2

- 8:30 a.m. Singing and worship
- 9:00 a.m. Youth option: "Is the family out of focus? Ethics and the family"
- 9:00 a.m. Mennonite Biblical Seminary report
- 10:15 a.m. Department of Higher Education report
- 11:30 a.m. Lunch
- 1:30 p.m. Workshops
- 3:30 p.m. Recreation or caucuses
- 5:00 p.m. Supper
- 6:30 p.m. Issues session
- 9:00 p.m. Coffeehouse and film festival

Wednesday, August 3

- 8:30 a.m. Singing and worship
- 9:00 a.m. Youth option: "Is the church a family? Ethics and the church"
- 9:00 a.m. Commission on Education report
- 11:00 a.m. Elections
- Noon Lunch
- 1:30 p.m. Workshops
- 3:30 p.m. Recreation
- 5:00 p.m. Supper
- 6:30 p.m. Runoff elections and issues session
- 7:30 p.m. Closing celebration
- 9:00 p.m. Adjournment



Founders Hall at Bluffton College will be the site of the main sessions of the General Conference July 28 to August 3.

Zaire Protestant Relief Agency requests aid

The Zaire Protestant Relief Agency (ZPRA) in Kinshasa, Zaire, has requested Mennonite Central Committee to prepare a shipment of relief supplies so that it can be ready to help refugees and victims of the fighting in Shaba Province.

MCC volunteer James Davis of Fresno, California, who works with ZPRA administrators, hopes to have a good supply of blankets, used clothing, bedding, beef chunks, milk powder, split beans, and cooking oil on hand so that ZPRA can respond quickly as the need arises, reported country representative Phil Rich.

On March 28-29, the MCC executive committee approved an initial \$15,000 for relief assistance to Zaire, where fighting broke out in early March. The fighting, located in the southeastern part of the country along the border with Angola, is between government troops and opponents of the government operating out of Angola. Reports indicate that the Kantangan *gendarmes*, as the rebels are called, have taken the towns of Kapanga and Sandoa. Unoffi-

cial and missionary sources reported March 28 that Zairean troops fled from the headquarters town of Mutshatsha.

The Katangans are thought to be heading for Kolwezi, a major copper mining center. Copper is Zaire's major export. Shaba Province, formerly called Katanga, attempted to secede from Zaire, then called the Congo, in the early 1960s. Thus the fighting, symbolizing a revival of Katangan nationalism, is considered a serious threat to the present government.

No MCC workers or Mennonite missionaries are in the affected area and they are not considered to be in danger, according to Mr. Rich. However, some Methodist missionaries were evacuated from the troubled province. Others chose to stay and report from territory now held by the Kantangans that they are safe, Mr. Rich said.

The shipment of relief supplies will be sent from North America as soon as possible. "If the affairs in Shaba do not necessitate large-scale assistance," Mr. Rich wrote, "we could divert the supplies to the Angolan refugees in Lower Zaire, west of Kinshasa." MCC has been involved for five years in helping Angolans who fled to Zaire.

Three networks will use inter-Mennonite TV spots

The three major U.S. TV networks (ABC, CBS, and NBC) have decided to release two "Invitation to Live" TV spots produced jointly by the Mennonite Brethren, General Conference Mennonite, Mennonite, and Brethren churches.

This is the first time all three of the major TV networks have decided to use the same set of spots. The two 30-second spots entitled "Discover Early" and "A Friend encourage viewers to reach out and be a friend: 'That's God's way of giving.'"

Fifty-six TV stations in Canada reported they will use the ITLC TV spots, as will the Global TV Network and twenty-five cable systems.

Other campaign materials on the "Reach out: Be a friend" theme include newspaper ads for congregational sponsorship, iron-on patches, postcards, paperback books for bookracks, stickers, buttons, and a 27-minute documentary film entitled *Back Sea*. The film is designed for local television release and is useful in congregational settings as well.

Immigration problems concern Mennonites

U.S. Ministries

U.S. Ministries has earmarked \$7,500 for helping Hispanic Mennonites deal with migration offices and other similar activities.

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migrations office to stay. Persons who are poor are deported. Mennonites have members in both groups. We need to work for compassion and justice."

The issue of undocumented immigrants was first brought to MCC by U.S. Ministries board member Jose Ortiz in the October meeting and by Lupe de Leon of the Mennonite Board of Mission's home missions division at the November 1976 meeting of the Peace Section (U.S.).

The Peace Section Washington office then organized a seminar to get concerned Mennonites together and in conversation with officials from the U.S. Immigration Office.

MCC (Canada)

Arthur Driedger, outgoing director for Mennonite Central Committee (Manitoba), has been appointed MCC (Canada) associate director for overseas services.

Mr. Driedger will be responsible for administrative matters relating to the service programs for Mennonites from Mexico settling in Canada; for initiating efforts to clarify the citizenship status and documentation of Kanadier Mennonites now living in Mexico; and for *Die Mennonitsche Post*, a German-language newspaper MCC (Canada) is sponsoring until it becomes self-supporting or other groups provide funding.

In addition, Mr. Driedger will be responsible for specific duties in the overseas department of MCC (Canada) such as material aid, Self-Help Crafts Inc., exchange visitors, and immigration, to be designated later. Mr. Driedger will fill the position part-time until he assumes the position full-time on September 1.

The Driedger appointment partially fulfills a resolution at the MCC (Canada) annual meeting in January providing for a two- to three-year staff position to be created for giving attention to Kanadier Mennonite concerns.

The term "Kandier Mennonite" refers to the descendants of those Mennonites who came to Canada from Russia in the 1870s; many have subsequently moved to other parts of the Western Hemisphere, such as Belize, Mexico, Paraguay, and Bolivia. These Mennonites are also referred to as "Colony Mennonites."

In Mexico the status of some Mennonites is not clear, and the political and economic uncertainties render the situation critical. For these reasons, Kanadier Mennonite groups as well as observers and officials in the Canadian immigration department felt

more work should be done to clarify the Mennonites' legal status and provide aid in obtaining documentation. Mr. Driedger's appointment is in response to the need.

Mr. Driedger has served with MCC a total of fourteen years and is a member of the Bethel Church, Winnipeg.

Tax fund advocates meet in Washington

"People who are opposed to war should have the right to say, 'I don't want my money used to perpetuate violence and death and destruction.'" California Congressman Ronald Dellums told over seventy representatives of church groups and other supporters of rights of conscience. They met March 23-25 in Washington, D.C., under the auspices of the National Council for a World Peace Tax Fund.

Mr. Dellums spoke in support of the World Peace Tax Fund bill which would permit taxpayers who cannot conscientiously finance military programs to have the war part of their taxes used instead for peace projects.

The bill (HR 4897) was recently introduced in the House of Representatives by Mr. Dellums and twenty-three other representatives and in the Senate (S 880) by Senators Mark Hatfield of Oregon and Mike Gravel of Alaska.

Dan Glickman, freshman congressman from Kansas, told the group that he sponsored the bill because he saw the need for a legal alternative to paying war taxes. Civil liberties, he said, is the "key issue."

Other speakers included Delton Franz, Washington representative of the Mennonite Central Committee and chairman of the council; David Bassett, Michigan physician who founded the council; and Elizabeth Leone from Pax Christi, the international Catholic peace organization, vice-chairwoman of the council.

Activists who attended the meeting reported on visits to the offices of sixty-nine senators and representatives and discussed plans for follow-up letters.

Citing statements of famous people, dating from 1560 to the present, who have protested payment of war taxes, Mr. Franz declared that the issue has become more urgent because the manpower needs have declined while the money needs have increased.

He said that in 1940 only 10 percent of the people paid income taxes and that military costs were the major reason why the government shifted from a "class tax to a mass tax" policy.

Words & deeds

Nick Kassebaum, pastor of the Menno Church, Ritzville, Washington, found a way to put his weight to use. He is challenging his congregation to send his weight in used aluminum to Mennonite Central Committee for medical relief. The aluminum would be sold and the proceeds sent to MCC. Mr. Kassebaum wrote, "I had planned it to be a project of awareness: of our limited resources, of our littered highways, of energy conservation, of our throw-away society, of MCC's needs (as well as their pastor's weight problem)."

Vigils, marches, leafleting, and rallies were planned in more than 100 cities across the United States on April 15 to give a Tax Day message to President Carter to stop production of the B-1 bomber. Mr. Carter is expected to make a decision in late May on the bomber. One B-1 costs up to \$94 million to produce. "I'd rather have my tax money spent for services I need than a fleet of bombers I don't need," said Terry Provance, national coordinator of the American Friends Service Committee's anti-B-1 program. The April 15 programs are coordinated by AFSC and Clergy and Laity Concerned, in cooperation with local and area groups.

The Topeka I-W unit will hold its twenty-five-year reunion at noon, May 15, at the Southern Hills Church, Topeka, Kansas. A meal will be served. More information is available from Jack Unruh, Box 323-A, Tecumseh, Kansas 66542.

"We cannot preach a limited gospel. The church must attempt to meet the needs of the whole person in its missions outreach," Hector Valencia, Latin America secretary for the General Conference's Commission on Overseas Mission, told a recent missions conference at Columbia Bible Institute, Clearbrook, British Columbia. On the final day of the three-day conference, classes were canceled so students could attend workshops and hear missionaries representing ten missionary societies. Twelve students from the school will spend six to eight weeks this summer at a mission location in Europe, Japan, Taiwan, northern Canada, and the West Indies.

The Campbell-Reese Evangelistic Association of Milton, Ontario, conducted the Berne Union Crusade in March at the First Mennonite Church in Berne, Indiana.



Ground broken at Bluffton

About 200 people attended ground-breaking services March 31 for a new science laboratory center at Bluffton (Ohio) College. The \$660,000 building, to be located near the existing science building, shown above, has been designed to save energy, since 90 percent of the building's walls and roof will be insulated with earth underground. The roof will serve as a plaza and gathering place for students. The old science building will be used exclusively for lectures and will be renovated. The new all-concrete structure has been designed to fit into the side of an existing hill.

Many Indonesian Mennonites experienced serious flooding in the areas near Pati and Kudus in early March. The headquarters of the Javanese Mennonite Church is in Pati and are the Mennonite seminary and the service and development agency of both the Javanese and Muria (or Chinese) Mennonite churches. Over 20,000 acres of rice paddy were flooded, most of it in the ripening stages when excessive flooding can cause it to rot. MCC provided about \$1,000 to the relief commissions of both the Mennonite conferences. The funds are currently being used to buy rice and corn, but may also be used for emergency repair to flood-damaged homes.

Goshen College students in early childhood education have produced taped messages for parents and stories for children for a TEL-ED system which began April 4. By telephoning a number at the college, parents can hear suggestions for activities to do with young children. During different hours of the day, stories for children will be read.

Mennonite Aid Societies meet

Harvey Harder, president of the Association of Mennonite Aid Societies, opened the annual meeting on March 3 at Chicago with the challenge that each person needs to find place with Christ's compassionate community—as an individual, as part of congregation, and also through the mutual aid society.

A new rates and categories book was introduced for use by all member societies. Seminars were held on loss prevention, consignment of policies to lenders, management functions, and homeowner's insurance.

Bernie Wiebe, editor of *The Mennonite*, gave three talks on the theme "Bible Mutual Aid in the 1980s."

The new executive committee for AMA is Harvey Harder, president; Dale Corvick, vice-president; and Harold Schmidt, secretary-treasurer.

Attendance reached its highest point, one hundred for the Thursday evening banquet.

Ministers

Portzelius, pastor of First Church, Emerson, Kansas, will become assistant administrator of Mennonite Memorial Hospital, Bluffton, Ohio, on July 1. His duties will include chaplaincy and development. He has a BS in business administration and degrees from Bluffton College and a BD from Mennonite Biblical Seminary.

Workers

and Donna Entz, currently students at Associated Mennonite Biblical Seminary, Elkhart, Indiana, have been appointed as missionaries by the General Conference's Commission on Overseas Mission. They will work under Africa Inter-Mennonite Mission in Upper Volta in cooperation with the Mennonite Community of Zaire. *Entzes*, who are completing one year at the seminary's Overseas Mission Training Center, will leave in late summer for one year of French language study in France. They will spend two years in Upper Volta. *Loren* is a member of the Zion Church, Elbing, Kansas, and *Donna* is a member of the Fiske (Saskatchewan) Church.

Mary Fransen, Newton, Kansas, has been appointed General Conference representative to the board of Prairie View Mental Health Center. She is a coordinator of business and nursing at Doctor's Park, Devon.

John De Gruchy has been named visiting professor of religion and peace studies for the fall term at Bethel College, North Devon, Kansas. Mr. De Gruchy earned a MDiv from Chicago Theological Seminary in 1966 and a DD from the University of South Africa in 1972. He has been a minister in the United Congregational Church of South Africa and has served as director of studies at the South African Council of Churches since 1972. He is currently associated with the Department of religious studies at the University of Cape Town.

Arle and Dorothy Schwartz, Normal, Illinois, returned March 14 after spending one year as medical missionaries in Kalonda, under Africa Inter-Mennonite Mission. The *Schwartzes*, who served in 1941-74 in Zaire, filled in for Dennis and Shirley, the newly appointed missionaries who were studying French and tropical medicine in Brussels, Belgium, during the past year. *Arle* is a physician, and *Dorothy* is a nurse.

Peter and Lois Voran, First Church, Pretty Prairie, Kansas, have been reappointed as General Conference Mennonite missionaries to Japan, beginning in 1978. They will be students at the Overseas Mission Training Center, Associated Mennonite Biblical Seminaries, Elkhart, Indiana, during the next school year. Peter is now serving as pastor of First Church in Pretty Prairie. The *Vorans* spent 1951-71 as missionaries in Japan under the conference's Commission on Overseas Mission. Their new four-year term will be in Hyuga, where an established congregation is located.

Calendar

April 28-May 1—Eastern District Conference annual sessions, Camp Men-O-Lan, Quakertown, Pennsylvania.

Carmel House, a special foster-care home in Saskatoon, jointly administered by the Department of Social Services and the Mennonite Central Committee (Saskatchewan), aims to be a normal family setting for five juvenile-aged boys. New houseparents are needed, effective July 15. For further information, call or write:

Wayne Dueck, Chairman
2705 Jarvis Drive
Saskatoon, Saskatchewan
Phone: (306) 373-1395 (evenings)

Fellowship Bookcenter (Christian bookstore) requires manager

Responsible for: Book purchases
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George Dyck (chairman of the board)
33-500 Burnell Street
Winnipeg, Manitoba
R3G 2B4

Canadian

May 7—Saskatchewan Women in Mission annual conference, North Battleford; speaker, Anna Schroeder, Brandon, Manitoba

Eastern

May 21—Crossroads annual banquet, East Swamp Church, Quakertown, Pennsylvania

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Letters

Caesar's money in first place

Dear Editor: Thank you for *The Mennonite*, we appreciate it very much. It is interesting to read the varying thoughts and viewpoints. At the moment I am particularly fascinated by the views on tax payment. It is interesting that the topic is so hotly discussed today, when Jesus made a fairly clear statement on that subject almost 2,000 years ago. To be sure, he left room for individual interpretation, and I should think we must support each other as fellow believers, even with differing interpretations.

Also we forget that it is the action of our governments at home and abroad that allows us our high personal incomes, and therefore also income taxes. If our governments were fair, our earnings in comparison to the rest of the world would also be more fair, and we wouldn't have the money to pay the taxes. So in a way our earnings are Caesar's to start with. We certainly don't have a *right* to our huge earnings in comparison with the few hours of work we give in return. In most of the world many hours of work earn only a small payment. So do we have a right to withhold a tax that supports our life-style? Better we share a

bigger portion of the earnings we use on ourselves, with a needy world. Isn't it rather hypocritical to be so willing to share the government's part of our earnings with the hungry and then turn around and spend our own part of our earnings only on our own desires? *Chris Dueck, 3429 Lougheed Highway, Agassiz, British Columbia V0M 1A0*
March 2

Liked editorial review

Dear Editor: About a week ago I picked up some back issues of *The Mennonite* to catch up on what is happening, and I discovered your editorial review of my book. Thanks so much for your review. You summarized and critiqued in remarkable fashion the major themes I attempted to address in the book. Those themes really do need urgent attention. Your review not only suggests the basic themes, but encourages the readership to deal with them. I am touched.

One paragraph you wrote particularly summed up the major thrust of the book, "An authentic new fellowship for God is possible, but only as we learn to recognize our distinct and conspicuous differences and relate to each other as equals. It will come when both black and white communicate and appreciate their differences as a source for mutual learning and enrichment." This indeed is my concern and what remains a priority issue for me. We have to develop authentic relationships as a community of faith. *Hubert L. Brown, Box 370, Elkhart, Indiana 46514*
March 17

Missed "preaching"

Dear Editor: Your "Say yes to the pastoral ministry" ad (March 22) caught and held my attention. It has been a mystery to me in recent years why more young people are not doing so. The display effectively caught the diversity of the pastoral task. As pastors we are indeed called upon to be responsive to a great variety of needs. Sometimes the demands for versatility are a source of discouragement, yet trying to be flexible in today's changing world is certainly one of the most needed as well as among the most exciting tasks to be found.

I was puzzled by the lack of reference to "proclamation" in your ad. I could detect no pulpit or equivalent in the display, unless it is to be found in the shape of the picture itself which suggests such an image. Every phase of the ministry is graphically depicted here except that of preaching. I wonder how

realistic such a portrayal is in terms of churches' expectations. I agree that preaching is the most scary as well as the most pretentious of tasks, and for that reason easy to avoid reference to it when describing the pastoral ministry.

For better or worse I would guess that most of our churches expect strong preaching, and (also for better or worse) a good sermon doth cover a multitude of inadequacies. *Melvin D. Schmidt, 116 So. Belmont, Wichita, Kansas 67218*
March

Sound anti-anti-Communist

Dear Editor: Shouldn't Mennonite social policy and our many words encourage outcasts from extreme "leftist" regimes as well as those from more democratic extreme "rightist" ones? Often now we sound so anti-anti-Communist. This is partly excusable, since there are many disreputable anti-Communist movements, but it can be so sinfully one-sided.

Someone said, "Well, we understand the refugees in Paraguay are anti-Communists." Isn't this condescending? Maybe they have reasons for not "understanding" why we are anti-anti-Communist.

Some people question the discontent of refugees, saying that they need to justify their actions (unlike us?). All the more then, should doubt the reports of contentment of people at home whose comments have pleased their strict rulers. But how can we ignore the claims of nonrefugees who have been brave enough to send statements abroad or of those who visit us long enough to become intimately acquainted before returning to their families behind the Iron Curtain?

We have heard that the Vietnamese refugees at first criticize Communism because they think we expect that, but later they change somewhat. Doesn't it occur to them that any such changes equally reflect their discovery of our anti-anti-Communism?

Max Ediger is right (August 3, 1976, issue) on the need for "reconciliation and friendship between peoples." When governments get in the way, as they constantly nowadays (e.g., in Vietnam's refusal to let MCC handle relief there), it is precisely the peoples who deserve some intercession for us. If we are easily intimidated into silence by the name of reconciliation with certain countries (i.e., their governments and generally not right-wing ones), we may become

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the problem. The Bible leads us to disapproval from the powers that

Ediger stated that we are "demonstrating that our Christian love goes far beyond political boundaries and seeks to meet human needs wherever they are in the world." He and others have done this. But have the rest of us done or even said for any victims of the rulers in some of the more remote and larger parts of the world? *Ronald Box 126, North Newton, Kansas*
March 16

need is concern

Editor: Recent editorials in *The Mennonite* (March 1, 8, and 15 issues) and many articles suggest meaningful thought and action for overcoming evil. Though it is often overlooked, any reference to Christendom must bring to mind that its goal is the coming kingdom, which, in turn, must be achieved by the overcoming of the evil powers. The ethical teachings of Jesus repeatedly point to a better way in all aspects of life. Hence, Christians need an increasing measure of optimism, discipleship in the face of opposition, and courage in the face of a glorious opportunity.

It may be well to suggest another essential ingredient, namely an adequate measure of genuine concern for the welfare of mankind, to overcome the inertia in the battle against evil. Christians must be sufficiently concerned about present-day affairs even before they can display those attributes mentioned above. These are precarious times. The forces of evil are forging arrogantly ahead and regaining ground which Christendom has held. We must be concerned enough to do enough to become more able to discern "the signs of the times" and to learn to cope with them by means of a better knowledge of Scripture.

For various reasons, Christendom (including Mennonitism) is presently failing on many counts: to correctly evaluate current needs of life and also sufficiently to understand the Bible as to its guidance for our time. The answers for the problems of our times are sufficiently available. Our first requirement is that we generate enough concern to search for and to apply those answers.

The Prophet Ezekiel (chapter 9) depicts a vivid example of singling out those people who are concerned about the evils of their time (or of their day). In Revelation 7, we find a similar occasion, obviously based on a manifestation, though not in its Old Testament severity, in the sealing "upon the foreheads" of the 144,000, or 12,000 of each tribe of Israel. Removed from its original Judaic setting (or connotation) and

Notes on church growth

The time is ripe for growth

Two out of three North Americans are either unaffiliated with any church or inactive members. They are functionally unchurched.

But the time is ripe. John Wimber, a Quaker and a church growth consultant, says, "In this post-Vietnam-Watergate era, there are many people ready as never before to hear the gospel." The pollster George Gallup says there is a new hunger for the transcendent. Some of the old idolatries have been shaken, and many (younger people in particular) are searching for a faith that's real.

Our sixteenth-century Anabaptist roots reflect a lay evangelism movement unparalleled in their day. The Anabaptists quoted the Great Commission more than any other Scripture passage.

Jesus directs us to an aggressive sharing of the word. At the beginning of his ministry, he says, "Follow me, and I will make you fishers of men." He trained (Luke 10) his followers for witness. At the end of his earthly ministry, he parted with the words "make disciples" and "be my witnesses."

A basic key for any church to grow is the desire to do so. Any church can grow if it has the will. The will to grow is expressed in the prayers of the people, the depth of their commitment to Jesus, and in the priorities they pursue in their life together. The things we want the most will command our

applied to Christendom at large, as gathered from any and all peoples, that presentation of the selective sealing would suggest a situation where (or when) a predominant number of every segment of Christendom are marked for their concern about carrying out the will of God for the welfare and salvation of mankind.

Before that materializes, the admonitions of those editorials will need to be heeded and applied in great measure, especially also the last one, "Danger is our opportunity" (or *weiji*). Unfortunately the enemy of the Christian church is most plainly recognized as such when it has reached its full manifestation with "the mystery of lawlessness . . . at work." However, when revealed or exposed (2 Thessalonians 2:1-12), "the man of sin" as named there becomes vulnerable for destruction. Verse 8 reads, "And then shall that wicked one be revealed, whom the Lord shall

energy, our time, and our money.

Many churches have not been growing. Some are convinced it cannot happen for them. Others have accepted a "remnant theology" by which they tell themselves that few people would want to become Mennonites. The energy of some churches is entirely directed toward self-nurture and maintenance. Church boards sometimes see their agenda as dealing with immediate problems rather than goal setting or strategy planning for mission.

Churches will grow only through a commitment motivated by the love of Jesus Christ (2 Corinthians 4-5). When did we last take the time and initiative to relate to people not already in our circle of Christian friends? When did we last reach out to a new neighbor?

To help our churches grow is often spelled t-i-m-e rather than m-o-n-e-y—time to listen, time to share ourselves openly, time to offer friendship, and time to share our faith.

Non-Mennonite families came to visit one of our churches but never stayed. The congregation wanted to relate to them and began to examine the problem. They discovered that these new people felt "frozen out," even though they had been invited.

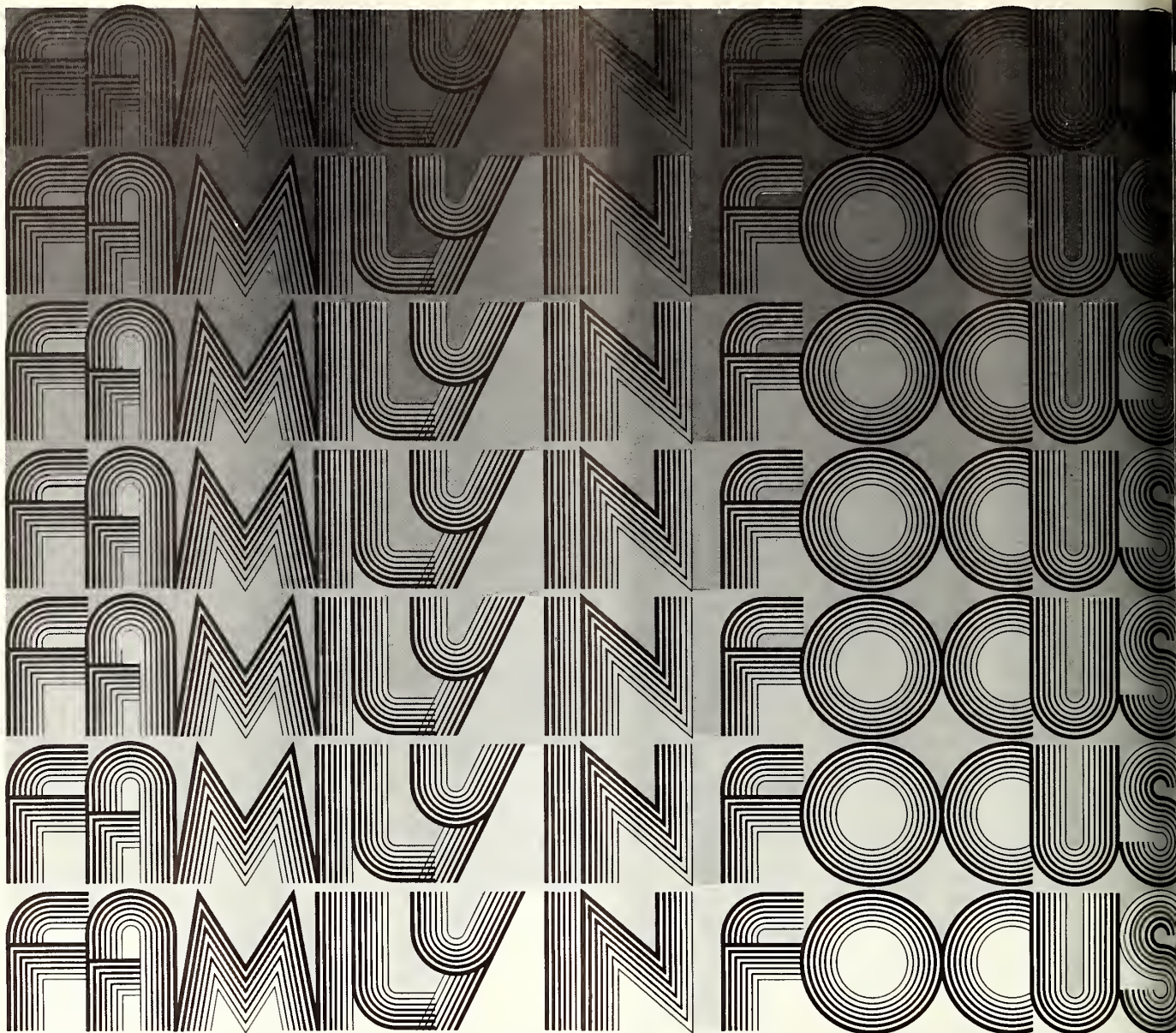
Today this church has volunteers ready each Sunday to invite visitors for a meal. Trained visitors pay a call to such persons. Families accept new people as "adoptees" while they become familiar with the church. Things are happening. A new feeling of life and opportunity is coming into the congregation.

It could also happen in your church. The time is ripe. *Floyd Bartel, secretary for congregational mission, General Conference Commission on Home Ministries*

consume with the spirit of his mouth and shall destroy with the brightness of his coming."

God's salvation even in the collective sense is conditional upon our response. We cannot await it as long as our response is tacitly negative, as when our temporal aspirations annul the effects of our support of the church. Then even divine judgments might come over the earth, but not salvation. That happened to Jerusalem after the rejection of Christ and could happen again. However, when Christendom as a body, not necessarily every person, is prepared to give a glad response to God's promises, as foretold throughout the ages, then we can await an initiation of that sequence of events pertaining to eschatology, culminating in the consummation of the kingdom of God. *Isaac I. Klassen, Box 36, Laird, Saskatchewan*

March 25



You are invited to participate in the forty-first sessions of the General Conference Mennonite Church. Sessions for both youth and adults will meet at Bluffton College, Bluffton, Ohio, July 28 to August 3, 1977.

The conference will open on Thursday at 6:30 p.m. and close on Wednesday at 9:00 p.m.

**Detailed information will be sent to each congregation in early May.
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worship, celebration, communion
singing
reports of conference work
elections

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for youth—area churches and a local gymnasium

The celebration of death—and life

ropped by the office one morning recently to say that he would have to miss lunch with me that day. His nephew, Jim, seventeen years old, had been killed in a traffic accident the night before and he had to go there right away. "A senseless waste!" he said, and with a spring wave of a hand he left, setting out on the hundred-mile trek to join his grief-racked mother and sister-in-law.

It was ten days before I saw Ron again. There had been a head-on collision, he told me. Two teenagers had died. A fourth was hurt critically.

Ron didn't talk much about the accident, however. It was the funeral that concerned him, and the two awful days that led up to it. Awful, but yet triumphant. This is his story. The night before the funeral the family and some of Jim's friends met at his parents' home. The pastor of the family who would preside at the service was there, too. Right then he was an indispensable friend, a tower of strength.

Understandably, the people tried to make sense out of the tragedy—and failed miserably. Unable to answer questions they hardly knew how to ask, their despair deepened. It was then that the pastor said, "Let's talk about Jim, the ways in which we remember him." Slowly, tentatively, even fearfully, the young people, the brothers and sisters, even the parents, began, one by one, to tell how they had known Jim, how they remembered him.

"I went that way for better than an hour," said Ron. "I never knew my nephew very well, but it came then to feel that I had known him intimately all my life. We cried. But our despair ended silently to go away. Soon we were laughing. I mean, we laughed until our sides ached. Ron started to recall some of his crazy stunts. We couldn't help it. We laughed as hard as we could."

I thought that was the story, but Ron held up a hand, signaling not to interrupt. There was

"There was a knock at the door," Ron said. "A young man had arrived, a teenager with a beard, and dressed in motorcycle garb. He wouldn't come in, but he wanted a word with Jim's mom and dad. He had heard of the accident, he said, had read it in the newspapers about 500 miles away. So he got on his bike and rode home, to this town where he had grown up but then had left because he couldn't fit in. Yes, he had been in trouble with the law on several counts, but Jim had been his friend, seemed to be the only person who cared what happened to him. And, well, he just had to come back so that Jim's parents would know that."

Next day at the funeral the pastor said he found a letter in his box that morning and he read it as part of the service. The letter told in beautiful prose what Jim had done to reach out to touch "when I was the loneliest and probably the bitterest person in the whole world." It was signed by the youth who had come to the door the night before.

Later, at the cemetery, when it was time to lower the casket into the grave, the immediate family hurried away, lacking the strength to witness this final act. There was no one else there except for one, that is, except this bearded youth wearing a leather jacket. He had been there all the way at the back of the crowd. Ron was there, too, standing nearby to represent the immediate family.

The youth moved slowly forward toward the casket and watched in his solitary way as it was lowered into the ground, inch by inch. Ron joined him then and together they stood for a moment in silent salute.

"What will you do now?" Ron asked.

"They will have me," he said, "I would like to be a son to Jim's folks."

Dennis E. Shoemaker

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Death takes the measure of our faith

Television and the movies flirt recklessly with death. On any given night, TV may expose us to a dozen different types of homicides, several fatal accidents, and probably a few natural deaths. Bodies are bloodied, blasted, and battered. There is no attempt at interpretation or compassion. The image of death is cold and casual.

Several writers in this issue tell us that the church, too, has not dealt adequately with dying, death, and grief.

Somehow the reality of the Christian confession that we believe in life everlasting is difficult to appropriate. The fact of death makes us awkward. We try to treat it cold and casually (like TV and the movies), or we deny it in devious ways with flowers, cosmetics, and phrases like "respiration has ceased" or "this person passed away." Many people refuse to attend funerals.

The reason for our reticence about death is related to our faith. We do not have a clear "word" in the Bible about death. It is described as "immortality," "resurrection," and "eternal life."

Immortality suggests a death of the body and the continuance of soul or spirit.

Resurrection speaks of being completely dead and coming to life again. In its crudest form, it is a resurrection of the physical body. As interpreted by Paul, it emphasizes the fact that God gives everlasting life to those who die in faith. Paul explicitly states that this is not a resurrection of flesh and blood.

Eternal life, a phrase used primarily in the Gospel of John, indicates a quality of life that is timeless. It can be entered into at any time by faith. Christians have eternal life now because of our belief in Jesus Christ as Lord.

The Bible teaches that death is swallowed up in victory (1 Corinthians 15:35-58). But this victory

becomes ours only as we appropriate it by faith. From the ways that we try to avoid and deny death's reality, it appears that our faith is inadequate.

Paul is able to give a ringing statement of confidence, "For I am sure that neither death, nor life, . . . nor things present, nor things to come, . . . nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:38-39). Such faith has profound implications for our attitudes.

Socrates once said, "It matters not if this Ideal City of which we speak has ever been or in fact will be, *for he who has seen it will live in the manner of that city.*"

The person who has truly tasted the victory over death in Jesus Christ can anticipate death as another step in our developing relationship with God.

Northern Ireland continues beset by cynicism, hatred, and bloodshed. In the midst of this, small groups of Christians, both Roman Catholic and Protestant, meet together to work and pray. They call their groups "Apostolics Anonymous." Defying what would seem impossible, they appropriate for themselves God's future of reconciliation and peace.

We Christians have been great at talking about the future belonging to God. If we truly believe that, then we can live in the present as though the future is already here. We can regard death as another doorway to the more abundant life.

That is not to minimize or negate the pain of death and grief. To deal seriously and empathetically with the human response to dying is essential and can have unlimited therapeutic value.

It is rather to put our faith into action. Death takes the measure of our faith. If we know the victory, then we can start to do away with pretense and evasion. BW



The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:17 APRIL 26, 1977



Touching is believing

Touching is believing

Glenn Stanford



*A touching climate
is what we need.*

Touching is believing. Thomas was a skeptic; he loved and served our Lord, but could not believe that Jesus died and rose from death . . . until he actually saw Jesus and touched him with his finger and then with his whole hand. Disbelief fell from him and he knew for certain. Seeing was important, but touching did the trick. "My Lord and my God," cried Thomas, and he believed.

Often in the Scriptures, touch confirms belief. The touch of the Master's hand, according to the familiar poem, makes all the difference in the world. Jesus touched people and they were healed—the blind, the deaf, the crippled. And people wanted to touch Jesus, even just the hem of his robe or his fingertip. In Luke 18:15 infants were brought to him just so he could touch them. In Luke 6:19 we see that whole multitudes of people touched their best just to touch Jesus. There is power in touch; there is strength, deep affection, and love that is transmitted through touch.

In Luke 8:43-48 a woman who bled all the time slipped up and touched Jesus. Her faith in him stopped her hemorrhaging. In the same chapter, Jesus told the dead daughter of the Jewish synagogue leader to arise, and he took her by the hand, and she lived. Jesus touched her. In John 13, perhaps the most tremendous object lesson we have ever received, Jesus washed his disciples' feet, touched every one of them and said something in the process that they might not have heard any other way.

We all ought to have a warm feeling for the father of the prodigal son in Christ's parable. The runaway youth finally came home, and the father ran and fell on his neck and kissed him. At times like that, there's no time for a handshake or standoffish "Welcome home, boy." No, sir, we want to touch the prodigal in our joy and thanksgiving.

It could have been embarrassing for a woman of the streets in Luke 7. Jesus was at the Pharisee's house eating when she came in, washed his feet with her tears, wiped them with her hair, and then kissed his feet. She touched him. The Pharisee was mad, but Jesus forgave her all her sins right on the spot.

While Jesus didn't touch every man in order to heal, there is an abundance of "touchingness" in the life of Christ and in the Bible—too much to be overlooked. We need to acknowledge the value of touch then and now to have faith in touching now. In a real sense, touchingness is uplifted by the truth of Jesus being alive today and touching us with his Spirit. We must know that Christ is

to be touched. *People need to be touched.* A lack of touch destroys. Newborn babies will die just as surely from not being held, fondled, cradled, and touched as they will from a lack of food, and just as quickly. Infants must be touched about. One juvenile court judge wrote that hundreds of youthful offenders and their parents had been brought before him, and he had never once seen a parent enter that courtroom with a protective arm around the child's shoulder—never once. Parents are out of touch with their children.

As a pastor, I've heard men say, "My boy might become effeminate if I kiss him and hug him." How agonizingly pitiful! There's more value in hugs and kisses than all the toys, presents, and candy that a parent could ever buy for a child. Unless the parent touches that child with affection, there will be no closeness between them, no tenderness, no growing mutual love. What a mistake to think we'll harm our children by not holding or kissing them too much.

There are clinical cases on record where not only infants, but walking children have gone into convulsions for the sole reason of having been deprived of holding. A feeling of isolation in children may produce isolated, rebellious, cynical adults—adults who find it difficult, if not impossible, to touch the hem of Jesus their Savior.

Jesus knew what he was doing in picking up the children that came to him. He knew the value of closeness, tenderness, and touch. He knew the tremendous power of touch. Look at all the sacraments of the church, ordained and instituted by Jesus. Baptism involves touch. We dedicate infants, as Jesus was dedicated, and we touch the child, symbolizing the touch of Jesus. We use a simple ceremony of laying on of hands from Acts 6:6 and 8:17 and 1 Timothy 4:14, symbolizing the touch of God. From James 5 and Mark 6:13, we anoint persons in the name of the Lord. In so doing, we touch them, praying for restoration of health and increase of faith and forgiveness of sin. At Christ's last supper on earth, he not only washed the disciples' feet, but he also picked up and touched the bread and also the cup. It was an act of blessing. He did this also as he fed the five thousand with five loaves and twelve fishes. How beautiful—to touch and bless. All the ordinances point to the value of touch and God's healing and forgiveness through his touch. The lesson for us is to be in touch with people.

Keep in touch. A psychiatrist writes, "Many human problems are caused by the simple failure of people to make contact with other people. The great paradox of our time is that we can bounce messages off the planets and send men to the moon, but find it

harder and harder to communicate with the minds and hearts of those we love."

Every pastor, marriage counselor, and doctor hears all too frequently, "I just can't reach him," or "I talk my head off but that child won't listen," or "I can't get through to her." Parents out of touch with kids. A common problem. There's no easy answer, but there is one certainty: it didn't suddenly happen. It developed over a period of time.

One counselor has a standard set of questions to ask couples with marital or child problems, and the questions are the same no matter what the problem in the home. These questions puzzle the adults a bit:

How long has it been since you've walked with your arm around your spouse?

Do you ever get down on the "loving" room floor and roughhouse or tussle with your children?

Mother and Dad, does your family ever hold hands around the table when you offer thanks to God before your meal?

Mother and Dad, do you teach your children to kiss and make up before they go to sleep at night? Do you enfold their little hands in yours as you pray?

How often do you kiss your spouse on the cheek as you go and come?

What place does touch have in your home?

The language of touch is becoming more topical all the time. It's as though it is a newly discovered art.

Touch can help provide a climate of love. No wonder sex is such a meager substitute for some. If people look for sexual thrills, it may well be because human touch was missed earlier in life. Sex then becomes the fulfillment of the need to be touched.

A touching climate is what we need. He's troubled, and she simply rests her hand upon his for a moment. He helps her put on her coat and just for a second rests his hands on her shoulders. He ruffles his son's hair lightly and casually. She chucks her daughter under the chin after buttoning her blouse. All are ways of saying "I love you." Communication just as certain as if written with lightning in the sky.

We proper North Americans are the foolish ones when we laugh at the papoose on the mother's back, or the baby in a sling around the mother's side as she works, or the Frenchman kissing the cheek of his male relative or friend, or the Latin who gives the *abrazo*, the embrace of greeting.

The Christian salutation of New Testament times, the holy kiss, is about gone. The holy kiss of the King James Version has been replaced by the handshake in the popular *Living Bible* paraphrase—and not just once, but in Romans 16:16, 1 Cor-

inthians 16:20, 1 Thessalonians 5:26, and 1 Peter 5:14. It's as though we feel the handshake is more sanitary, or we fear that someone might think that we're homosexual or that we might be too emotional by embracing and kissing. In our homes, the handshake ought not replace the hug and kiss.

Our fear of outward affection, for whatever reason, creates problems in our homes and in our society. We've become so sanitation-minded, for instance, that newborn babies are placed in cribs by masked nurses rather than nestled in their mothers' germ-ridden arms where they belong. Life should begin with lots of touch. Touch is worth nearly any risk.

We are finally coming around to see the value of touch after nearly losing it. In some school districts now, teachers are encouraged to use a high degree of touching, even to have the young child read the daily lessons while sitting on the teacher's lap. Special educators for disturbed children have discovered that one of the most helpful things they can do is to have sympathetic adults hold and touch these kids, to put an arm around them, as if to say, "Don't worry. I'm here, I'm concerned about you."

We parents need to say that same thing often to our children. We need to express our love emphatically by touching. The magic of touch says so much. It can heal wounds. It can provide strength. It can soften hard hearts. It can bring light to darkness. It can express so much, but perhaps never as much as the greatest touchingness of all time: when Jesus allowed himself to be crucified for our sin, that through the cross and resurrection he might be in touch with us for always. All we must do is reach out and accept his touch.

The World War II story is told of the city that was besieged by bombs during an air raid. A concert pianist found herself in an underground bomb shelter that was being used to care for the wounded and dying. She didn't know a thing about nursing, but volunteered to help in this makeshift hospital. What could she do? She approached a young man who was writhing in agony, his body shredded from an explosion. She couldn't stop his bleeding. All the nurses were busy, as the place was a mass of humanity in confusion. The pianist took the dying man's face in her strong hands. He grabbed her hands and held on tightly until minutes later he died. That's what she did all night—held the faces of the moaning, screaming, injured, and dying. Her touch was a comfort.

Our loving touch is a comfort. There's no shame in it. It can ease pain or express our love. It's a ministry like unto that of our crucified and resurrected, living Lord Jesus.

Powered by the Spirit

James Waltner

It comes as a surprise to some that Christian faith can become so exciting, so fiery, that it sends people right out of the patterned course of life. Many of us are—as Norman Wingert has described—the kind of people who “like life smooth and in a groove, and all we do be flesh approved.” We find ourselves most comfortable when things go according to plan.

The spirit is not necessarily antiplan. But the Spirit of God will not be confined to our plans, either. What do we understand by the Spirit?

Pentecost: first century. Pentecost is that event described in Acts 2 when the disciples and other believers were gathered in Jerusalem. They were waiting. Then it happened, a movement of the Spirit in their midst. An excitement filled the meeting. Some became moved so deeply with repentance and with expressions of praise that people looking on wondered whether they had had too much new wine.

Peter, the rugged fisherman, explained: “These men are not drunk! Their enthusiasm comes from the pouring out of the Spirit! It is the Spirit of Christ’s living presence that has excited these believers.” Then Peter’s message is followed by the incredible story of how the Spirit bound these followers of Jesus into a fellowship and a community. They became a community that proclaimed with boldness and mighty power that the



kingdom of Jesus and the tasks of servant in Jesus’ name had begun.

Pentecost: twentieth century. The miracle of Pentecost continues whenever a word comes alive, reaches me, and becomes a creative, transforming power in my life. It may be an affirming word or a confronting word. It may come through words spoken by another or through an event. When weighed down by guilt or anxiety, I may hear, “Your sins are forgiven.” The word gets through. The heaviness that oppresses is whisked away. I feel like breathing and living again!

Or I think of a personal moment on a June Sunday morning in 1952 when I was sitting in the balcony of the Salem Church at Freeman, South Dakota. All week I had been wrestling with a vocational decision. Should I prepare for the pastoral ministry? Was that what God wanted of me? That Sunday morning, in the preaching of a guest minister, a seminary student, the word seemed addressed directly to me. There was no shaking it off! And it came also as a great relief, a joyous affirmation that gave me courage to share with my family and friends what I felt happening.

The Pentecostal miracle, which the ancient witnesses experienced as the “blowing of the Spirit,” is precisely that joyful-fearful event when the word suddenly “reaches” me, when it “clicks.”

We need to note, however, that when the Spirit arouses in people an enthusiasm and sense of power, it does not rob them of their sanity. Sheer enthusiasm is no proof of the Spirit. People can get enthusiastic over all kinds of things, styles of hair and clothing, the latest rock group, the Super Bowl or World Series, the stock market or a flag.

The old law of “the morning after” applies to emotional intoxication as it does to spirits that come from a bottle. And the New Testament rightly calls us to be sober. John warns, “Do not believe every spirit, but test the spirits to see whether they are of God” (1

John 4:1). Not all spirits are holy; some are demonic.

Gifts of the Spirit. God at work among us is described in the New Testament as giving the gifts of his Spirit to us. From three lists of “spiritual gifts” in Romans 12, Corinthians 12, and Ephesians 4, we tend to think of gifts as talents. These lists of gifts (the Greek word is *charisma*) refer to servabilities which are given to members of the body of Christ for ministry in building up the church. Every Christian has some gifts.

But the basic gift is the gift of God that the new creation (2 Corinthians 5:17), the “free gift of God” that is “eternal life in Christ Jesus” (Romans 6:23). From that are born the fruits of the Spirit, “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control” (Galatians 5:22-23). Yet the choice is still ours: accept the gift of God’s grace; to walk in the Spirit, and to allow the fruits of the Spirit expression.

If there is jealousy or controversy in the church over gifts, as described in 1 Corinthians 12-14 or as experienced in congregations today, we need to be reminded of the prior gift. To deny the validity of any gift is to fail to reckon with the wide range of God’s varied gifts. Or to insist that others experience the gifts we do is to deny the diversity of God’s gifts to the church. Paul’s word to the church at Corinth is still pertinent: “desire the higher gifts”; “the greatest of these is love” (1 Corinthians 12:31; 13:13).

The Spirit and the church. The purpose of the Spirit gifts is to build the church. But it is also in the congregation of kingdom people that the Spirit is best heard and seen. Integrity to our understanding of the church is that, people of faith gather to read the Bible and pray, as they worship and try to understand the will of God for their lives, the Spirit already at work. “If two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. Where two or three are gathered in my name, there am I in the midst of them” (Matthew 18:20).

Will we recognize it and use it? The New Testament church was born of that promise: “But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses . . .” (Acts 1:8). Our world dying for lack of demonstrations of the power. A dynamic (Spirit-powered) faith ours for the receiving. Will you be such a witness, born of “God’s love poured into our hearts through the Holy Spirit,” (Romans 5:5) and in whom the fruit of the Spirit is expressed in daily living?

Topics in
Christian
belief 3

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions: in United States and Canada, \$8.00, one year; \$15.50, two years; \$23.00, three years; foreign, \$8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114.

Christian brother No. 3 to India

The following interpretive report was written by Harry Martens of Elkhart, Indiana, who spent January and February in India preaching about stewardship to the congregations of the Bharatiya General Conference Mennonite Church. His assignment was under the Commission on Overseas Mission of the General Conference in North America.

Seventy-seven years ago the first General Conference Mennonite missionaries, P. A. and Elizabeth Penner, came to India. As years passed, others followed, including evangelists, medical doctors, nurses, business managers, and teachers. This group we classify as "missionary No. 1." This type has continued until now.

Then came "missionary No. 2." This category includes those with mechanical and engineering skills and those trained in agriculture. The mechanically skilled missionaries not only helped the mission operate more efficiently, but trained nationals, developing improved farming practices. This included the introduction of improved seeds and of soil and water conservation practices. The Mennonite Central Committee was and is an active partner in the development of many of these areas.

The time is ripe for introducing "Christian brother No. 3." Missionaries Nos. 1 and 2 were Christian brothers and sisters, too. But while it was important and possible then to emphasize the "missionary" aspect, now the times call for the "Christian brother" aspect, too.

In India, as in numerous other countries, national policies and restrictions require mission boards to change direction. This can be done without changing the purpose. Numerous faithful Indian Christians reluctantly, but clearly, volunteer the information, saying, "The day for the long-term missionaries or evangelists, as we knew them fifty years ago, is past. They are not likely to return in our lifetime."

This is not all bad news. Many faithful

torches have been lit and are continuing to provide light in many parts of India to their non-Christian neighbors. They urgently need our moral support and encouragement. This is not the time to leave them. This is no time for North American Christians to withdraw to their own borders.

Mission boards, former and present missionaries, and other interested persons are searching for new answers. My contacts have convinced me that numerous opportunities lie ahead.

The believers here want more personal, Christian fellowship with North American



Mennonites across national borders and on the other side of the earth. Students coming to the Associated Mennonite Biblical Seminaries at Elkhart, Indiana, and others to the Mennonite World Conference once in five years are not enough, even though that is good.

I accepted this assignment in response to a personal call coming from Bharatiya General Conference Mennonite Church. The larger topic assigned to me was "Jesus Christ

as Lord" and how Christian commitment should guide stewardship practices.

As a Christian brother No. 3, I did not come as an evangelist, medical doctor, or administrator, but as an ordinary North American Christian. I came as a man with a simple and practical faith to testify to the importance of taking Jesus Christ as Lord in all of life. I came to fellowship, worship, and study together with our Indian brothers and sisters in search for a fuller life in Christ and a deepening of the faith.

Virtually all those participating in my services have accepted Jesus as their Savior, but many still find it difficult to accept him as Lord. It became clear that nearly all of us found a blessing in this encounter. There was a renewal and a natural growth in our faith.

Short-term workers, teachers, and Christian witnesses of various types should continue to flow back and forth between the two countries. The stream should begin in both countries, and both will experience growth. Preferably, some foreign service experience should be required of Canadians and Americans selected for this type of short-term service.

If I had ever doubted whether our General Conference Mennonite mission program was worthwhile, that doubt was erased as I continued my assignment in India. I shared forty-eight messages in one month in congregational meetings, in communion services, in a Christian pastors' retreat, a Christian lay leaders' retreat, love feasts, school faculties, student bodies, and hospital staff meetings. Besides, we called at numerous homes and visited on the streets, in backyards, and over fences.

How many know or remember the names of villages or towns in India where today there are established Mennonite churches or Mennonite fellowships worshipping Jesus Christ? These include Korba, Balco, NCDC Fellowship, Champa, Janjgir, Jagdeeshpur, Sirko, Kangania, Saraipali, Narainpur, Khursipahar, and Palabhari.

Bishop V. S. Azariah, an Indian, served as a leader in southern India for many years. He is the author of several books, including the one entitled in English, *Christian Giving*. At the World Missionary Conference in 1910, he said: "Through all ages to come, the Indian Christian church will rise up in gratitude to attest to the heroism and self-denying labors of the missionary body. You have given your goods to feed the poor. You have given your bodies to be burned. We ask also for love. Give us friends."

I traveled halfway around the world to India to give evidence of our Christian love and friendship, as Bishop Azariah requested. My heart is full of gratitude for being called as a partner in this important mission.

Worker assigned to Japanese peace center

When the United States dropped the atomic bomb on Hiroshima, Japan, in August 1945, some 200,000 people were killed and 150,000 were injured. Today an estimated 298,000 people are still suffering from A-bomb-related conditions.

Since that time many "No more Hiroshima" campaigns have been launched and many anti-nuclear armament associations have been formed. One of these associations for world peace is the World Friendship Center in Hiroshima, to which the General Conference Mennonite Church is sending its first long-term worker later this year.

The center was founded in 1964 by Barbara Reynolds, an American Quaker who has been involved with *hibakusha* ("A-bomb victims") for over two decades since World War II.

The World Friendship Center provides information about Hiroshima and Nagasaki, gives lodging to foreign visitors to Hiroshima, promotes understanding between East and West, provides opportunities for *hibakusha* to sell handicrafts for a living, provides other help to the *hibakusha*, and acts as a center for lectures and discussions on peace and international relations.

The WFC is not supported by any one organization. Members belong to many

countries and religions: many are Buddhists and some are Christians. All are working for the same goal: to make certain there will never again be another atomic war. American Quakers and Brethren have been involved in the past, and the General Conference Mennonite Church sponsored Eva Harshbarger of North Newton, Kansas, at the center from April 1976 until about March of this year.

The Commission on Overseas Mission of the General Conference Mennonite Church is now assigning Stan Butler of Spokane, Washington, to work at the World Friendship Center. He will leave in August for one year of language study in Tokyo, after which he will serve as associate director of the World Friendship Center for three years.

Formerly a member of the Disciples of Christ, Mr. Butler is now a member of the Hively Avenue Mennonite Church in Elkhart, Indiana. He will graduate from the Associated Mennonite Biblical Seminaries in May with a master's degree in peace studies.

Verney Unruh, Asia secretary for COM, said he supported the assignment of a Christian mission worker to an organization which included people of other religions. "As Christians involved in peace in the world, we

feel God works through many people in many ways to bring the message of peace. We are not compromising our faith to work in order to stop war and bring about understanding. But when people are reconciled to God, it is easier to be reconciled to each other. This is the peculiar message of Christianity."

The center could become a focus for cooperation among the historic peace churches. "If it can become a 'stopping-place' for Friends, Mennonites, and Brethren who find their way to Japan and are involved in the ongoing search for peace, we may be able to irradiate one another and in turn, be irradiated by the dedication of the *hibakusha*," said the founder, Ms. Reynolds.

Unity and world peace are the aims of the World Friendship Center. The survivors have decided to become a living witness against war and have continued to appeal for peace. No one, they say, should have to experience their fate.

Churches, nursing homes challenged on aging needs

More church attention to aging has been asked by the health and welfare committee of Mennonite Board of Missions, Elkhart, Indiana.

Among the recommendations of its task force on aging which were adopted were the following:

- an educational process in the church which would include using the church to counter the fragmentation of society and the family.

- the urging of each congregation to form a council on aging which would help people prepare for retirement and investigate local options.

- hiring of a full-time Mennonite gerontologist in a teaching, advisor, and consultant role.

- consideration of alternative models to institutions for the aged. These models should permit the aged to live in a freer and more satisfying manner, meeting the needs individuals cannot supply alone, without taking away their self-respect.

- urging existing institutions, such as nursing homes, to find ways to help the needy of the community in nondomiciliary ways.

Tilman R. Smith is director of studies and programs for the aging for MBM.



Staff of the World Friendship Center in Hiroshima, Japan, stand in front of the center's building. At far right, is COM short-term worker Eva Harshbarger.

Bible workshops go on wheels

Church people have a great reservoir of goodwill toward the Bible, but they don't know what to do with it, said Perry Yoder. "But when they get started studying the Bible they get excited."

Perry and his wife, Elizabeth, together with their two preschool sons, have spent the months since the summer of 1975 traveling across the United States and Canada as People's Teachers of the Word, a project of Mennonite Voluntary Service. Their task in the congregations, camps, colleges, and voluntary service units they have visited has been primarily to help people learn to study the Bible.

"Most people are past proof-texting," said Perry. "But where do you go from there?" Project Teach, a workshop for Sunday school teachers in March in North Newton, Kansas, Perry taught Deuteronomy. "It blows people's minds to say something interesting from Deuteronomy," he commented. "Most adults think they have heard it before."

"We ask people to approach the Scriptures with a questioning mind," said Elizabeth. "rather than thinking that somebody—the author of the study book or another church member—has the ultimate answer. Maybe nobody's asked their question before."

In the almost two years of the project, the Yoders have traveled to about ninety congregations and another thirty to forty retreats and schools giving workshops on the Bible and theological topics.

"I hope it was a message to people—that a family could live for two years from the contents of a car," said Elizabeth. "Traveling with children gave us a certain flexibility," she said. "People thought we must care about what we say to bring a family into voluntary service and live on a subsistence level."

One thing that bothered the Yoders in their contacts with churches was the affluence.

"People are in it, but they don't realize they've got there," said Perry. "Some Mennonites have made a lot of money and don't know how to spend it. That troubles them. These people are asking questions: 'Is it true that everybody's like we are? What are the alternatives?'"

Another thing the Yoders noticed in their travels was an increase in Bible study, at least among women. "Women's groups spend a lot of time sharing and praying together," said Elizabeth.

"There weren't any men's Bible study groups," Perry noted.

General Conference registration deadline set

Registration forms are due July 1 for the triennial sessions of the General Conference Mennonite Church, to be held July 28 to August 3 at Bluffton College, Bluffton, Ohio.

Delegates, youth, and visitors are being asked to complete advance registration forms so that the local hosting committee can plan better for meals and lodging.

Hosts for the General Conference sessions are the Central District Conference and especially the five congregations in the Bluffton area: Ebenezer and First of Bluffton, St. John and Grace of Pandora, and First of Lima.

All meetings except on Sunday will be on the college campus in the town of Bluffton, population 3,000, located in the heart of an agricultural area. Bluffton and Pandora, seven miles away, were the site of the Swiss Mennonite settlement begun in 1833.

Meals for a variety of prices will be available at four places on the college campus: at Marbeck Center cafeteria, Marbeck Center snack shop, Founders Hall "deli" (cold sandwiches, fruit, drinks, etc.), and outdoors on the Marbeck Green, where box lunches and dinners will be sold.

Between Sunday's sessions at Ohio Northern University in Ada, meals will be sold both there and at Bluffton College.

Lodging is available in college dormitories, local homes, motels, hotels, and campgrounds. Senior high youth who have completed grade nine will be lodged in public school gymnasiums in Bluffton for \$1.00 per person per night.

Youth who have completed the seventh or eighth grades will be lodged at the Grace Church, Pandora. They will spend Friday to Saturday and Monday to Wednesday on a retreat which will include Bible study, swimming, creative activities, camp fires, and field trips. Cost will be \$30, including lodging, most



meals, bus transportation, and an activity fee.

Arrangements are also being made for care of younger children. A nursery will be provided during the conference sessions for preschool children. Registration fee of \$5.00 or \$1.00 per day includes lunch.

Children who have completed grades one through six will meet each morning for a mission school and in the afternoons for recreation and short trips. The registration fee of \$10 or \$2.00 per day includes lunches and transportation.

These children's programs will meet in First Church in Bluffton, except on Sunday.

Transportation is available to Bluffton College from airports in Dayton, Toledo, and Bluffton; from bus stations in Bluffton, Findlay, and Lima; and from the train station in Lima.

Registration fee for full-time delegates and visitors is \$12. The youth registration fee is \$15.50, which includes a conference T-shirt. Additional family members pay \$7.00 each.

Registration forms should be sent to Fred Amstutz, Bluffton College, Bluffton, Ohio 45817.

More information on the conference is available from Conference Planning, Box 347, Newton, Kansas 67114.

The Yoders will continue as People's Teachers of the Word until July, when they set up a home base—not on wheels—in Newton, Kansas. Although the People's Teachers of the Word project will end then, Perry will continue giving similar workshops in congregations as half-time peace and social concerns secretary for the Commission on Home Ministries, General Confer-

ence Mennonite Church. He will be employed the other half time as professor at Bethel College in North Newton.

The Yoders see their two years of travel among congregations as a way of providing resources through people instead of through books. "Things can be tailored to the situation," said Perry. "That's the advantage of the apostolic pattern."

Words & deeds

Information on the Mackenzie Valley gas line hearings is included in a special newsletter produced by the Committee for Justice and Liberty, Toronto. The newsletter is being distributed across Canada by the Alberta Energy Coalition, several trade unions, and several church groups, including Mennonite Central Committee. The Committee for Justice and Liberty is asking the National Energy Board to recommend a ten-year moratorium on pipe line transportation of any resources from north to south.

"A church without walls" in Edmonton, Alberta, has voted to extend its ministry into the new community of Duggan nearby. When Southminster United Church began in 1967, it decided not to build and to use school and community facilities instead. The church is now establishing another community of faith that meets in a school in the new area. The congregation's minister, Mary Thomas, preaches on alternate Sundays to each group, with other ministers in the congregation and lay people taking the other services. The two communities of faith will be considered one congregation with one official board and one budget.

Tariff restrictions and trade barriers imposed by the U.S. and Canadian governments are affecting the MCC Self-Help program in India. Neil Janzen, MCC worker in India, said that in mid-1976 the U.S. Government imposed textile importation restrictions which left the India Self-Help program with substantial stocks of embroidered blouses that it was unable to ship. Hopes that the blouses could still be marketed in Canada were dampened in January when the Canadian Government imposed a restriction on imported garments. "We will need to realize the implications of 'open markets' and educate ourselves and our constituency to accept the inevitable results—a lowering of our standard of living while that of the third world increases," Mr. Janzen said.

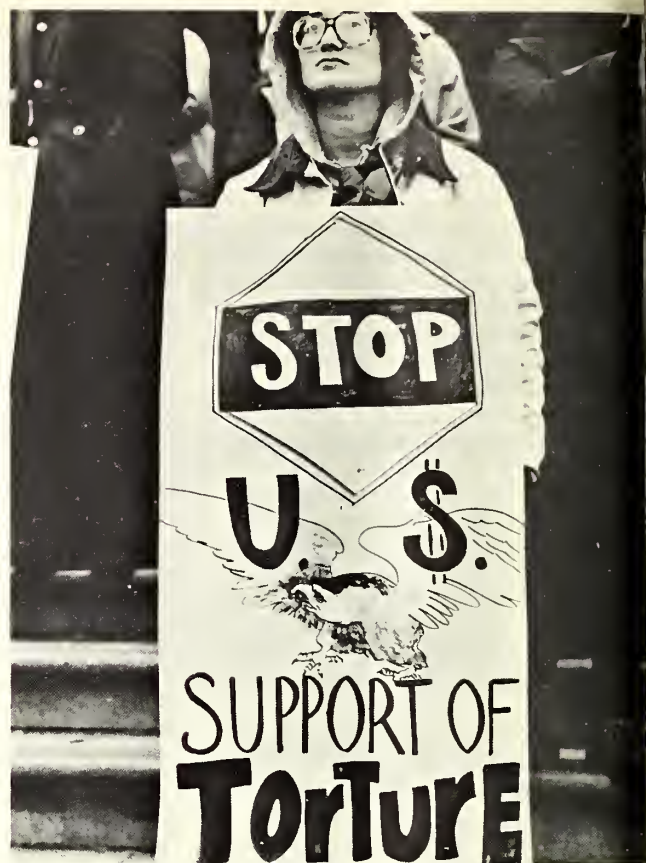
The St. Davids Christian Writers' Conference will be conducted for its twentieth year June 19-24 on the campus of Eastern College, St. Davids, Pennsylvania. Participants may register through Mrs. Alvin I. Mast, Route 2, Daleville Road, Cochranville, Pennsylvania 19330.

An All-India Mennonite Women's Conference is being planned November 8-13 in India on the theme of the role of women in the church today. Sessions will be in English and Hindi. Subthemes will be missions, relief

and Christian service, the home, local church and conference, Christian education, and Christian stewardship. North American women are being invited.

Kauffman Museum at Bethel College, North Newton, Kansas, will close May 1 at its present location on campus and will reopen in July in a new building at West 27th Street and Rosewood. Alumni Hall, where the museum has been, will be torn down and a new student center will be built there, to be completed in August 1978.

An international Mennonite-Your-Way Travel Directory may be a possibility following the Mennonite World Conference in 1978, said Leon Stauffer, an organizer of the Mennonite-Your-Way project. Copies of the original directory, published in the spring of 1976, are still available for \$2.00 each from Mennonite Your Way, Box 1525, Salunga, Pennsylvania 17538. The director-



Christians campaign against torture

A demonstrator parades in a Christians Against Torture campaign in Washington, D.C., during Holy Week. The weeklong project featured carefully researched tableaux of nine methods of torture reportedly used in countries receiving aid from the United States Government.

ry lists over 1,700 households across United States and Canada which are willing to host travelers.

The Welcome Inn in Hamilton, Ontario, will celebrate its tenth anniversary May 27 with a reunion of past and present volunteer service workers in Hamilton. "All Welcome Inn friends and members of the wider Mennonite constituency are invited to join with community people, volunteers, and the Hamilton Mennonite Church in an open house from 2:00 to 5:00 p.m., Saturday, and a picnic at Bronte Creek Provincial Park 3:30 p.m., Sunday," said Hugo Neufeld, Welcome Inn director. The Welcome Inn began as a storefront ministry. Because of urban renewal, it relocated in 1972 in a large house at 132 Wood Street East, with the consequent diminishing of the drop-in flavor. Current programs include the Community Cupboard, a recently opened used clothing outlet.

Hit-and-run and a reconciliation

Several years ago when Harry Huebner, instructor of theology and philosophy at Canadian Mennonite Bible College in Winnipeg, was in Toronto, his car door was smashed. The driver of the vehicle that did damage did not stop. Mr. Huebner's way of settling the case was an experience in reconciliation.

The damage happened while his wife was in a store, shopping, leaving the car parked outside. A witness left a note saying that they could give him a call if they were interested in knowing who had hit the car.

Wishing to have the damage repaired but wanting it done with the least hurt to the relationship between them and the offender, they sifted the alternative ways of dealing with the situation.

"I remember wanting to know precisely what had happened to determine whether we were at fault or not," he explains. "I remember thinking that such matters are normally taken to the police right away and wondered how much time we had to report to the police. I also recall wondering what the offender might have done something like that and thinking that if it had been me I would be sorry for having left the scene by now."

"They did not want to go the police route. If they went to the police and told them what had happened, whatever the police did would be on their behalf.

"I began to feel quite uncomfortable with this because I knew that once I told them the story, I would not have control over what they did. I wondered whether they might treat this person in a way that I would not be comfortable with."

Mr. Huebner phoned the witness to obtain an account of the accident and the license number of the person who had hit his car. His attempts to get in touch with the offender did not result in an immediate contact, however. The Department of Transport would not release the name of the person owning the car on the grounds that only the police could do so. So Mr. Huebner went to the police.

Their immediate response was: 'Let us give you a report on the accident.' I said I was not interested because I wished to talk to that person myself first. Such a response they could not understand. They told me such things as, 'You're going to get hurt if you do it that way,' and 'You're going to run out of time to report the accident,' and 'That's just the normal way to do things around here.' But finally they gave me his name."

He immediately went home and phoned the offender, who told Mr. Huebner that he was expecting the call because the police had

just talked to him. They had asked him why he had hit Mr. Huebner's car and why he had not remained on the scene.

"I told him I was somewhat interested in those questions, too, but made it very plain to him that I had not reported the matter to the police and was not really interested in having the police involved in the situation."

Mr. Huebner then asked the offender whether he had anything in mind as to how to settle the matter. The offender came over in twenty minutes. They decided they would go to three independent appraisers and the offender would pay Mr. Huebner the average of their estimates. It came out to approximately \$200 which the offender paid.

The reaction of the offender to Mr. Huebner's approach was one of amazement.

"He couldn't understand why I was doing what I was doing. He repeatedly wondered why I had not called the police or why I was not getting the police involved. He pointed out that I could have really taken revenge and wondered why I had not done so."

Mr. Huebner says he was not surprised by the reactions of the police and the offender.

"The police have a job to do. They are asked and trained to do their job. As for the offender, I was more amused than surprised, I guess. He was very grateful to me and consequently somewhat overbearing in his apologies. For example, he offered me \$100 more than I was asking, saying that because I had been so kind to him, it was worth that much to him. I, of course, refused to take it. But I wasn't surprised at his reaction because after all he had every right to expect to be prosecuted by the police for what he had done."

Mr. Huebner felt justice was achieved in the course he took. Since he had not contributed to the damage to his car, there was some fairness in seeking payment for the loss.

"One of the reasons he cooperated with me was because it would be made much worse for him if he did not. Hence, it is a bit ironic that this action was satisfactory in this case because we have a strong police system in our country."

Pastor required

The Springstein Mennonite Church will require a leading minister as of July 1. The position would appeal to someone with a working knowledge of German who is interested in working with a diverse congregation to build and communicate its faith in a rural-urban setting.

Please write: Vic Epp

Box 11

Elm Creek, Manitoba R0G 0N0

Bechterdissen Church dedicated in West Germany

Located in a village in the rolling plains of north central Germany, the Mennonitengemeinde Bechterdissen e.V., the largest Mennonite church in West Germany, was dedicated March 20.

Begun after World War II, the church is made up of diverse groups of immigrants from Russia and West Prussia or Poland.

The new building, now nearly triple its original size, is functional and attractive but not lavish in style. It now seats 1,000 people with a basement under the new structure allowing for group meetings and Sunday school.

The growth of the Bechterdissen church can be explained largely by immigration. Mennonites from South America and large numbers of immigrants from the Soviet Union have swelled the congregation until the church could no longer contain them. By the time planning for a new building began two years ago, a daughter group was already meeting in the nearby city of Bielefeld.

Aside from several long-term loans, the church itself contributed more than \$100,000, the city of Bielefeld contributed more than \$40,000, and MCC assisted with \$50,000. But the largest single contribution came from the church members themselves, who had contributed 16,900 person-hours in the form of voluntary labor.

The membership has already purchased a building plot in the city of Bielefeld and actual building for the daughter church is to start this spring. The two groups are building both buildings together.

One might describe the Bechterdissen-Bielefeld church as a model of unity under severe stress. People from diverse backgrounds coming from both East and West are trying to work together. The Bielefeld group helped build and finance the Bechterdissen church. The Bechterdissen group showed they cared for Bielefeld by designating that the offering taken at the dedication service go for the Bielefeld building.

The Rosthern Junior College, a Mennonite residential high school, is inviting applications for the following positions for the 1977-78 school year:

1. A teacher in religion, ethics, and possibly psychology.
2. A dean of girls for the students' residence. This could be a married couple, with the man also having part-time employment as dean of boys.

All applications should be mailed to:

R. J. Suderman, Principal
Rosthern Junior College
Rosthern, Saskatchewan

Voluntary service gets equal time

Concern about military influence in the public schools has resulted in a voluntary service and Career Day presentation by Mennonites in Pandora, Ohio.

Roger Siebert, pastor of the Grace Mennonite Church in Pandora, became concerned when his ninth-grade daughter came home with information about the Armed Services Vocational Aptitude Battery, which she would soon be taking at school. The written information stated, "The ASVAB is used by the armed forces for recruiting purposes and by school counselors for vocational guidance counseling. The ASVAB's ability for determining job skills has not yet been proven. Test scores are provided to the student, the school counselor, the Armed Forces Recruiting Service, and the Coast Guard." Roger said this material "brought further questions for which I wanted answers."

An appointment with the school guidance counselor by Mr. Siebert and Wendell Badertscher, church youth worker, soon followed. The men approached the counselor hoping to convey understanding, not anger.

"Our attitude in speaking with the guidance counselor was not one of protest, but first of all to listen to how this test is being used and how the young people of our school are being influenced by the public relations departments of the armed services," Roger said. "We were fortunate in having a guidance counselor who took our concerns seriously."

The counselor explained that he used the ASVAB simply as a tool to help in vocational counseling. "He assured us that if the church would provide a vocational testing instrument free of charge as the armed services does, he would consider using it."

Still concerned about subtle military influence on young people, Mr. Siebert and Mr. Badertscher were not yet satisfied. Their basic question, Is not this just another step in leaving the impression that a military solution is the only way? remained unanswered.

The church needs to speak out against militarization, Roger said. "A part of the blessings of our freedom is that of not participating in the armed forces when we are conscientiously opposed to doing so. In our opinion, this gives us the privilege and responsibility to inform young people that there are alternatives to a military approach to life."

A further concern of Mr. Siebert's was that possibly young people are not made aware of alternatives to the armed services

when the military recruiter visits high schools with "free" vocational tests.

Mr. Siebert and Mr. Badertscher were pleased to be told that a Career Day was scheduled and that this would be the time to propose alternatives. They were invited to make a forty-five-minute presentation about Mennonite Voluntary Service at that time. A panel consisting of Stan Bohn, Mr. Badertscher, and Sue Kauffman, a former volunteer, discussed the philosophy of voluntary service, types of jobs and openings, way of life, and expectations of volunteers. Questions from students were then answered.

Wendell Badertscher commented, "Although this [presentation] began with the ASVAB, I saw our invitation to the Career Day opportunity as a *job opportunity* situation more than as an antimilitary concern. Whether we have a military or not, I believe we should be making high school students aware of job opportunities linked with our faith-stance."

Mr. Siebert listed these points as some

Women and men to discuss ministry

A conference on "Persons in Ministry: Women and Men" has been scheduled for June 16-18 at Camp Colorado southwest of Denver.

The conference for men and women in ministering roles is a follow-up to the Women in Ministry conference in May 1976 in Lombard, Illinois.

To be hosted by Mennonite churches in the Denver-Arvada area, this year's conference will seek to:

- support women and men in various forms of ministry and encourage more women to take leadership roles in ministry.
- encourage men in leadership in the church to use more women in ministry.
- better understand Christian feminism from a biblical perspective.
- become aware of the forms of ministry where the gifts of the Spirit can be used.
- stimulate thinking and action on male-female team ministries.
- develop strategies to help participants support each other in the future.

Resource people for the conference will include Perry and Elizabeth Yoder, People's Teachers of the Word under Mennonite Voluntary Service; four district conference ministers from the Mennonite Church and the General Conference Mennonite Church; and other women and men in ministering roles.

Registrations should be sent by June 1 to the Arvada Mennonite Church, 5927 Miller

Street, Arvada, Colorado 80004. Registration fee will be \$10, with food cost at \$25 and lodging at \$2.00 per night. The conference will begin with the evening meal on Thursday, June 16, and close Saturday afternoon, June 18.

Following the conference, the Denver Urban Institute, an inter-Mennonite educational venture, is sponsoring a one- to two-week seminar in Denver on urban ministries.

Participants can design their own programs in core city ministries, women in ministry, suburban neighborhood ministry, congregational ministry, developmental disabilities ministries, housing services, community organizations, mental health ministries, or other options.

Tuition is \$20 per week plus room and board. Seminar coordinators—Aggie Polak and Peter Ediger—may be contacted for more information through Denver Urban Institute, 5927 Miller, Arvada, Colorado 80004.

The Rosthern Junior College, a Mennonite residential high school, is inviting applications for grades 10-12. Early application is encouraged. For more information concerning applications and bursaries write to:

Rosthern Junior College
Business Office
Rosthern, Saskatchewan

Reaching consensus in the Muria Church

An interpretive article

Reaching a consensus under the guidance of the Holy Spirit is a guarded tenet of the Mennonite churches. It is an ideal which is worthy of our sincerest efforts to maintain and develop because we believe it suits the pattern of the New Testament church (Acts 5).

However, our adopted western individualism and the cost in time have incapacitated us. Do we still have that keen sense of feeling how our brother feels? and do we have the patience that it takes to make consensus operate? Can we afford the time? Just how far we have become incapacitated can be seen when we observe the church in action in a society which has a natural sense of community such as the Muria Synod churches in Indonesia.

As a guest participant-observer, I have attended two biennial synod conferences and numerous local church council meetings of the Muria churches.

The opening session of the synod conference is attended by the full delegation. Formal dress is worn in honor of the occasion and in deference to the many local government officials present. Included are police and the military.

For the second and succeeding sessions, delegates come to the conference room in more casual dress. Tables and chairs are arranged in a large rectangle with the center court open, helping face-to-face communication. Nondelegate attenders are seated directly behind their own church delegations.

The outgoing executive committee starts the business session by conducting an election of seven delegates who will comprise the council of chairpersons, then hands over the charge to them. These seven decide among themselves who will record the minutes and who will chair the sessions.



Help wanted

St. Louis, Missouri, openings: **RN with public health experience** to work in family-care center; **persons with BA in social service** for positions in life skills training center for retarded adults; **buildings and grounds maintenance supervisor, special education teacher**, and combination **child-care and maintenance worker** for positions at children's center. Two-year terms preferred. Available August and September 1977. Contact:

Mennonite Voluntary Service
Box 347, Newton, Kansas 67114
(316) 283-5100

Usually they pick agenda items with which they are most conversant. This frees the executive to participate as invited delegates or, as is often the case, serve on the steering committee, if elected.

Agenda items are introduced carefully, giving ample background information. As discussion proceeds it appears that thinking is allowed to flow like water on a plastic tablecloth. Holy Spirit presence does not necessarily make it go arrow-straight. Would-be dissenters stand their ground only as long as they have support, then bow out in favor of the forming consensus.

The question is, How long should discussion go on before an acceptable consensus is achieved?

Several times I have felt the chairman should call for the question. Instead, he allowed the discussion to continue for another hour. Why? Obviously he was not satisfied with the quality level of the consensus at that point.

This is one of those places where West and East don't meet. In the West we squeeze the consensus into its final shape with a vote, whereas in the East the vote is reserved merely to ratify the existing consensus.

The essential ingredient for good consensus is timelessness. One particular agenda point was discussed for four hours. About midnight the chairman felt he should bring the matter to a conclusion even though the consensus was not yet fully ripe. So he called for a vote. The next day, after a sleepless night, he begged the delegation's permission

to reopen the matter, stating that he felt guilty for having bowed to pressures to "bring down the gavel." The delegation agreed and the decision was reversed on an extremely important issue.

Can any work get done with such a strict consensus principle? What happens to the agenda? Cut? Tabled? Perhaps sometimes, but not necessarily.

At the last Muria Synod Conference in February, the agenda included the usual committee reports and resultant resolutions plus the ratification of a completely rewritten constitution which entailed eleven liturgies and the catechism. Not a bad piece of work by any conference standards, I would say.

Intensive consensus is so foreign to the westerner it is unsettling, to put it mildly. Several times I have gone home from a local church council meeting without knowing what had been decided—or if anything had been decided at all. Not a single vote had been called for; no minutes had been read back. At the next meeting the minutes were adopted as read with the usual correction of spelling mistakes, and that's all. So effective is their sense of consensus.

As I continue to adapt myself to a new culture for the sake of the gospel ministry, I pray for greater readiness to "let the church be the church," especially when it resembles the New Testament church in its consensus consciousness to such an admirable degree.
Dan Nickel, Mennonite Brethren missionary, Jakarta, Indonesia

FAMILY PEACE RETREAT

July 3-9, 1977 • Camp Colorado, Sedalia

A time for study, reflection, recreation, and relaxation.

Sponsored by the Mennonite Urban Institute, Denver.

Resource people: Don Goertzen, coordinator; Bev and Charlie Lord, MCC Peace Section; Peter Ediger, copastor, Arvada Mennonite Church; Dick Williams, Colorado University, Boulder; and others.

Mornings: seminars. Afternoons: recreation, crafts, free time. Evenings: camp fires, fellowship, films.

Discussion topics include: Anabaptist responses to militarism, the biblical basis of pacifism, family peace education, life-style, peace and economic conversion, conflict resolution.

Costs: \$45 per adult, \$30 per child under fifteen, \$20 preregistration per family.

Clip and send this preregistration to: Family Peace Retreat, 5927 Miller, Arvada, Colorado 80004. Make \$20 check payable to Urban Institute (to be deducted from your total retreat bill).

Adults' names _____

First names of children _____

Address _____

Additional information and directions will be sent.

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DIVORCE, A CHRISTIAN DILEMMA

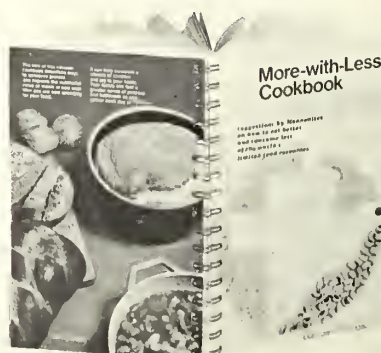
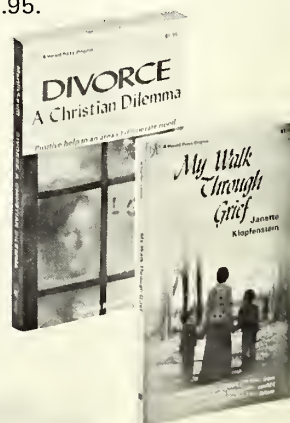
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MY WALK THROUGH GRIEF

Janette Klopfenstein's young husband died suddenly on a hot August day. Left with two small children and shattered dreams, she shares her insights into the grief experience. Her practical suggestions will help those going through their own grief as well as those who try to understand and comfort the bereaved. Paperback/\$1.75.

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Record

Workers

Carl and Sandra Liechty of Archbold, Ohio, have been reappointed as General Conference Mennonite missionaries to Japan for a four-year term, beginning in 1978. They will spend the 1977-78 school year at the Overseas Mission Training Center at Associated Mennonite Biblical Seminaries, Elkhart, Indiana. Following that, they will begin work with the United Mennonite Conference in Tokyo. They previously served in Japan in 1963-66 and 1969-74. Carl and Sandra are members of First Church, Berne, Indiana.

Tom and Judy Marshall of Ambler, Pennsylvania, have been appointed as



C. Liechty



S. Liechty

mission workers in Taiwan under the Commission on Overseas Mission of the General Conference. Tom will serve as an internist medical doctor at Mennonite Christian Hospital in Hwalien, Taiwan. He

will replace Carl Epp, who is taking a two-year leave of absence for further medical training at the University of Saskatchewan in Saskatoon. The Marshalls are members of the United Presbyterian Church in the USA.

Calendar

June 6-10—Mennonite Voluntary Service orientation, Camp Mennoscah, Murdock, Kansas

June 9-12—Pacific District Conference annual sessions, Aurora, Oregon

June 16-19—Northern District Conference annual sessions, Huron, South Dakota

July 23-27—Conference of Mennonites in Canada, Toronto

Letters

Correction from author

Dear Editor: You laid my article (United Church of Canada, February 15) out very nicely, and I have consulted the original to see what you did cutting and editing. Certainly your people did a good job.

There is one little slip which may be called to your attention, and for which I suspect I was responsible. It's in the top two lines of the first column on page 109 where I say "nearly 40 percent of the Canadian people adhere." The United Church comprises about 20 percent of Canadians, but approximately half of our people are Roman Catholic.

I just thought I should tell you in case someone picks it up and complains. Tell any critics to blame it on the editor and you can tell them what the facts are. *A. C. Forrest, 85 St. Clair Avenue East, Toronto, Ontario M4T 1M8*

March 24

Is a matter of conscience

Dear Editor: Erik Coursey (March 29 issue) is right in saying that we should obey the authorities for governments are instituted by God to reward good and to punish evil (Romans 13:4-5). But we are also to love God above all masters (Matthew 6:24) and pray for those who hate us (Luke 6:27-31).

I am quite willing to believe the man in authority who says, "The Russians, Chinese,

and Cubans are your enemy." Their governments and political literature are antagonistic to our government.

How then must I deal with these "enemies"? Is it showing God's love to pay someone to discover new and more efficient ways to kill Russian, Chinese, and Cuban families and despoil their land and kill their children and aged? Whom shall I obey? Shall I obey what Jesus tells me and love my enemies, e.g., send a portion of my income to MCC so that those in Zaire might learn to love and serve Jesus, too? Or, do I obey the authorities and pay for death research?

Yes, I give to Caesar that which belongs to him. But what truly belongs to Caesar? Do human lives and the earth we live on belong to the authorities? The more I read the Word and the more I see things around me every day, the less I see that belongs to Caesar, and the more I see that belongs to God (Psalm 24:1-2).

What I'm saying, I think, is that it is a matter of conscience. Since the authorities are God's servants, they carry God's wrath, but being his servants they also must come under his judgment for misusing his power. "For this reason," Paul goes on, "you must obey the authorities—not just because of God's wrath, but also as a matter of conscience" (TEV, italics mine).

I think the best that I can do is to disagree with you on the limits of obedience to the state and hope that you won't condemn me or others who share like views. Both of our

points of view I suppose are valid. We must not condemn nor be dogmatic, but admit that we are human and liable to err. *James R. Krause, 3202 East 16th Street, Wichita, Kansas 67208*

March 28

More personal sharing

Dear Editor: I just have to write right away to say thanks for the "And the Lord took me . . ." series (March 29 issue). Sharing our personal pilgrimages in faith with each other is one of the most helpful things we can be doing. Perhaps in the future we could have some more; for example, and the Lord took me as a hog farmer, as a furnace repairman, as a school lunchroom cook, etc. Keep the good work going. *Erlene Unruh, Route 2, Box 564, Newton, Kansas 67114*

March 28

Double standards

Dear Editor: Some people have pointed out the cruelty and repression under many right-wing governments in Latin America and have concluded that Marxism, in comparison, is not much of a threat to Christian values in the world. Even if the conclusion was correct, wouldn't we have some witness to most of the major governments, regardless of ideology, for human rights and against militarism? In Africa, Asia, eastern Europe, and the world as a whole, however,

it is Marxism that now shows the least inhibited militarism and is on the march or in control. This is the movement, even though not monolithic, that has made and still makes a policy of severe repression of by far the largest number of people.

It has been pointed out that not all Marxist countries are alike and that we should make distinctions. Then why aren't we challenging even those that most clearly violate their own claims to humanity? These countries seem nearly monolithic, up to this writing, in their immunity from our criticism.

Perhaps we could begin by making occasional appeals or protests to the USSR and Vietnam—the USSR partly because it is now the greatest national power for conquest and repression, and partly because of Mennonite connections, and Vietnam because, as has been amply pointed out, our contacts *should* give us a hearing there and this hearing ought to be tested and used.

A Christian direct-action group called

Liberty to the Captives is quoted in *The Mennonite* (March 22 issue), as saying, "We are appalled by torture and repression in Communist nations like the USSR. But we feel a particular responsibility to speak and act against such practices in countries that receive American military and economic aid. Such aid serves to strengthen these regimes . . ."

I have heard this argument countless times. It deserves to be answered at least once, even though the space in a letter is not adequate. In practice the argument has usually meant no witness whatever against Communist abuses.

Let me just point out some of the tremendous economic and police aid we have given the Soviets. Have we forgotten the huge wheat "sales" with the large subsidies both in price and in very easy financing? What about the computers and special surveillance equipment that we have sometimes allowed to be sold for evident use by their police? How can we still seriously

disclaim any practical responsibility for the Soviet people? Let's give up our excuses for the double standard!

Any humanization of the Kremlin I believe, would now most greatly lessen militarism elsewhere. This could release tremendous resources for the needy everywhere. Our avoidance of military confrontation is no reason to avoid moral confrontation.

If the rulers of Vietnam refuse our aid, even with a purely verbal rebuke, we still cannot deny our Christian obligation to speak up for their powerless subjects, regardless of any arrangements made by our governments. Note *Fellowship*, October 1976, pages 20-21, "Vietnam: Unification Without Reconciliation" (from the *Fellowship of Reconciliation*).

May my tactlessness and any mistakes be charged only to me and not delay my testimony in this area. *Ronald Rich, Box 126, North Newton, Kansas 67117*

March 9

Review

The Relational Revolution

The Relational Revolution, by Bruce Larson (Word Books, Waco, Texas, 1976, 143 pages, \$5.95) is reviewed by Jurgen Schonwetter, instructor at Columbia Bible Institute, Clearbrook, British Columbia.

This book invites the reader to weigh present societal circumstances which have served as a cradle for the new birth of a "relational revolution."

The style of writing is fresh. Bruce Larson is gifted in phrasing word-symbols that evoke interest and suspense. Statistics are current and convincing. Personal experiences shed light on the subject at discussion. Seeming over- or understatement create involvement of the reader. Idealism and optimism are expressed in the range of possibilities. And Bruce Larson uses transitional tools to relate chapters with each other.

The book opens with the thesis: the time has come in which people break through barriers which have been erected by an impersonal society which has for nearly two millennia treated human beings as objects and things, rather than recognizing and treating them with the dignity which every human being deserves, a dignity which the New Testament heralds in its message of salvation.

The industrial age and the agricultural age have slipped into the past. Our computerized society has created impersonality and a value system that gives priority to things not people. The age ahead of us will be service-oriented, and "we must move into the relational era to survive" (page 22).

There is a challenge to examine "old values and attitudes." Structures of conventional churches are crumbling fast. Bruce Larson feels that those are the structures which for "the most part have done so little with so much" (page 57).

What could be resources to further this relational revolution? Mr. Larson suggests Christian people—not professional healers and therapists, but concerned, willing Christians. Christians who are committed to be riskers, healers, and relaters will be the tools with which God will bring about—and has already started—healing communities. These are the real "churches" that he intended in the first place.

Over one-third of the book deals with relational theology. In the past decade a theological awakening has taken place that emphasizes "the kingdom of God as being the kingdom of right relationships" (page 84). The "abundant life" which Jesus came to bring means being reconciled by the cross of Christ in four major relationships of life: "to

God, to one's self, to significant others, and to the world" (page 84).

The personhood of God, the nature of faith, the test of orthodoxy, the new creation, the place of change, salvation and sanctification, the world, sin, the Holy Spirit, and eschatology are discussed.

The most interesting and challenging chapter is No. 7, "Resources for the Revolution." The author presses the need for more personalized care for people in need. The professionals have had their chance and proved inefficient. Statistics are overwhelmingly in favor of the author's argument. He cites incident after incident in which non-professional people have made a greater impact than the professionals.

I have only one contention with the author, his presumption that our time, especially with his discovery of the "key—relational therapy—is unique in being the genesis of relational theology and therapy. There have always been groups of concerned Christians who practiced effectively a community life which focused on relationships more than on things. How about the early Anabaptists?

I recommend this book. It has challenged me anew in the area of investing my time qualitatively in meaningful, healing relationships with people.

Meditation

didymus

i did not follow impulsively
i wanted to learn
of his wisdom and compassion
for strangely, they flowed together
in him

i watched him heal
the blind and lonely
i watched him die

mine was not despair
over a kingdom
that failed
i felt only emptiness

amid talk of seeing him
my anger rose
"until i feel the wounds
in his hands and side
i will not believe"

we were locked
in a secret room
when he came
his eyes rested in mine
"come and touch me"

rising from barren
knowledge and reason
i reached for his hand
with the painful wonder
of a child

Rosella Miller

Secondhand witnesses

Like Thomas, we struggle, too. The accounts about Jesus' coming again may read easily enough, but the experience is often hard. Why should these words about Jesus, passed on through someone else, affect me? Why should I believe in God at all? After all, how does this great majestic God get to me in my little corner of the world?

The postresurrection appearances do not give us absolute answers. They do, however, point to a deeper mystery: life has purpose and meaning when it is shared with someone else.

Jesus had astounded those around him with his responses to life. Nothing was common or useless. With his death and the events that followed, recorded in John 20, his disciples and we can continually discover what was his is now ours: awe, wonder, compassion, hope, courage, and love. In him they found themselves! In him we find ourselves!

The old prayer has come true. There is a place for secondhand witnesses. Through them, we come to believe. Through us, perhaps others will see and hear and believe. It is a great hope, a tremendous challenge. "Blessed are those who have not seen and yet believe" (John 20:29b).

Martha M. Friesen

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The church and its workers

The Anabaptists didn't worry about how much to pay their employees or how the staff should be organized, because they didn't have any. But we present-day Mennonites do worry, and we all don't agree on the solutions to the problem.

Should pastors be paid a salary and, if so, how much? Should the pastor's family be the model for the simple life-style while the rest of the congregation lives more than comfortably? Should pastors be paid what others in the community with equivalent education receive? Who else in the congregation gets paid, and how are their salaries determined?

The questions extend to our larger institutions—conference offices, schools, hospitals, homes for the aged, mental health centers, relief and service agencies. Are these employees paid the going rate in similar secular institutions? Are they organized according to the hierarchy of the business corporation? Or is there another model which conforms more closely with our Christian beliefs and heritage?

One model with a long history among Mennonites is the unpaid church worker. Most of our congregations follow that model for Sunday school teachers, youth sponsors, deacons, and most other functions within the church. In some congregations, the pastors also do not receive pay, but earn a living in some other way, as the Apostle Paul did.

The General Conference existed for more than eighty years without a paid employee and hired its first staff person at a "central office" in 1943. Now district, area, and provincial conferences as well are hiring staff, or at least are moving toward that.

Another model is voluntary service. Here people are assigned tasks which may not bring in any income, so the church gives them a subsistence living allowance. The allowance is based on need, but everyone gets the same basic allowance for food, for example. Everyone may live simply, but equally so.

Missionary salaries have usually been paid according to this model, although that has changed. Salaries have gone up, more nearly resembling pastors' salaries in North America, and missionary pay is more uniform and based less on individual need, according to action taken last year by the General Conference's Commission on Overseas Mission.

A third model which has influenced us is the business corporation. If secular corporations have executives and middle management and clerical workers, organized in a neat chart and responsible

to a board of directors, so will the church corporation. Teachers in church schools will get about the same as teachers in public schools.

The larger our institutions grow, the more structure is needed. The corporation structure is one with which we are familiar, and it provides for easy interchanging of employees among similar secular and church organizations.

All three of these models—and other models, too—have influenced the organization of our church institutions. But we should scrutinize these models in the light of the gospel.

The General Conference has been trying to do that over the past year or so, initially at the recommendation of the peace and social concerns reference council. On the reference council's recommendation, the General Board appointed a task force which met once last August to review salary "philosophy, structures, and levels" at the central offices.

Since then, some changes have been introduced. Variations within classifications have been reduced, but not the gaps among clerical, administrative, and executive salaries. Executives got an extra increase in February to bring their salaries more in line with those in other Mennonite agencies.

No particular organizational structure has ultimate value in God's kingdom, but some structures can better help us be Christian brothers and sisters. I suggest three principles to guide churches and church institutions, no matter what their structure:

(1) Everyone within the church, including church employees, needs *enough* to meet basic living needs. Mutual aid and employment of persons within the church are not that far apart in theory. If the church discerns that a person has gifts to be used within the church that will not bring an income, the church should provide that income.

(2) Wide variations in living standards within the church do not make for good relationships. The Book of James shows some of the problems caused when the rich in the church were treated better than the poor.

(3) All members of the body of Christ are important for its functioning, no matter what their gifts. The worth of each member (each employee) needs to be recognized, not only in caring for economic needs, but in allowing each person a measure of responsibility for his or her own task and participation in the decision making about it. Nonmonetary compensation is important, too. LB

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:18 MAY 3, 1977



THEY WERE FILLED WITH THE HOLY SPIRIT



Kingdom people

James Waltner

Sometimes we get the impression that the Christian way is opening one's heart to Jesus, accepting Christ as one's Savior, and that's it. But that is only part of it. We do not follow Christ in the privacy of the heart. We do not follow Christ in isolation. We are kingdom people, people of the kingdom community.

A kingdom of priests. As the Hebrew people were led out of Egypt by Moses, they camped in the wilderness of Sinai. Moses went up into the mountain. There the Lord gave the people commandments for their life together. The words of the Lord were given through Moses, "obey my voice and keep my covenant, . . . and you shall be to me a kingdom of priests and a holy nation" (Exodus 19:6).

More than twelve centuries later, in the first century A.D., the followers of Jesus understood themselves to be the "new Israel." The words of 1 Peter 2:9 express that conviction: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."

In both the Hebrew and Christian understandings, to be people of God meant to be part of a community. Every person shared in community and had a God-given task.

Jesus' call to the kingdom. Jesus began his ministry by proclaiming "the kingdom of God is at hand; repent and believe in the gospel (Mark 1:15). For Jesus, the kingdom meant that God's reign on earth and in the

lives of people had begun. The miracles were signs of God's reigning power. Jesus' teachings in the parables were descriptions of God's reign, to which people needed to make some response.

The kingdom, like a seed growing secretly (Mark 4:26-29) or like a massive tree coming from a tiny seed (Mark 4:30-32), suggests the mighty power of God. The kingdom is precious, worth more than all the treasures we can assemble (Matthew 13:44-46). The kingdom is an occasion of joy, like participation in a great banquet (Luke 14:15-24; 15:11-32).

Early in his ministry, Jesus called to himself the Twelve, whom he trained so that they could go out to proclaim the kingdom. They learned slowly. After three years together, Jesus had to remind James and John: "Whoever would be first among you must be slave of all" (Mark 10:43). Jesus' call to the kingdom is the invitation to be a servant people.

The church was born as an expression of the shared life of Jesus' followers. The kingdom and the church are not identical. After 1,900 years of church history we know that. Yet the church is an expression of the kingdom people. Its power comes from belief in the activity of God. Its purpose is to serve in the spirit and name of Christ.

The church as body of Christ. Paul's favorite image of the church is "the body of Christ." Three great chapters from his writings present this image (1 Corinthians 12, Ephesians 4, Colossians 1). The body is composed of those who are united to Christ. We are members. We all have a share and a task. But even more, behind this concept of the church as the body of Christ is the great conviction that in Christ the fullness of God was pleased to dwell. And in the church, in those who confess belief and trust in Jesus and seek to follow in his way, God continues the work of Jesus Christ.

When we come together. One of the New

Testament words for church is *ecclesia*. *Ecclesia* means "a meeting, a gathering." It is often used to refer to the occasion when a specific congregation gathers for prayer, instruction, and deliberation. We may think of worship as the time of gathering. The purpose of worship is to respond to God's grace and to build up the community of God's people.

But the church experience cannot be confined to one hour on Sunday morning. Church is the life we share together, how we are tied up with each other. Gathering is also for decisions we must make, the encouragement and counsel all of us need from time to time, for help we need, for hope we need. Gathering may be in a large assembly or in smaller groups. Even when two or three meet together in Jesus' name for counsel, mutual encouragement, or prayer, that is the church gathered. So when we who know each other meet one another in our homes and in other places and engage in conversation, counsel, and celebration or work together, that is the church, too.

When we scatter. Archbishop William Temple spoke of the church as the only society which exists for those who are not members of it! "God whom the church is called to serve is the God of the world. He created it, loves it, works in it. . . . He aims to heal the world and give it unity. . . . Christians are called to participate in the mission and reconciliation of the universe. . . . The church does not exist for itself; it exists for the world" (quoted in Colin Williams, *For the World*, New York: Council Press, 1965).

God's reconciling purpose through the kingdom people is expressed in 2 Corinthians 5:17-21, Ephesians 1, and Colossians 1. The world is touched only as we move out from our gatherings into the common life of home and school and work and play. Kingdom people see in every person the "child loved of God." Our friendship toward the lonely, our helping hand toward those who hurt, our challenge to the powers that oppress are part of the kingdom task. Kingdom people need to move beyond self-interest and become advocates for the poor, the hungry, the oppressed, the imprisoned, and speak for those who have no one to speak for them.

The most visible expression of the kingdom people continues to be the church in many forms. And so we love the church. We cannot lightly say: "You don't appeal to me. What you say and do offends me. Therefore keep away from you." No, it has pleased God to put his treasure in these earthly forms. Let us celebrate the church as an expression of the kingdom, and let us pray and work for a renewed vision that the message of Jesus may become the good news even of this age.

What is a Mennonite?

Katie Funk Wiebe

I learned I was a Mennonite about age ten. A classmate in our almost Mennoniteless community told me so. I rushed home to Mother to find out if it was true. She said yes. Doubtless this information was never withheld from us children, but to be told this by an outsider seemed so final—and so fatal. Now I was Mennonite, whatever that meant.

There followed periods of vague pride in my unknown heritage mixed with times of embarrassment at being lumped with these odd people. Was there a way out? Would seven bathings in the Jordan River wash away the indelible markings of Mennonitism? After becoming a Christian, I continued to question whether a Mennonite was a member of an ethnic group or a denomination or both.

Since then I have watched fellow Mennonites strain to answer the same question. Some exhibit a gentle pride in the significance of their spiritual past, while others shy away from it, almost fearing that any association with the words *Mennonite* and *Anabaptism* or a closer knowledge of what happened during the Reformation might suck them into some strange beliefs and weird customs. They prefer to run with mainstream Christianity.

Last January, with a group of students, I made a pilgrimage into Mennonite literature. Thousands upon thousands of words have been written by and about Mennonites, as our historical libraries testify. But what is a Mennonite? Can a person erase the past and begin again from zero? Should one even try to do so? Do Mennonites have a legitimate reason for being a distinct group? Can persons without an ethnic Mennonite background be successfully grafted in?

Historians, theologians, and sociologists have written much about the Mennonites, but our area of interest was primarily the writing of the imagination, such as novels, short stories, a little poetry, and a few personal experiences. Historically Mennonites have preferred straight talk to fiction. It is not yet their favorite form of learning about themselves. Many distrust it.

Elmer F. Suderman writes in "The Mennonite Character in American Fiction" (*Mennonite Life*, July 1967) that history can only tell us what the Mennonites were, theology what they believe about the things that matter, psychology and sociology about what can be empirically examined. Literature, however, mirrors human existence. It recreates the atmosphere, mood, flavor,

color, feel, and sound of place.

In fiction the reader relives with the characters their experiences—their joys, sorrows, defeats, victories, doubts, and certitudes. Theological and social concepts are not set forth in neatly itemized categories as in a textbook or sermon. Yet if the novel is well written, it may leave a stronger impact on the reader than a weekend study conference.

Not much Mennonite fiction is catalogued in libraries as yet. Possibly about 125 novels, including juvenile fiction, have been written. One of the most complete lists appears in Stanley Shenk's *The Image of the Mennonites in American Novels, 1900-1970* (University Microfilms, Ann Arbor, Michigan, 1971).

Mennonites have always made excellent subjects for photographers, especially if they wear unusual dress. Such Mennonites also make good copy for some writers, who find their subject matter in the mistaken view that every person in such garb can't wait to get rid of it. Some authors obviously exploit the confusion they see in the way Mennonites and Amish struggle to adapt to changing cultures. A few novels, such as *The Flame-throwers*, by Gordon Friesen, were written to shock or vent the bitterness of the author.

A number of novels dealt with a young, intelligent person who questioned the doctrines and practices of the church and, finding too little sympathy among the elders, broke away. On the other hand, other novels showed that the acts of God are still abundant. His grace continues to abound towards those who seek him.

After reading only Mennonite novels for several weeks, I admit that the great Mennonite novel has yet to be written. Some books are mostly historical and descriptive narratives of the experiences of the Mennonites. They avoid the deeper issues which affect us in real life such as brotherhood, simplicity, nonconformity, nonresistance, and conflict with the state.

In reading critical reviews of some of the older novels, I found we like to read mostly good things about our people. We want the image of Mennonites in our literature kept shining and pure even though the record shows unfaithfulness to truth at various periods. Rudy Wiebe's *Peace Shall Destroy Many* destroyed the peace of many because of his harsh portrayal of a strong church leader who attempts to keep sin out of his community by his own strength. The young

protagonist Thom questions him. The youth cannot understand the church's zeal for overseas missions while excluding the Indians who live nearby from their fellowship. Some readers accused Wiebe of washing corporate Mennonite laundry at a public laundromat. They forgot the book was fiction and that Wiebe was saying, "Here is a story—a story about something that could happen if Mennonites follow tradition blindly without stopping to check if their teachings line up with Christ's words."

So who or what is a Mennonite? Our ethnic baggage, such as food, clothing, customs, necessary as it is for any pilgrimage, cannot identify us anymore. Mennonites are as varied as the weather in spring. Further, in some groups the growing edge of the church is among minority groups, such as Spanish and blacks, who are accepting the historical-spiritual legacy of the church for themselves.

Our heritage should not be denied. It should be studied carefully, for it has shaped us. Alex Haley in his popular *Roots* has shown the need to know one's roots. Yet being knowledgeable about the persecutions and migrations of one's ancestors and their attempts to keep sin out of the church by geographic and social isolation, language barriers, cultural customs, and church regulations does not eliminate the need for us to fight sin and evil today. Neither Grebel nor Simons nor Luther nor Cornies nor Oberholtzer can be the sentinels of our faith. Each generation must find spiritual vitality for itself.

What is the essence of Mennonitism if it isn't its ethnic characteristics? The answer is a hard one. Menno Simons, one of many preachers during the Reformation, preached much the same message as the others, with one difference. He and his followers were biblicists. They believed that faith in Christ resulted in a radically changed life. Salvation and discipleship were all of one piece. There was no cheap grace. Death at the hands of state church officials was preferable to yielding to the pressures to conform to the spirit of the world. They believed that a Mennonite was one who did not compromise or dilute the gospel for the sake of self-preservation.

Some novels showed that at times the church forgot that its conflict should be against principalities and powers. Instead it wrestled with length of hair and hems, color of shirts, and buggy covers.

I am a pizza-zwieback Mennonite

John Savoia

Pizza and zwieback are basically the same substance. Both need the heat of the oven to become useful. In my experience it has been the heat of Christian love in the brotherhood that has made me to become useful in the kingdom of God.

Reading Katie Wiebe's article, I couldn't help but think of the time when I became aware of Mennonites and how I came to be a Mennonite. I've become used to calling myself a Mennonite by now and it sounds so very natural to me, but it really is a tribute to the grace of God in the lives of Mennonites who lived their Anabaptist-Christian faith in love.

Born into a family of Italian immigrants during depression times, raised in the confines of a poverty neighborhood in New York, ignorant of God's love and his saving grace, I was a person without a heritage. The only family relationship we had was that of our own immediate family—Momma, Daddy, and five sisters and two brothers. I was called a "guinea," a "wop," a "dago Italian" in a hostile environment of white Americans who surrounded us. If I identified with anyone, it was with my "tutzune" (Negro) neighbors who often would say, "If you're white you're right; if you're black you live in a shack."

The shack has long been gone (burned down). The neighborhood is still black but really beautiful (urban renewal). My Italian family is quite Americanized (all still in New York), and I, amazingly enough, am living in South America as a Mennonite missionary and feel at peace with my Mennonite heritage (zwieback and all).

What made a Mennonite out of one like me? It certainly was not marriage, since I married a Pennsylvania girl who lived among Mennonites but was not one of them. It was not education because I never stepped into a Mennonite institution until long after I became a Mennonite. It wasn't even a church, since there were no real Mennonite ethnic churches where we were.

What gripped my heart and made me want to belong was the love of Christ shown to me by a small group of Mennonite missionaries who lived their Christian-Anabaptist faith in a homey, simple, uncomplicated way. In 1954 it was confirmed by a number of leading brethren of the Southern District Conference (Mennonite Brethren) who extended to us (strangers) the fellowship, the love, the support of the fellowship. They hadn't even heard of us, but they had faith in us.

Throughout all these years that reality of the fellowship, the love, and the acceptance have caused me to grow in my own life and experience and have given me a deep and abiding love for Mennonites.

John Driver in *Community and Commitment* writes that the person reached by the gospel of peace and made new by the power of God's Spirit will not be able to tolerate with a clear conscience self-centeredness in any of its obvious or more subtle forms—competitiveness, undue desire for recognition, accumulation of goods, urge to dominate, and tendency to discriminate. "The Christian who dares to live the gospel of peace will be at odds with society."

Reading this Mennonite literature was a freeing experience. I found anew that the Anabaptists cannot be charged with leading their followers into rigid, narrow, or strange practices. Later leaders did that. The genius of the early followers of Simons lay in being able to perceive the true condition of the church—lax, morally corrupt, with a membership composed of all people, for they

were baptized into the church as infants. By God's grace the Anabaptists were able to break away and return to their true roots in Christ Jesus. They became a prophetic voice for their time, urging people to faith, baptism, and radical discipleship which entailed leaving behind compromised forms of Christianity.

Today, the Mennonite church, like other Protestant churches, has lost its prophetic voice. Mennonites are totally accepted by our society, even appreciated and honored. According to J. D. Graber, in an address given in 1963 at Harrisonburg, Virginia, a church no longer in tension with society is in danger of losing its prophetic voice. He said that most of the Mennonite families have had periods or areas of accommodation. But the church has "reacted against these attempts to remove the scandal of the cross.

We Anabaptists are dyed-in-the-wool 'Christ against culture' believers. We know we must listen to the world, but we dare not be convinced by the world. Yet the temptation is ever with us."

Reading Mennonite fiction is an excellent reminder of how strong this temptation may become to conform to the world. But it is also a reminder that there is grace and strength to overcome.

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OTTAWA MENNONITE CHURCH

Written by the Ottawa Mennonite Church youth group

The Ottawa Mennonite Church is known not for its structure but for its people. The first organized fellowship met October 11, 1959, at the home of the Eldon Krauses. This first meeting was presided over by Henry H. Epp, who represented the Ontario missions committee. A year later the group was meeting regularly for worship services in the Krauses' home. These services were led by members of the group, with occasional help from outside ministers.

In the fall of 1960, the present site on Kilborn Avenue was purchased for \$35,000. The money was provided by the Conference of Mennonites in Canada as an interest-free loan. A year later the congregation had its first pastor, Bill W. Dick. Soon the services were moved to the Alta Vista Public School and a year later to the Pleasant Park Public School.

The charter membership of the church was constituted on November 25, 1962, with twenty-two members and one associate member.

The ground was broken for the construction of a fellowship chapel in June 1965. By September 26, the cornerstone was laid and on May 22, 1966, the new chapel was dedicated. The cost of the building (\$40,000) was largely raised by the members themselves, including \$14,000 in contributions and \$13,000 in loan certificates. The rest was raised through loans from the Ontario Conference and the Bank of Montreal. The plans for the chapel were prepared by architect V. Heinrichs of Toronto. Within these plans, the chapel was the first phase of a long-term plan. There has, however, not been any further construction, although the lack of adequate space for Sunday school classes is currently a concern of the congregation.

When Bill Dick accepted a university position in Toronto in 1966, the deacons now including Klaas J. Meyer assumed full pastoral responsibility. In August 1967, Frank H. Epp became a part-time minister. He was ordained by Bill Dick on May 5, 1968. Three years later the Frank Epps moved to Waterloo. But the void left behind was not for long; a ministerial team—a new concept for the Ottawa Church—began in September. The team consisted of Bill Janzen and Adolf Ens and lasted until the fall of 1974.

On September 12, 1976, Alma Coffman was installed as pastor to serve the congregation on a three-quarter-time basis, becoming the first pastor to serve the congregation more than half time. Alma, originally from Virginia, is a graduate of Associated Mennonite Biblical Seminaries.

The Ottawa Church became a member of the Ottawa Council of Churches early in the sixties and by 1967 had also become a member of the Conference of United Mennonite Churches in Ontario and the Conference of Mennonites in Canada. The membership at OMC presently stands at ninety-one, of whom thirteen are associate members. Since it is the only Mennonite church in Ottawa, members come from different Mennonite churches as well as from non-Mennonite churches.

Services are informal. The sanctuary boasts neither pews nor rostrum; stackable chairs offer many seating variations. Instead of restricting hymn accompaniment to the piano, we have made use of guitars, trumpets, recorders, and an occasional oboe. The congregation does not have a choir, although there are several groups who form a good temporary choir from time to time. In fact, several months ago the congregation sang Handel's "Hallelujah" chorus during the worship service.

For an hour before the worship service,

both women and men teach Sunday school in the basement, while the adults have a discussion in the sanctuary. The children's feature is generally the only part of the service that is devoted to the younger set. The nonmusical portion of the service such as the children's feature and the sermon is done by the pastor as well as by several others.

Many of those who attend the church are involved in volunteer work. Some serve on councils and committees such as the Bible Society and the Christian Council of the Capital Area and with groups such as the mentally retarded. A tennis club is run on the church grounds during the summer with many of the members coming from outside the congregation. The neighborhood youth play weekly games of organized volleyball at the church. Members of the ladies' auxiliary are volunteers for the Red Cross blood donor clinics. The women bake and serve at a senior citizens' club three times a year.

Over the years, many members have devoted some or all of their lives to the betterment of humanity. Through nursing, teaching, and writing, through working in child care and disaster relief service, they have reached out to numerous areas of Canada and the world.

We do not know what the future holds in store for this small but strong church. Ottawa is a city of government institutions which in turn consist of civil servants. The membership of the church fluctuates as these government employees are transferred to different postings. If the membership does increase, the present chapel could be expanded or perhaps another chapel could be built in the west end of the city. Regardless of what happens, the Ottawa Church wants to have the same unique and diversified congregation, for it is this diversity that creates the strength of the Ottawa Mennonite Church.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions: in United States and Canada, \$8.00, one year, \$15.50, two years, \$23.00, three years, \$30.00; foreign, \$8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114.

Central District focuses on believers' church

"Life in the Body—The Believing Congregation" was the theme for the twenty-first annual Central District Conference sessions April 14-17 at Calvary Church, Washington, Illinois. Outgoing president Howard Raid introduced the theme as a follow-up to the 1976 conference on the caring and sharing community. Four major presentations were made by the faculty from Mennonite Biblical Seminary.

Following six selections from Haydn's *Creation*, sung by a mixed choir from area churches, C. J. Dyck stated that membership in the believers' church must be based on a faith relationship with Jesus that is evident in a person's life, a knowledge that begins with an introduction to Jesus but continues toward maturity, and a will that translates both experience and knowledge

Goshen festival explores types of worship

The dynamics of congregational worship were explored and celebrated April 1-3 during the Festival of the People at Goshen (Indiana) College.

Over 850 registrants, mostly from the Midwest, attended public sessions, workshops, and informal gatherings. Special children's activities were offered simultaneously with the adult workshops.

Varieties of worship were evident in each of the four public sessions on singing, interpreting, teaching, and preaching.

Mary Oyer, for example, in the session on singing Sunday afternoon, introduced the audience to many different expressions of "Amazing Grace." The familiar folk tune was performed by way of four-part harmony, a round, a string ensemble, a saxophone duet, a meditative piano piece, traditional African instruments, a black gospel singer, and a folk group with guitars.

"I hope you'll have the freedom to explore music in worship not for the sake of gimmick, but for enjoyment," said Ms. Oyer, professor of music at Goshen College.

A focus on interpreting with Roy Umble Saturday night demonstrated worship through drama.

The Foundation Series, the new Sunday school curriculum written for children preschool through grade eight, was introduced in a session on teaching by Paul Lederach, executive director of the Foundation Series.

into a dynamic life.

Robert L. Ramseyer defined the believers' church as a body of voluntarily committed people who know what they believe and are committed to a covenant community. Leadership in the believers' church consists not so much of a boss or coach-type pastor, but of teaching and preaching by faithful persons helping others to become faithful. Leaders are "one of us."

Erland Waltner said that in an antileader atmosphere, it becomes crucial for the congregation to see the enabling of leaders as a group stewardship. The process of choosing by lot or by ballot is showing itself to be inadequate. It tends to excuse the congregation from responsible functioning. Alternatives were not spelled out.

Jacob J. Enz preached at the Sunday closing service.

Wendell Badertscher had prepared study guides on each of the topics for small groups.

Reports from the conference committees indicated:

- 1976 income was \$6,561 under expenditures.

- seven churches engaged new pastors.

- 20 percent of Central District churches have dual conference memberships.

- Camp Friedenswald experienced some decline in campers but is seeing increasing use for retreats.

- two youth workers, Curtis Birky and James Amstutz, work with Central District and Mennonite Church youth.

- the peace and service committee's

New Taiwan church gets building

A building for the new Fu-an ("Blessed Peace") Mennonite Church in Hwalien, Taiwan, was dedicated January 30.

The congregation had been meeting since September with an average attendance of fifteen on Sunday morning. From twenty to fifty children, youth, and adults come to the film and Bible story night each week. A youth group is also being started.

The Fellowship of Mennonite Churches in Taiwan decided to start new work in the Hwalien area, since that area is growing because of the completion of the railroad from Taipei to Hwalien. Fu-an is the largest new housing district in the area.

main project was a Washington, D.C. seminar designed for relating local churches to their representatives in government.

- eleven people were licensed by the ministerial committee in 1976.

- a 1978 mission festival will include John R. W. Stott as speaker.

- the cooperative work in offender ministries led by Abe Peters has been strengthened.

- Mark Weidner works one-fourth time with emerging fellowships and house churches.

- the forty-eight Women in Mission societies raised \$50,000.

- out of forty-seven churches, forty-six were represented at the conference by 22 delegates and 111 guests.

- The Mennonite Church of Normal status as a dual-membership congregation was recognized.

- the Assembly in Goshen, Indiana, also a dual-membership congregation, was accepted into the Central District Conference.

The conference passed two long resolutions on evangelism and offender ministries. Delegate Donald Steelberg objected to "bedsheet" resolutions, so broad that it is difficult to deal with them locally.

A 1977 budget of \$106,390 was adopted, a 43 percent increase over 1976 income. While the conference has a \$50,000 cash reserve, a resolution was passed to make special efforts in communicating the justification for this major increase.

In the time of evaluation and reflection, delegate S. Roy Kaufman commented, "While we have heard and talked much of the believers' congregation, I wonder whether it is really possible for us to become sincere about this subject without considering seriously some alternative lifestyles to our contemporary American affluence."

Newly elected were James Dunn, Champaign, Illinois, president; Ronald Friese, Bluffton, Ohio, vice-president; and Robert Kaufman, Normal, Illinois, trustee.

Ben Sprunger, Bluffton, Ohio, was elected district representative to the General Conference Commission on Education. Erland Waltner, Elkhart, Indiana, to the Bluffton College board of trustees; and Olga Martens, Elkhart, Indiana, president-elect of Women in Mission. *Bern Wiebe*

Remodeled offices will be dedicated in June

The remodeling of old and new office space of the central offices of the General Conference Mennonite Church, Newton, Kansas, will be dedicated June 19.

Ted Stuckey, conference business manager, said a 2:00 p.m., Sunday, dedication service is planned, followed by an open house until 5:00 p.m. Members of General Conference congregations and the public are being invited.

The \$300,000 remodeling project, which began late last year, includes expansion into the building south of the present conference offices as well as redecorating of current office space. The Commission on Education staff members moved into their completed office space March 21, and the entire project is expected to be completed in May.

Mr. Stuckey said the additional space would relieve some cramped conditions and increase the efficiency of the staff. The additional space is located in an adjoining building donated to the conference in 1974 on a gift annuity basis.

Offices in the General Conference buildings include the Commission on Education, Commission on Home Ministries, Commission on Overseas Mission, General Board, Division of Administration, Women in Mission, Faith and Life Press, Faith and Life Bookstore, Schowalter Foundation, Menno Travel Service, and Mennonite World Conference.

Emcee for the dedication will be Heinz Janzen, general secretary of the General Conference. Conference staff will be on hand for tours of the buildings.

Military policy groups combine

Two groups doing research and public education on Canadian military policy have combined to form Project Ploughshares.

The first group, which called itself "Ploughshares" was sponsored by the Canadian University Service Overseas, Mennonite Central Committee (Canada), Conrad Grebel College, and the Canadian Friends Service Committee. This group works on research and information gathering, emphasizing disarmament and development.

The other group, which adopted the name "CANDA" (Working Group on Canadian Defense Alternatives), was coordinated by the Canadian Council of Churches.

It has emphasized public education, seeking to develop a broad critique of



Offices of the Commission on Education, shown above, were among the first completed in the current remodeling of offices for the General Conference in Newton, Kansas.

Canadian defense policy and the implications of arms spending for less developed areas of Canada and the world.

The two groups now form subsections under Project Ploughshares. Section one (research) is housed and administered by the School for Peace and Conflict Studies at Conrad Grebel College, Waterloo, Ontario. Ernie Regehr is part-time staff researcher for it.

Section two (public education and action on disarmament and development) is staffed by Murray Thompson in Ottawa.

Other church groups contributing to Project Ploughshares are the United Church of Canada and the Christian Church (Disciples of Christ).

MBs begin children's television program

A thirteen-week television series for ten- to twelve-year-olds has been started by Mennonite Brethren Communications as its first full-length television program.

Entitled "The Third Story," the series is geared toward children who have not had much, if any, exposure to Christianity. All segments of the program—songs, cartoons, science features, parables, and interviews—have been designed to illustrate the concept of God and the significance of Christ in realistic settings and situations, the producers said.

Program producer is Lorlie Barkman, a minister and cartoonist, with coproducers Waldo Neufeld, director of MB Communications, and Neil Klassen.

Peace retreat planned near Denver

Families exploring peace, conflict resolution, and life-style are being invited to a Family Peace Retreat July 3-9 at Camp Colorado in the Colorado Rockies.

The retreat is sponsored by the Mennonite Urban Institute of Denver, an inter-Mennonite educational resource.

Topics for discussion will include Anabaptist responses to militarism, the myth of national security, the biblical basis of pacifism, children's peace literature, peace education in the family, life-style, peace and economic conversion, and conflict resolution. Mornings will be devoted to seminars; afternoons to recreation, crafts, and free time; and evenings to camp fires, fellowship, and films.

Activities will be geared to people of all ages as well as families without children.

Resource people for the retreat will come from Mennonite and non-Mennonite circles. They will include Don Goertzen of Arvada, Colorado, coordinator; Bev and Charlie Lord of Philadelphia, volunteers with Mennonite Central Committee Peace Section; Peter Ediger, copastor of the Arvada Mennonite Church; and Dick Williams of Colorado University in Boulder.

Cost is \$45 per adult and \$30 for children under fifteen. A \$20 preregistration fee per family will be deducted from total expenses. Registration blanks and additional information are available from Family Peace Retreat, Mennonite Urban Institute, 5927 Miller, Arvada, Colorado 80004.

School for retarded begins in Taiwan

Otto Dirks, General Conference Mennonite missionary in Taiwan, wrote this interpretive article on the Hwalien Christian New Dawn Developmental Center.

"I will restore to you the years [of] the locust," says the Lord in Joel 2:25. The "year of the locust" was usually a total loss, but often the locusts died on the land and fertilized it, and the next year there was a double crop, restoring the losses of the previous year. That's the way we feel about the Lord's blessings and faithfulness.

In 1969, a year after we came to Taiwan as missionaries, our second child was born. Stevie was diagnosed a mongoloid. Two years later we adopted a cute, bright-eyed Chinese girl. After some time, we knew that Paula, too, was retarded. We naturally were upset in both instances and frankly angry with the Lord. Had we not left all for him? Why did he allow this? What big sin had we committed? Did he want us to go home, or at least not come back after our first term? There were almost no schools or centers for such children in Taiwan at that time.

Now six years later the Lord has amply restored to us the years of hurt, suffering, and doubting by giving us many joys and blessings through our children, by training and refining us further in our spiritual lives, and not least important, by letting a dream come true.

We soon discovered that Taiwan had about 90,000 more obviously retarded people with only a few centers or schools for them. Could it be that God wanted us to start some work with such people?

During our furlough, our children were enrolled in a developmental center in my hometown of Waterloo, Ontario, and made quick progress. For the first time, we saw what could be done with such children, and this reinforced our dream in one way. But we were also overwhelmed when we saw the facilities, personnel, special training, budget, and equipment that were needed to run an effective program. Who were we, who had no training or experience in special education, to think of starting something similar in Taiwan?

Here in Waterloo our kids were well taken care of, and for the first time my wife, Elaine, really had time to breathe. Moreover, I was offered a good job and my brother offered to help us build our own house. Why go back to Taiwan?

"Even if you did get a center of some kind started in Taiwan, the language would be Chinese. How would that help your own

children? You would be crazy to go back!" people told us.

We began by taking a university course entitled "Psychology of Exceptional Children" and by enrolling as part-time volunteers at our children's center. We shared our dream with our professors, the center's staff, and our Mennonite people and churches. All kinds of counsel, materials, educational toys, and even some financial help began to pour in. After some further training in evangelism, we left for Taiwan in June 1975 with two barrels of special educational materials.

The first year back in Taiwan saw little progress in the fulfillment of the dream. We were busy assisting a pastorless church and helping to start a new church. We had no helper in the home, so Elaine found little time for the special education of our children. But toward the end of 1976, the Meilun Mennonite Church offered its former kindergarten facilities for the proposed center. Upon the suggestion of that church's pastor, a committee of seven people was organized.

Several committee members attended a workshop on retardation and toured centers or schools for retarded in Taipei and Tainan. Five committee meetings later, the picture looked something like this:

Name: Hwalien Christian New Dawn Developmental Center.

Purpose: to provide training and developmental opportunities for moderately retarded children, ages four to ten, thus expressing and demonstrating Christ's love for them, their families, and the community. The government is already operating eighty special classes islandwide in the regular public school system, but they are strictly for mildly retarded children. Hwa-

lien County has two such special classes but nothing for the moderately retarded.

Goal: to operate this program for three years, after which an evaluation will be made to see if the church should continue the project or whether it could be sponsored by the government or other social agencies. We hope this center can be a model to inspire further activity along this line in the community.

Teachers and students: two full-time teachers and one part-time teacher to be hired to teach two classes, the number of pupils to reach fifteen by the end of the first year. Elaine will direct and help, with volunteers to be enlisted as needed.

A budget of \$182,600 NT (\$4,805 U.S.) was adopted for the first year, with income to come from tuition, personal gifts, concert, government aid, and church support.

Teacher orientation began March 1. The two full-time teachers have fourteen years of ordinary teaching experience between them. The part-time teacher, Sophia Yan, has a master's degree in special education for the retarded from the University of Mississippi.

Fourteen children have applied, ten of whom are probably eligible for the program. Six of these have been accepted so far. School started March 17.

Language is a problem. Most of the children speak only one language—either Mandarin, Taiwanese, or English. So three must be used. Nevertheless, the children have shown progress. Some of the parents have come to church.

The Taiwan Mennonite Conference social service committee has decided to sponsor officially and partially support the project.

The first students and the teachers stand outside the new school for the moderately retarded in Hwalien, Taiwan.



Words & deeds

Six resource centers, an evening speaker, and a mass wiener roast will be the attractions at a Manitoba Conference mission and service festival May 15 at Camp Koinonia, near Boissevain, Manitoba. Ed Giesbrecht, pastor of Grace Church, Meadow Lake, Saskatchewan, will be the evening speaker. Resource centers will be staffed by personnel from the Commission on Overseas Mission (General Conference), Native Ministries (Canadian Conference), Mennonite Central Committee, the Manitoba Conference, the Canadian Conference, and the provincial camp committee.

Ground was broken April 6 for an addition to the Mennonite Central Committee headquarters building in Akron, Pennsylvania. The two-story addition plus some landscaping will cost about \$279,000. There will be no private offices, but desks will be separated by sound-absorbent portable dividers.

Bookrack evangelism is being expanded in central United States. Choice Books of Kansas, previously operating under the South Central Conference of the Mennonite Church, will now have representation from the General Conference Mennonite Church and other area church groups. It has been brought under the umbrella of Choice Books of Northern Virginia (Beachy Amish). Members of the Center Church (Beachy Amish) of Hutchinson, Kansas, are providing a headquarters and full-time staff for the program. The newly constituted group wants to expand the bookrack program in the state and parts of Nebraska, Arkansas, Missouri, Louisiana, Texas, and Colorado.

Family farms may soon be a thing of the past, says John Bender of Mennonite Board of Missions in a feature written for National Farm Worker Week May 1-7. Between 1960 and 1970 the United States lost family farms at the rate of about 100,000 a year. In California, 6 percent of the farms control 75 percent of the farm area. One oil firm has acquired 1.7 million acres of land in several states and manufactures its own fertilizers, farm machinery, and containers.

MCC (Saskatchewan) is saving about \$1,500 this year in shipping costs because Saskatchewan farmers are taking material aid destined for overseas to Clearbrook, British Columbia, in their own trucks. A Mennonite congregation near Rosthern, Saskatchewan, found out that material aid loads for overseas can be shipped via farm trucks, since they are for a charitable purpose. The only costs are permits and highway fuel

costs. A 17,000-pound shipment in late February requires \$58 for permits; the congregation paid the fuel costs. Smaller loads do not require permits.

Should the problems of underdeveloped countries be solved by encouraging their development or by changing the North American way of life into a simpler, more cooperative, and less profit-oriented model? About 100 Mennonites and several Hutterian Brethren gathered in Winnipeg April 15-16 to search for a Christian response to the world food situation. Both Len Siemens, associate dean of agriculture at the University of Manitoba, and Marvin Haave, executive director of Manitoba Council for International Cooperation, agreed on the need for a New International Economic Order. However, Mr. Siemens stressed fair trade as an alternative to aid, while Mr. Haave stressed simplifying North American life-styles as a way of ending the exploitation of the underdeveloped countries. The "coffee break" consisted of herb teas, juice, currants, and walnuts. All recipes for lunch came from the *More-with-Less Cookbook*.

Helen Janzen, a member of the Charleswood Mennonite Church in Winnipeg, and Frank Isaac, pastor of the Springfield Heights Mennonite Church in Winnipeg, were part of an eight-person interchurch delegation which met with Labor Minister Russ Paulley in March to push for strong legislation for store closings on Sundays. Five denominations were represented.

Community homes, not prisons, planned

Alternatives to prison for juveniles are being developed by West Coast Mennonite Central Committee.

The recent semiannual board meeting heard a report on the Specialized Community Homes Project, which will be located in the Fresno area.

The program hopes to recruit Christian foster homes for juveniles and provide the foster parents, juveniles, and natural parents with support and resources to help rehabilitate these offenders.

Ken Quenzer is half-time director of this project, beginning in April.

The West Coast MCC has appointed a six-person board of directors for the project, all from Fresno.

The West Coast MCC is also considering placing a full-time offender ministries person on the West Coast beginning in spring 1978. This person would build on the work of MCC offender ministries consultant, Edgar Epp, in coordinating, advising, and encouraging offender ministries.

Indonesia funds to be recovered

During the first half of 1976, a long-trusted Mennonite Central Committee employee in Indonesia made unauthorized withdrawals totaling about \$22,000, the Mennonite Central Committee office in Akron, Pennsylvania, revealed recently.

The withdrawals were made from MCC Indonesia's American Express Bank account in Jakarta, where the employee served as MCC agent.

All except about \$1,000 was taken during and immediately after MCC Indonesia representatives Lawrence and Shirlee Yoder were on home leave between terms from April to July. Although the persons responsible for managing the financial affairs during this time requested the usual monthly financial statements, the Jakarta employee did not comply. However, the unusually large and frequent withdrawals from the account went undetected because the persons managing financial affairs failed to reconcile bank statements with the program's own financial records.

The missing funds were discovered after the Yoders returned in late July to Indonesia.

When confronted with the evidence, the employee readily acknowledged the misdeed. A number of consultations with local church leaders indicated that it was important to make a serious effort to recover the funds.

The employee indicated he intended to return the funds, and as collateral he signed over one of his properties, valued higher than the amount embezzled. However, after eight months of waiting, it seemed clear that he was either unwilling or unable to return the funds.

An arrangement has been made with the Kudus Mennonite Hospital in Indonesia to buy the property for \$25,000, an amount that is substantially under the market value but which returns to MCC funds to cover the embezzlement loss and the costs involved. The employee will be allowed until early June to repurchase the property for \$30,000, or the hospital will sell the property on the open market and return surplus funds to the employee.

The employee has been permanently terminated from his position. Although the funds will not reach MCC's bank account until June, barring unexpected litigation the matter has been settled.

"We have an ideal of trusting people; you must trust people," commented MCC executive secretary William T. Snyder. "These things will occasionally happen, but that does not mean we stop trusting all people everywhere."

"Black market" theology degrees received

In Burma, a small southeast Asian nation where there is minimal contact with the outside world, few theology books, and no qualified postgraduate teachers, five students graduated this spring from the Burma Institute of Theology (BIT) with master of theology degrees. Other degrees were also awarded to twenty other students.

"You might say these graduates have received black market degrees," one of the professors remarked after the graduation ceremony. The BIT has functioned with perseverance, flexibility, and creativity in the years since the government of General Ne Win expelled all missionaries and prohibited tourists from entering the country in 1966. The government program, titled "Burmese Way to Socialism," stresses nationalism and self-reliance.

Despite economic difficulties and government restrictions, the Burmese Bible schools and seminaries continued, but the church and the schools felt the need for more highly trained leadership. In late 1971, through the Graduate School of Theology of Southeast Asia, the first Burmese students began their theology curriculum by "correspondence."

Since by this time tourists were allowed

seven-day visas in Burma, several professors from Manila, Hong Kong, and Singapore came at different times and lectured and talked with students nonstop for seven days. Class papers and theses were carried out of the country to the professors by sympathetic Christian tourists.

In March 1977, six years later, five students—two women and three men—have completed the requirements for their degree. In addition to their studies, all the students were heavily involved in church work and as Bible teachers, pastors, and conference leaders.

The Burma Council of Churches (BCC) is also facilitating projects in pig and fish breeding, poultry raising, coconut plantations, and Christian hostels for rural students coming to town to study. "It is not enough to pray now that we are not allowed to evangelize openly," said U Aung Khi and U Win Tin, coordinators of the BCC's Christian Service Board. "We must work materially as well."

Orange, California, fellowship disbands

The Orange (California) Mennonite Fellowship, after ministering to a mobile population for more than seven years, disbanded recently.

Over the past 7½ years, between 130 and 140 persons related to the congregation, said pastor John T. Kreider. Recent membership was listed at twenty-four.

Mr. Kreider contributed the demise of the group to high mobility in Orange County and to the desire of some people to be involved in a larger group.

Some people felt the need for a more traditional approach to worship, Mr. Kreider said. The fellowship did not have a building of its own, and "our music was not as stately and refined as some might have hoped," he commented, "although many who came and went grew in their relationship to God, to Jesus Christ, in the Spirit, and to people."

The fellowship's last service February 13 was a celebration of affirmation for what the fellowship had meant in people's lives.

"It was a time of rich and close sharing," said Mr. Kreider. "While there were tears, there prevailed among all of us a clear sense that the mission of the fellowship had been fulfilled."

The work in Orange County had been supported by the Southwest Mennonite Conference of the Mennonite Church and the Pacific District Conference of the General Conference Mennonite Church.

Another program set up by Burmese Christians is directed by Allan Saw U of Urban-Rural Mission. The program consists of three years of voluntary service. Volunteers spend three months studying the Bible, ecumenics, the role of the church in nation building, management, economic development, community organization, and public relations. For the next four months, they do field work, which generally consists of community surveys in the areas where they will be working. After their training, they commit themselves not to marry and to live at the level of the villagers. They work for two years, coming together every month for seminars. The government is allowing them to do this on a small scale. If it works, they will try to implement it further.

The Burmese church was greatly influenced by its best known missionary, Adoniram Judson. Arriving in Burma in the early nineteenth century, he spent his first four years learning the language, translating part of the Bible, and learning the country's customs and culture. It is a tribute to Mr. Judson and to the Baptist missionaries who followed him that the Baptist church in Burma, the main thrust behind the BIT and the BCC, is healthy, self-reliant, and growing now. *Dorothy A. Friesen, MCC Indonesia*

Winnipeg street ministry begins for native people

A street ministry in the core area of Winnipeg is beginning May 1 under the Native Ministries Board of the Conference of Mennonites in Canada.

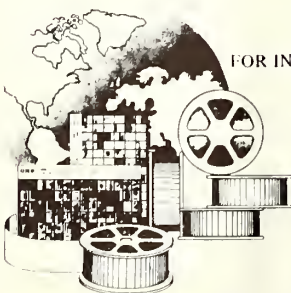
Ike Froese, Native Ministries executive secretary, said the street ministry would begin on a trial basis for four months.

Three men—Roger Groening, Clarence Giesbrecht, and Bob Maracle—will serve as a "lay ministry" visiting people in their homes and in coffee shops, filling in where other social services end between 5:00 p.m. and 8:00 a.m. They will also make presentations in area churches on the problems of urbanization for native peoples and others.

The project will serve some of the functions of the former Youth Opportunities Unlimited (YOU) center sponsored by Native Ministries. But the new project will not have a drop-in center, Mr. Froese said. The staff will have a small office with desk and a telephone, but "the idea will be to be on the pavement in the evenings."

Native Ministries is also making and showing video tapes to congregations to create awareness on inner-city problems. Gerald Loewen has been hired part-time for this work.

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Record

Workers

Members appointed to the interim publishing board of *Die Mennonitische Post*, a German-language international newspaper for Kanadier Mennonite groups, are *Frank H. Epp*, Waterloo, Ontario; *Menno Wiebe*, MCC (Canada) Ottawa office; *Herman A. Olfert*, Winkler, Manitoba; *Died. J. Gerbrandt*, Winnipeg; *Abram Wiebe*, Winkler, Manitoba; *Peter Peters*, Winnipeg; *Willie Dueck*, Arborg, Manitoba; and *Art Driedger*, MCC (Manitoba).

Six Mennonite representatives have been appointed to task forces of the New Call to Peacemaking, a cooperative effort of the historic peace churches. Serving on "The Biblical and Theological Basis of Peacemaking" task force are *Edward Stoltzfus*, Iowa City, Iowa, and *Rodney Sawatsky*, Waterloo, Ontario; "Christian Peacemaking as Life-style," *Lois Barrett*, Wichita, Kansas, and *Kenneth B. Hoover*, Grant-ham, Pennsylvania; and "Building the Institutions of Peace," *William Keeney*, North Newton, Kansas, and *Doug Hostet-ter*, New York, New York.

Published

Cheyenne Spiritual Songs, a collection of gospel songs in the Cheyenne language with Cheyenne tunes, is available for \$1.00 through Dave Graber, Busby, Montana 59016. Tape recordings have also been made of these songs and a number of other songs by several Indian Mennonites in Oklahoma. "Cheyenne Gospel Songs" and "Cheyenne Gospel Songs No. 2" are available for \$3.00 each or two for \$5.00 from the Commission on Home Ministries,

The Rosthern Junior College, a Mennonite residential high school, is inviting applications for the following positions for the 1977-78 school year:

1. A teacher in religion, ethics, and possibly psychology.
2. A dean of girls for the students' residence. This could be a married couple, with the man also having part-time employment as dean of boys.

All applications should be mailed to:
R. J. Suderman, Principal
Rosthern Junior College
Rosthern, Saskatchewan

Box 347, Newton, Kansas 67114. The tape recordings are in Cheyenne only, while the songbook includes literal English translations.

Calendar

May 16-18—Ministers' get-acquainted seminar, Newton, Kansas

July 28-August 3—General Conference triennial sessions, Bluffton, Ohio

Central

May 28-29—May Day and commencement exercises, Bluffton (Ohio) College

Letters

Tax resistance is a witness

Dear Editor: The struggle of the General Conference concerning the withholding of war taxes from the wages of its employees is of vital importance to the church, not only for its symbolic impact, but also because its outcome will measure our commitment to peace, for ourselves and for the rest of the world.

Carl Lehman's "Discussion" article, "I also have a conscience" (February 22 issue), was provocative, with each paragraph calling for a depth of dialog.

The General Conference at St. Catharines in 1974 pledged support of those persons who witness to their belief in God's love for all human life by refusing to pay war taxes, but the conference has not taken the same stance at the corporate level and so finds itself continuing to assist the government in collecting revenue that goes toward preparing for armed conflict.

We are instructed to give to Caesar that which is his. But my life is God's, and so is the right to judge when I and all the rest of God's children shall live and die. When Caesar preempts that prerogative by using my tax money to set policies and engage in practices that make war inevitable, I must resist. My senators and congressman, the president, and the newspapers hear from me as Carl suggests they should, and I find that it is appropriate also to protest through my income tax. In our society money talks, and I will let it talk for me against war.

There are many reasons why I find tax resistance appropriate, valuable, and legiti-

Eastern

June 19-24—St. Davids Christian writers' conference, Eastern College, St. David, Pennsylvania

July 3-6—Single adults retreat for the single, widowed, separated, or divorced, Laurelville Mennonite Church Center, Mount Pleasant, Pennsylvania

Western

May 11-12—Media consciousness workshop, Kansas Newman College library, Wichita, Kansas

May 15—Topeka I-W unit twenty-fifth reunion, Southern Hills Church, Topeka

May 22—Commencement exercises, Bethel College, North Newton, Kansas

mate, but the center of my using this method of resisting is the opportunity presented to witness to many individuals and groups about my feelings around peace issues. My tax resistance brings my convictions into the awareness of a much wider forum of fellows than just the IRS; many facets of life are touched and opened to people not otherwise thinking of how much we allow ourselves to be used by the government to do evil.

When the IRS called upon the Lutheran church where I worked to request that they garnish my salary for the taxes I had not paid, the members of the congregation were called to make a decision concerning whether to agree to do the government's bidding or to support my attempt to do what I felt was right for me in God's sight. After much dialog, their decision was to refuse to serve as tax collector in this instance.

When my husband and I contracted to buy a house, the real estate agent called the day before the closing to say he had just learned that I couldn't borrow the money needed because of a federal lien against me for the taxes I owed. This opened a channel for conversation between the real estate man and me about the government's power to keep me from purchasing a home until I recanted my convictions against contributing to my country's war machine.

The officers of the bank involved in our home purchase, serving unexpectedly as the government's agent to force me to pay the taxes, found themselves confronted with another federal control over their business operations and also confronted with the

conscience of one of their clients.

The IRS itself is not just an enormous impersonal entity; it is made up of feeling individuals who may have no idea of the potential destruction their vocation helps buy. When men from the IRS came to my door and into my kitchen with papers empowering them to confiscate my car for taxes due, we were able to talk together about our nation's awesome power for destruction and how they and I contribute to it. A tax resister does make life more difficult for IRS employees, and I feel all right about that. We are all too comfortable about our contribution toward our government's spending of enormous sums to get ready for war. I see as valuable my contacts with IRS people who attempt to and finally do collect my taxes.

Yes, of course, the government does finally collect my tax. But I can no longer let it happen without protest. And the protest reaches many people who before had not realized that what we are told to give to Caesar is the wherewithal to kill.

As I use my income tax to witness to the belief that my energies, time, and talents converted to taxable wages should be used to help people, not threaten them with ever more sophisticated weapons systems, so might the General Conference open to its employees this avenue of testimony to God's love, at the same time making a powerful statement about its historical peace stance and about its professed belief in God's desire for peace.

It's true that we might in this way endanger the very existence of the institutional church. But when the church makes a decision to obey the state rather than God, we are already dead in the faith, and the life of the institution becomes empty and meaningless. We are sure to die when we think only to save our lives.

On the other hand, witnessing corporately to our belief in the familyhood of all humankind can bring new life, new vitality, and strength to the true church, the community of God's people. In order to save our lives we must be willing to lose them.

It would be deeply gratifying to see the General Conference lead out as witness to that, taking the risk of faithfulness and abandoning the pseudosafety of lukewarmness. How can it be against a Christian's conscience for the church to take Jesus seriously and risk going the way of the cross?
Marge Roberts, 7898 Reno Drive, Arvada, Colorado 80002
March 21

Whose jurisdiction?

Dear Editor: Edward Cornelson (March 22 issue) reports the conference in Morden in which a speaker remarked on "tooth for

tooth" in the Old Testament. He concluded that "David is not murdered." David could never be murdered, for he had shed innocent blood, yet by two or three witnesses it could not be established. He was also guilty of adultery. If caught by two or three witnesses, he had earned the death penalty as well as the woman. God has established an earthly court in which he will not judge.

Man has no right to judge actions, only the duty to carry out God's precepts, and if God shows mercy outside the courts to guilty persons not convicted, so be it.

Jesus did not save the thief on the cross from death, but neither did he sentence to death the woman caught in adultery; it was not his jurisdiction at that time. In the latter case we have missed the cry of the people as quoted in the prophets "the law is uneven." Where was the male accomplice in the case of the adulterous woman? Was the death penalty not for him also? Jesus could never be part of such a travesty, even if it had been his jurisdiction at that time.

Now I come to the most critical portion I must mete out. Mennonites have not divided the truth and have at this present time blood on their hands. Theirs is the act of omission. Just as surely as a man who has a high-powered rifle but does not fire at a mad bull charging down at a helpless child, so are we guilty of shedding innocent blood. If we really knew God and his Word, we would know our earthly duty has as its No. 1 duty the prevention of shedding the blood of innocents. Sorry, friends, we have lost our first love. *Dennis L. Derksen, Apartment 20—49 New Rochester Road, Dover, New Hampshire 03820*
March 29

Confesses wrong sin

Dear Editor: I have just read the editorial by Ed Dayton "On Telling a Lie" (March 22 issue). Mr. Dayton, like so many of us, is confessing the wrong sin. While it is true that he told a lie and the confession of that lie was not accepted by the group to whom he confessed it, I suspect that the reason the group did not absolve him from his sin is that they felt that he was not really giving himself to them.

As church leaders so often do, Mr. Dayton descended like a dove into the meeting and left before the meeting was over to another more pressing engagement. It is common that teachers of theology like Mr. Dayton are so busy running from one meeting to another that they never have opportunities to explore relationships in depth. Unfortunately, it is true often of pastors as well. So the real point of Mr. Dayton's editorial is that we keep perfecting those "neat little devices we have developed to hide from one another. Down deep inside is a strong

suspicion that, if you really knew me, you wouldn't like me. But God likes me, so why wouldn't you?"

The point is that I cannot like you if you do not give me the time. If I am simply one other stepping-stone in your building block of jammed timetables to foster your concept of your own importance, naturally I will not find it easy to relate to you when you ask me to forgive the lie that you told the pastor.

The real lie that Mr. Dayton told was not to the pastor at all, but to the group whom he led to believe that he was interested in them, when he really wasn't.

It is a lie which we continue to tell each other all too frequently. We keep one eye on the clock as we talk to people, we clutch instinctively for our date book carried very close to our heart, and with a certain degree of pride we express our regret for not being able to accept an engagement because we are already fully booked. If you want me as a speaker to your group, you must invite me at least eighteen months ahead of time because I am fully booked.

If anyone can help us to get away from this style of living which is so far removed from anything that Jesus taught, perhaps there is hope for the life of the church. In any case, there may be other pressures such as running out of gas which will force us to live more slowly and more like Jesus who seems never to have been in a hurry or too busy for people. *William Klassen, University of Manitoba, Winnipeg, Manitoba*

March 30

More than violence on TV

Dear Editor: It is good to know that there are people who are concerned by what our TV stations are beaming into our homes. It is suggested that violence on TV be protested (March 29 issue). Agreed, but I am surprised that the protesters are limiting themselves to violence only. There is much more that is intolerable with our TV programs. Instead of going into details here let me say that in March one of our stations beaming into the USA and Canada came up with a film: "Jewel thief falls in love with a married woman who is married to her homosexual father." Unbelievable! Degenerate, obscene, and disgusting! Only a spineless society could tolerate such rotten garbage. Talk about violence! Would the suggestion Jesus makes in Matthew 18:6 not be applicable here? "It would be better for him to have a great millstone fastened round his neck and to be drowned in the depth of the sea."

It is right and proper to protest the violence on our TV, but all the other smut should be protested no less decisively. *Gerhard Lorenz, 261 Rensfrew Street, Winnipeg, Manitoba R3N 1J5*



Children in our churches

Helen E. Reusser

Children and young people belong in our churches, even though they are not baptized members. Yet we fail to recognize their needs as persons. Our worship services are planned for adults.

"Do you feel a part of the fellowship in your church?" I recently asked of a youth group in one of our Mennonite congregations. A boy who was not as yet a church member replied, "Much of the time I don't, especially at communion."

Children want to feel important, needed, a part of the church. They are persons in their own right. They are sensitive, full of faith, suggestible, easily indoctrinated, very literal in their understanding.

Adults often use children to satisfy their own needs rather than out of respect for the children as little people. Children have a right to be children. We tend to push them and lead them into abstract objective thinking before they are ready. Children grow slowly, especially in the spiritual realm. We know at what age most children can learn to count, to read, and to write, but we cannot discover as readily when they begin to develop a faith. Christian concepts such as truth, faith, meekness, and sharing cannot be taught until children are ready, no matter how much pressure is used. Many adults say

that they felt pressured by peers, parents, or pastor to join church before they understood what they were doing and before they had made a real commitment to Jesus Christ.

Children mature at different ages. They begin to develop reasoning ability and attain maturity of intelligence by the age of thirteen or fourteen years. This is the age at which they are most often lost to the church and Sunday school. Their needs are not being met. Teachers must be good models and have sufficient teaching skills to challenge this age.

As an Anabaptist church we regard the child as safe in God's care until the age of accountability when he or she is old enough to make a choice. Usually this occurs in mid or late teens or early twenties.

Small children have faith in their parents' faith and later form a faith of their own. Often there is a period of doubting, even discarding the parents' faith before making faith their own.

Are we as parents ready to allow our children to make their own choice? Jesus chose when he was tempted by Satan in the wilderness. He chose the way of suffering love.

Christian nurture, good modeling, love, caring, prayer, and an expectation that our

young people will accept Christ can provide the climate for a free decision to choose God's way or reject it. Christian nurture encourages children to make decisions and commitments all along the way as they grow and mature.

Our goal in Christian education is to give our children a background of knowledge and experience from which they can make a voluntary decision for Christ. That includes teaching Bible stories and facts, hymns and prayers, Christian values, identifying their gifts and helping them to develop and use them, and providing Christian fellowship in peer groups and in intergenerational settings. It also includes tithing and sharing of material goods and money, encouraging Christian schooling and Christian service. It necessitates confronting children with many opportunities for growth and commitment as well as providing concrete ways to translate those experiences into action. It involves identifying the history and beliefs of our Anabaptist forefathers in the light of New Testament teaching. It requires helping our children to know and like themselves so that they can relate meaningfully to others and share their faith.

How well are we meeting these goals in our congregations? Christian education is not

very important to many of our people. I say this because of the poor attendance in our Sunday school classes, the poor facilities in many churches, the short time allowed for teaching, the lack of child and youth participation in our worship services, the lack of communication between parents and teachers, and the constant struggle to get teachers for our Sunday school classes, clubs, summer Bible school classes, and camps.

My conclusion after visiting over twenty churches in Ontario is that we don't expect much from the pupils in our classes and we don't get much. Teachers are afraid to demand standards in discipline because they fear lack of parental support or the loss of the child to the Sunday school or because they lack the skills to discipline. Teachers are afraid to demand standards for learning such as bringing Bibles and quarterlies regularly, homework, and memory work because children refuse to cooperate. We have no kind of testing program to measure how much Bible knowledge our children have gained by the time they reach grade eight, what values they have adopted—in other words, no way of establishing the effectiveness of our educational program.

Our teachers are frustrated by lack of time to teach and apply the lesson and by the irregular attendance of many pupils. They feel lack of support from the parents and the church as a whole, as well as a sense of inferiority because so many of them lack any training to teach.

There are also encouraging signs in our

Christian education program. There is new interest in providing children's church occasionally and in greater use of children in the worship services. Teachers are asking for better teaching methods. There is a concern for a common understanding of what we as a church believe about nurture and evangelism of children. Teachers are trying new settings outside of the classroom for teaching, and they are using new ways to put faith into practice.

Requests are coming for regular teacher training programs, for apprenticeship of new teachers under the guidance of experienced teachers, for a definite term of teaching rather than a lifetime expectation as it has been sometimes in the past.

Teachers want to improve their classroom facilities so that at least the minimum requirements are met. Libraries are being greatly improved in many churches. Drama is being used widely as an effective teaching method.

Children in our churches today need the best Christian nurture we can give them. That nurture starts and centers in the home, but the Christian education program of the church can build on and enrich the efforts of the home. Let us wholeheartedly commit ourselves to giving our children the best Christian nurture that we can so that they may choose freely which way their lives will go.

The Rosthern Junior College, a Mennonite residential high school, is inviting applications for grades 10-12. Early application is encouraged.

For more information concerning applications and bursaries write to:

Rosthern Junior College
Business Office
Rosthern, Saskatchewan

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The Springstein Mennonite Church will require a leading minister as of July 1. The position would appeal to someone with a working knowledge of German who is interested in working with a diverse congregation to build and communicate its faith in a rural-urban setting.

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No-fault idea is another evasion of responsibility

No-fault is an idea come of age.

No-fault auto insurance eliminates the need to assess blame. After all, accidents happen. Let each person's insurance company pay for a share of the damage, and that's that.

No-fault divorce does away with the hassle of determining what made the marriage go sour. After all, divorces occur all the time. When both spouses want the divorce, just give it to them and that's it.

Anyone who has been caught in long, drawn-out court proceedings concerning settlement for a car accident regards no-fault insurance as a step in the right direction. And to put years of obstacles in the path of dissolving a dead marriage has never really made sense.

At the same time, the no-fault concept is a frightening one. It's one more tool in the evasion of responsibility. It's another whitewash of personal guilt or blame. It's probably the latest device for "passing the buck" or denying our sin.

Ever since Adam excused the first sin by dumping the blame on Eve (Genesis 3:12) and Eve excused herself by blaming the serpent (3:13), we humans have tried our best not to accept personal responsibility especially for the bad affairs of this world.

Karl Menninger in *Whatever Became of Sin?* writes (page 14), "The very word *sin*, which seems to have disappeared, was a proud word. It was once a strong word, an ominous and serious word. It described a central point in every civilized human being's life plan and life-style. But the word went away. It has almost disappeared—the word, along with the notion. Why? Doesn't anyone sin any more? Doesn't anyone believe in sin?"

Mr. Menninger says we have dealt with sin by suggesting that misdeeds are due to mental illness or crime. When that is inadequate, we've declared them to be a collective irresponsibility.

We have done anything and everything except admit that we are sinful creatures and unless we

find God's forgiving grace, no change in terminology will lessen the demonic forces among us.

The no-fault has a fantastic following. We blame our heritage, our schools, our political systems, our peers, and our zodiac signs for the dilemmas that we get into. But when did you or I last hear or give a plain old-fashioned confession of personal responsibility?

And there are some good reasons for this development. The corporate structures in our society have in too many cases become impersonal monsters that deny any elements of humaneness. To get attention from such a power does require collective action; the individuals usually find themselves completely frustrated in such attempts.

But how did these corporate monsters develop initially?

The natural desire of every human being is always the same—we want to be God. We don't want to admit dependence and we don't want to accept responsibility for anything that goes wrong.

And the world keeps on turning—mental illness multiplies; the nuclear arms stockpile keeps mounting; the poor get poorer; venereal disease increases to near epidemic proportions; our natural resources are being polluted and depleted; anxiety and fear and emptiness abound.

Paul the apostle obviously did not believe in a no-fault life-style even in a hostile environment. He says, "If anyone is in Christ, he is a new creation. . . . Christ reconciled us to himself and gave us the ministry of reconciliation. . . . We are ambassadors for Christ" (2 Corinthians 5:17-20).

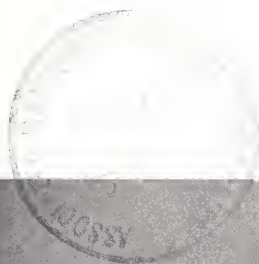
The commitment of Paul is one of identification with Jesus, and the Jesus-way is one of personal initiative and total involvement. Jesus not only accepted personal responsibility but also took on all of our faults. That changed the course of history.

What the world needs now is not more excuses, but more people who are willing to be responsible. We could turn the world upside down again. BW

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:19 MAY 10, 1977



Inside this issue:

**The faceless generation
Bound by love
A parable of two sons**



Retirement years can be the golden years, the happy life, the pinnacle of what's gone before.

The faceless generation

The aged in our society face a vast number of problems. They are the first real *generation* of retired people—it is a large generation.

Medical science has lowered the infant mortality rate and is enabling us to live longer. A declining birthrate has decreased the proportion of new babies. The population over sixty-five years of age is growing twice as fast as the overall population. Ten percent or more of the people in Canada and the USA are over sixty-five. Of these people, about 4 percent live in institutions, about 10 percent are ill or incapacitated to some extent, and 95 percent are functioning at some level in their own or other housing. And this element of our population is the fastest growing today.

In spite of this, we have negated old age and failed to provide for its physical, spiritual, and psychological needs. The three-story, three-generation house no longer exists. Our smaller homes don't have rooms for grandparents; if they do, grandparents may be unwilling to impose, reluctant to give up their independence, or afraid to join the mobile society that is part of their children's world. Two generations living in two different worlds under the same roof can compound the isolation felt by many elderly persons.

Perhaps the most devastating problem is our society's attitude toward and rejection of those who have reached mandatory retirement. Our century has no time for age. Our technological era is a youth-oriented culture with moon missions and nuclear weapons. There is no room for aged wisdom. The elderly are regarded as damaged merchandise. They become nameless unpersons without purpose or value.

Instead of a badge of distinction, older people receive feelings of uselessness. In a culture oriented to production, vocation creates one's identity. With mandatory retirement, one day a person is pushed out of the way and replaced by youth.

This can be especially shattering to the male ego. Sometimes a man finds himself

unwanted at work and at home. He may seem like an intruder in the household. One woman said indignantly shortly after her husband's retirement, "I don't want him under my feet!"

Women in the middle years have faced the crises of children leaving home and adjusting their work patterns. With today's emphasis on population control, more women are joining the career force. As their identities become less tied to children and households,

they, too, will experience the career shattering syndrome of retirement.

When independence becomes difficult, the aged are moved to "homes" or the geriatric departments in hospitals. Here they are "cared for," immunized from society and from younger generations. They may smother death, disease, and senility day after day until their own minds disintegrate. The options are to shut out this present reality, relive the past, engage in handicrafts, and



God has taught us from the beginning that we need to honor our parents and respect our heritage.

wait for the occasional visitor.

Some are fortunate to have private rooms; others find the costs prohibitive. They may have to live with others not by choice but by chance. It may be a babbling bed patient or a person with a completely different set of values and life-style. They must now be ready to adjust and adapt, something especially difficult for these independent, often eccentric personalities whose lives may have defied the statistics of life expectancy.

They may be talked to and treated as if they are small children. They may see the last-minute efforts made to keep the vegetated bodies alive long after characters appear dead. Worthless and depersonalized, our aged become a lost, nameless generation.

Retirement years should be the golden years, the happy life, the pinnacle of what's gone before. Till now, there were responsibilities they *had* to shoulder. Now they should be free to enjoy and do that which gives them the greatest satisfaction. Whether it's work, travel, service, studies, or a different place to live, retirement should be an open door and not a closed closet.

There are fields in which age has traditionally been less of a barrier. Many musicians and other artists have remained active even into their nineties. Their minds remained creative and active because they were doing that which was life for them. Others have been unable to enjoy new and creative vocations because of finances. I have seen bent little women, washing and ironing to earn a few dollars as supplement for a meager income. I have seen a ghetto grandmother warming her hands in a coffee shop, because her gas was turned off and she could not pay the bill.

Somehow we must help our aged to feel a sense of dignity. The opposite is too prevalent. Cosmetics ads teach us to conceal the gray and hide the wrinkles. We do it as long as possible. But one day it can no longer be denied. Aging is part of the human experience, as natural as life itself.

A television program about an Arizona retirement community indicated a group of people who turned their back on society and advocated their own life-style. What a tragedy when a stratum of our society has to become separated and regards itself as not fitting in.

The loneliness, despair, and anxiety of old age can be combated. The young must begin by realizing that all of us are aging. We can never reverse the clock. Life is forward-oriented. To deny old age is in effect a denying of ourselves.

An elderly man who had eagerly anticipated his retirement found that somehow he was not allowed to bridge his past vocation with his new stage of life. The days began to drag and he became increasingly anxious and

tense. He developed a series of illnesses and pains. It was a way of coping with a system that denies a place for aging.

Another man, a pastor, feels he can still make a valuable contribution to the church, but struggles with insecurity and anxiety because of the signals he receives. Sometimes he handles this negatively by criticizing the church and today's leadership. At other times he expresses his deep concern and feeling. When encouraged to travel, he responded, "I don't want to travel. If I go somewhere, I want to visit the churches and preach."

"Why?" asked someone. "Do you feel you can't just enjoy yourself? Why do you always have to preach?"

"Preaching is enjoying myself," he answered softly. "That's what I really like to do." One cannot help but admire the bravado of persons like this, who refuse to succumb, who insist on marching to their own drummer.

The church has a unique role to play. God has taught us from the beginning that we need to honor our parents and respect our heritage. Today's cult of youth is a direct contradiction of that teaching. Like the people in Jesus' day, we excuse ourselves readily with many seemingly good excuses. We are busily building our own homes,

educations, careers, and families. And in our disposable society, the *used* generation is so easy to discard. But the wisdom of the ages can be a stabilizing and protecting force.

Rabbi Abraham Herschel, in an address to the 1961 White House Conference on Aging said, "The test of a people is how it behaves towards the old. . . . The affection and care for the old, the incurable, the helpless are the gold mines of a culture."

A seventy-four-year-old man died of exposure in his bed during a January cold spell. His power had been turned off because he was unable to pay his bill. This incident alerted me again to the fact that despite increasing concern for the aging evidenced in the 1970s in both the church and society, the issues are still with us. Rapid inflation has made care and financial provision for the elderly a top priority. The other issues relating to personal identity, the meaning of and preparation for retirement, alternatives to mandatory retirement, and the attitudes of society have barely been touched, despite the voices of the elderly concerned like Maggie Kuhn and the Gray Panthers.

If relationships, attitudes, and care of the aging in our society are, according to Rabbi Abraham, the gold mines of our culture, we apparently are due for a gold rush.

It may be the church's newest frontier.

Elvera Goering

Hello, Mrs. Sanders

Mrs. Sanders greeted me eagerly at the door. "Please come in," she urged. "I'm so happy for a visitor." Carefully she made her way back to the living room sofa, her cane tapping rhythmically on the floor. She motioned me to a seat, "Sit here near my right ear so I can hear you."

"I assume you wanted to talk to me about your budget cut," I began. "We're very sorry we had to cut you to \$67 a month, but. . ."

"Oh, I'll make it," Mrs. Sanders interrupted firmly. "The welfare has been awful nice to me. They couldn't help about the cut. If they have to cut me more, I'll still get along. I. . . I just wanted to talk to you. That's all."

We were both silent for a moment. Glancing around the room, I noticed an old upright piano. "Could you play the piano for me?" I inquired.

"I'm no musician," she apologized, but she readily agreed to play. She got slowly off the sofa seat, explaining that she has to be careful not to fall when she first gets up. Having situated herself on the piano bench, she put her head slightly back and closed her eyes for a moment. Then she started playing "My God and I." "I love music," she said with feeling as she got up from the bench. "I wish I had had a chance to take lessons."

"You play beautifully," I offered.

"I play a lot of church music just by hearing," Mrs. Sanders said. "I don't know one note from another. I play the French harp, too," she said, picking up three small boxes from inside the piano bench and returning to the sofa.

Mrs. Sanders took a harmonica out of one of the boxes and played a few notes. "This

one needs cleaning," she decided, putting it back in the box. She tried another one, but put it back, too. "I guess I let the grandchildren play with them," she said. "I shouldn't do that." She took the last harmonica out of the box and played a song. I smiled my approval and she played another.

"You know, I'm really out of practice," she said. "I don't play often because it takes a lot of wind." Lovingly she placed the three instruments beside her on the sofa. "I'm going to boil them clean before I put them away."



"My husband liked music, too," Mrs. Sanders recalled. "We used to give a lot of performances together at school meetings. We played piano and French harp duets. I used to play the guitar, too, but I sold my guitar because my fingers aren't so limber anymore."

She spent a moment remembering in silence. "You know, when my husband died," she said finally, "I thought I'd die, too. I thought I'd follow him in a few weeks. But it's been nine years. Life goes on."

"And I haven't been afraid except once, because I know I'm not alone. God is with

me. I was a bit frightened one night when a big truck, lit up like a circus, drove up. I asked God for strength and then went to the window to talk to the man. He only wanted directions to the neighbor's house.

"Oh, let me show you my Bible with big print," Mrs. Sanders said proudly. She moved as quickly as she could to the kitchen table and returned with the Bible in her hands. "I have cataracts," she said matter-of-factly, "and I can't read regular print very well. The pastor brought this to me."

She paused as I paged through it. "He said

Jesus Came to My House."

"I love poetry," she said after I had read. "My most precious poems I cut out and put in my Bible. I know no one will bother them there."

Before putting the Bible aside, Mrs. Sanders turned to Psalm 91 and read aloud the first two verses, "He who dwells in the shelter of the Most High, who abides in the shadow of the Almighty, will say to the Lord, 'My refuge and my fortress; my God in whom I trust.'"

"There is so much comfort in these words," she said.

The conversation turned to her family. She brought their pictures from the top of the piano and told me about each one. She talked with special delight about her two infant great-grandchildren.

"I invited my two grandsons and their families over for dinner once last month," Mrs. Sanders related. "All that cooking really wore me out. As my daughter said, I bit off almost more than I could chew. But I was going to invite them even if it was the last time. It's no fun being away from your family," she added with a near pout on her face.

Mrs. Sanders pointed to one picture of a granddaughter who died several years ago. "She had a lump on her neck, and the doctors told her she had mumps. Well, they gave her a mumps shot and she was dead in an hour. They killed her! That's what they did, they killed her!" Her voice rose as she said this, but she quickly calmed down and changed the subject. It was her only expression of bitterness during our visit.

Noticing a little record player on the table, I asked whether she used it much. "When it works," she replied. "I have a lot of old-fashioned songs on records, and my neighbor sometimes comes over to listen with me."

"I'm glad I can keep myself entertained when I get lonely. I have my record player and the television and the piano. Sometimes I get up at two in the morning to play the piano. I play 'I Need Thee Every Hour.' It helps. Sometimes it doesn't help. I'm still lonely. It still aches."

As I prepared to leave, Mrs. Sanders commented on my work at the social welfare office. "I'm glad you work there," she said. "We need young people."

"I think we need older people, too," I answered. "They have valuable experience."

That's only a part of what I wanted to tell her. I wanted to tell her that she had helped me as much as I had helped her. I wanted to tell her how much I had enjoyed the visit, but I couldn't express myself very well.

I could have it for less than two dollars. My daughter paid for it so it wouldn't cut into my income."

"Do you still get to church?" I asked.

"No," she replied sadly, "I haven't been to church in several months. The pastor has offered to take me, but I'm so slow getting out of the benches and I hate to make people wait for me. I get homesick for church."

The Bible was still in my hands. Mrs. Sanders took it and took a yellowed newspaper clipping out from between its pages. "Here's a lovely poem," she said, handing it to me to read. It was titled "If



Bound by love

James Waltner

Of the early Christians it was said, "See how they love one another." We read in the Book of Acts that they met daily to praise God, to eat together, and to pray together. An early practice of a common meal, the *agape*, or "love," feast was an expression of that bond for each other in Christ's love (Acts 2:42, 46; 1 Corinthians 11:17-34).

When our congregation recently wrote a statement of faith and practice, we wanted to speak to the basis of our relationships to each other and toward all people. We concluded: "We believe that God's love as revealed in Jesus Christ and the Scriptures forms the basis for our relationships with each other in the church and provides the motivation for a caring, helping relationship toward all people."

If following Jesus, if discipleship, if living out the Christian way is at the essence of Christ as Lord of our lives, then we need to know something about the reality and power of God's love.

God's love as theme of the gospel. "You are the people of God; he loved you and chose you for his own," wrote Paul (Colossians 3:12, TEV). Long before we begin to respond, God's love already reaches toward us. So the writer of Psalm 139 recognized the prior presence of God's love: "Whither shall I flee from thy presence? If I ascend to heaven thou art there! If I make my bed in

Sheol, thou art there! If I take the wings of the morning . . . If I say, 'Let darkness cover me . . . ' " Wherever the psalmist's thoughts led him, God was already there. Even before he was born, God's love already surrounded his life!

Jesus talked of God's ever-present love in those stories of the lost in Luke 15. A shepherd who cares for one sheep that is lost, a woman who searches for a missing coin, a father who waits and prays and looks for his son to come home again—these are stories about God's love.

Francis Thompson's poem, "The Hound of Heaven," speaks of this pursuing relentless love:

"I fled him, down the nights and down the days;

I fled him down the arches of the years;

I fled him down the labyrinthine ways of my own mind; and in the midst of tears

I hid from him, and under running laughter."

And on the poem goes describing the "feet that followed," but "with unhurrying chase and unperturbed pace," until the love breaks through and the human spirit recognizes that it is love—God's love from which we flee, but in which we find our peace.

Let us never forget that, "He loved you and chose you for his own." And if we can express love at all it is because he first loved us.

We are bound to each other in love. What is to characterize our relationships with each other in the church? Paul's list in Colossians 3 includes: compassion, kindness, lowliness, meekness, patience, forbearance, and forgiveness. The example? That's the way Jesus lived and acted. As a Spanish pastor from Brooklyn, Eloy Cruz, put it: "Our Savior has hands which are very gentle."

To this list of basic Christian virtues, Paul adds one more, the "perfect bond of love." Love (*agape*, the word for God's kind of love) is the binding power that can hold the Christian body together. When the tendency of any body of people is sooner or later to fly apart, love is the one bond which will hold them together in unbreakable fellowship. And if an umpire is needed, let the love and peace of Christ call the plays! When feelings clash, when irritation, annoyance, and conflicts arise, the decision of Christ will keep us in the way of love.

Let us shrug that off as impossible idealism, let us weigh its truth. When we have acted harshly or rudely, how important to be able to say, "I'm sorry." When we have overreacted and hurt another, can we admit it, and let the tears flow and allow hurts to be healed?

As God's love sets us free to accept each other as loved of God, we become more firmly bound to each other as God's people. In the strength of that fellowship we become free to share life with each other.

We are bound to all. While the New Testament has a lot to say about love within the church, the message always is that love must be directed outward. "For God so loved the world . . ." (John 3:16). When Jesus sent his disciples out, he asked: "If you love those who love you," how is that different from what even sinners do? (Luke 6:27-36). Or in the Sermon on the Mount Jesus teaches: "Love your enemies and pray for those who persecute you. . . . You therefore must be perfect, as your heavenly Father is perfect" (Matthew 5:43-48). That word *perfect* means "completed, fulfilled, useful to the end to which we are designed and intended." And that purpose is to become vehicles for the love of God in Christ.

Love to all? Does that mean I have a responsibility to the angry young black on Chicago's Southside? the convicted prisoner? the atheistic Communist in Russia or China? the military career man in the Pentagon? the man who picks up my garbage? the wealthiest family in town? the girl at the grocery checkout? the neighbor children who run through my flowerbed?

The glory of the Christian gospel is that God's love is not exclusive. To a world separated by walls of nation, culture, color, ideology, age, sex, class, interest, God's love comes as an inclusive, unifying power. The whole missionary endeavor of the apostles was the directing of God's love outward to all people. The mission of the church is founded on the conviction that every person is a child of God. But some don't know it yet.

Our task is to help persons discover that their lives, too, are surrounded by God's love. So we are bound to all and free to help God's love unbind others.

Topics in
Christian
belief 5

Band-aids and cancer— A cure for houses?

What has it felt like to work in a voluntary service program serving senior citizens and a few other folks in need?

Mennonite Home Repair offers a non-profit home repair service to the elderly and low-income families in northeast Portland, said Jonathan Jantz, Mennonite Voluntary Service worker there.

Services include painting, dry-walling, roofing, interior remodeling, tree trimming, carpentry, and minor plumbing.

"MHR offers home repair services which allow many senior citizens and low-income families a chance to maintain their homes with dignity," said Jon. "Otherwise, they might be forced to let their homes deteriorate because they cannot afford the high cost of commercial services."

But any home repairs are undertaken because of people and their needs, not because of some quota of jobs for the week, he said.

During the past three years, MHR has "adopted" Maxine Calovich, a seventy-year-old widow who lives about a mile from the unit house. Maxine's only living relatives are one son and a grandson in Colorado. Last year they sent her three letters, Jon said.

"MHR has done many small jobs (painting, fixing fences, trimming trees, etc.) on a regular basis ever since we first discovered her three years ago," said Jon. "Of course, after any fix-it job, no matter how small, we're invited to make a short stop for coffee. Between Maxine and eight or ten other 'adopted' senior citizens, we almost always have some small project to fill any slack time between larger jobs."

Another situation involved Stella Leanos, a widow in north Portland. Because of her second stroke in six months, she is now confined to a wheelchair. So she needed a wheelchair ramp to be able to leave the house for trips to the hospital and therapy. But she did not even have enough money to pay for materials, let alone labor, said Jon. In this instance, MHR built the wheelchair ramp with lumber donated by the Peace Mennonite Church.

Besides offering an opportunity for social services, some of the personal benefits to volunteers can't be given a price tag, said Jon.

"For example, while allowing you to slow down to treat people as important, one of the people who can be treated as a human being deserving love is yourself," he said. "Thus, if



Deborah Laws chats with participants in a crafts session at the Lancaster Senior Citizens Center.

we're willing to accept it, the style of life God offers in servanthood through voluntary service is one path by which some of us can discover a certain freedom, release to work without competition, salvage from the need to earn money, release from any pretense of living up or down to any culture or to any other life-style than our own."

Voluntary service does not come close to curing the cancers of poverty, Jon admitted. "It may not be a cure, but it seems to be more than just a Band-aid."

Keeping senior citizens at home

Keeping senior citizens in their homes as long as possible is a major purpose of the Lancaster Senior Center, Lancaster, Pennsylvania, in which Deborah Laws, Mennonite Central Committee U.S. Ministries volunteer, works as assistant center manager.

The center provides health, educational, and recreational services designed to forestall the need to enter nursing homes or other institutions. In the large high-ceilinged multipurpose room of the Boys' Club of Lancaster, Ms. Laws helps coordinate the daily program of crafts, physical fitness, films, tours, classes, and a hot lunch.

Every weekday morning about eighty older people from all over the city arrive either by public transportation or a van operated by the center. Anybody over age

sixty is eligible to participate in the program.

Keeping older people socially active is one of the most important ways the center helps keep them out of institutions. Over a cup of coffee or a game of checkers the men and women talk, laugh, listen—and sometimes argue.

"Just being family," Ms. Laws said, is one of the most important functions she and Joanne McManus, center manager, fill for the senior citizens. Many of them cannot visit with their own families because they are far away or are too busy.

Ms. Laws instituted physical fitness classes because she feels it is important for everyone to keep active. Besides an exercise class which she leads, she pushed for a swimming time for older people in the Boys' Club pool. The small group that swims once every two weeks enjoys this type of exercise and would like to increase the swimming times.

"It's also good for them physically to do arts and crafts," Ms. Laws said.

Tearing colored tissue paper or weaving baskets keeps arthritic hands moving and maintains eye-hand coordination.

Some of the entertainment coordinated by Ms. Laws and Ms. McManus has enabled exchange between two generations. The older people enjoyed a musical dramatic presentation given by 110 children from a local elementary school. Four of the older people enjoyed being on a high school panel which discussed the difference between growing up for them and for youth today.

Staff hired for conciliation service

Conflict resolution, not just refusal to participate in war, is the aim of a conciliation service being developed by the Mennonite Central Committee Peace Section.

The Peace Section has appointed Ron Kraybill of Elizabethtown, Pennsylvania, as a special summer assistant to help develop services to local churches and conference agencies who want to become involved in conflict resolution.

The proposal for such a conciliation service was written by William Keeney, Peace Section resource person from North Newton, Kansas, at the request of MCC U.S. Ministries and Peace Section (International).

Some Mennonites are already involved in social crises or conflict situations between groups of people, said Urbane Peachey,

Peace Section (International) executive secretary. These would include persons in offender ministries, native ministries, and voluntary service workers who provide community assistance for urban minority groups. Mennonite pastors, members, and overseas personnel often work in conflict situations, but they are not given much help and the larger church does little to learn from them, he said.

Using arbitrators rather than adversaries (as in the North American judiciary system) to settle disputes could be applied to situations from marriage disputes to urban riots, said Mr. Peachey.

The conciliation service might help Mennonites and Brethren in Christ to develop skills in practical peacemaking, just as they have developed skills in mental health and

physical disasters.

Mr. Kraybill's summer assignment will include developing a directory of resources for training people in conflict resolution, identifying people who are already working in conflict situations, interpreting the conciliation service to Mennonites and Brethren in Christ, and planning a 1978 assembly to deal with the idea in greater detail.

Mr. Kraybill, a graduate of Goshen (Indiana) College, is enrolled in a master of divinity program at Harvard Divinity School and will be enrolled at Associated Mennonite Biblical Seminaries next fall. As a field work project in conflict resolution, he helped convene a conference of religious organizations interested in arbitration and conciliation services April 18 in New York City.

Symposium calls for African interdependency

Africanization, liberation, and interdependence were recurring themes during a recent ecumenical symposium on "The Church in Africa" hosted by The Institute of World Studies at Milligan College in northeastern Tennessee.

Four African churchmen—including two Mennonites—and a Yale professor provided major input for the four-day meeting in early April.

"The churches in West Africa live in a pluralistic society which leaves three choices open to them: synthesis by addition, synthesis by reduction, or interfaith dialog," suggested J. S. Pobee, Anglican lay theologian from Ghana. He affirmed the emergence of an African theology which "addresses my fellow Africans on their own wavelengths within their own worldview."

"Let us build from where the missionaries left off," he said, "recognizing that the African church, like the western church, will make some mistakes." He quoted a Ghanaian proverb: It is the one whose duty it is to fetch water who may also break the pot.

The central problem of the church in central Africa is dependency, according to Mutombo-Mpanya, Mennonite lay leader from Zaire. He listed four common marks of the church there: it was planted by missionaries; it lives in a colonial environment; it is led by unsophisticated leaders; it is dependent on outside support.

"The solution is not independency," Mutombo said. By definition, human beings are always in relationship. The solution must be interdependence, for Christianity is essentially relational—brothers and sisters living together in one world."

Ato Negash Kebede, Meserete Kristos

(Mennonite) lay leader from Ethiopia, said the tone in the western church is moving from paternalism to listening. He reviewed the common stages in missionary history: mission working independently, mission working in association with young church, young church dissenting, young church working self-reliantly.

"The emerging church in Africa dare not be a replica of the church from which the missionary came," Kebede emphasized, "but must articulate its faith with relevance to its own context." He cautioned the church from identifying with a single secular culture of any kind, stressing both triumphant and universal dimensions of the church. "The church neither begins nor ends in the West," he said.

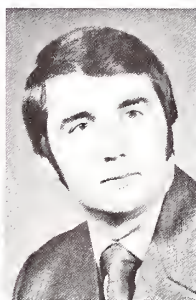
Thomas M. J. Leeuw, Lutheran lay theologian and poet from South Africa, said that today is a time of crisis in southern Africa—a time to liberate whites into remembering that they are nothing more than human beings, a time to liberate blacks into asserting that they are nothing less than human beings.

Norman Thomas, former missionary of the United Methodist Church in Rhodesia, now visiting professor of missions at Yale Divinity School, New Haven, Connecticut, said he anticipated in the Africa church of the future the working together of Catholic, Protestant, and African independent churches across historic and linguistic barriers.

To make that partnership viable he called for a restructuring of relationships which channel western church finances through a third party, second workers directly to the church in the area where they are assigned,

and allow priorities to be determined by the receiving rather than the sending church.

"While sensitivities to every dimension of neocolonialism must be cultivated, the shape of future interchurch relationships anywhere dare never be isolation," said Mr. Thomas.



Sprunger

Sprunger resigns from Bluffton

Benjamin E. Sprunger, president of Bluffton (Ohio) College since 1972, has announced his resignation, effective at the end of his present term, August 31, 1978.

Mr. Sprunger is the sixth president of the seventy-seven-year-old school, which is related to the General Conference primarily through the Central and Eastern district conferences.

He became president of Bluffton College at age thirty-five and was, at the time, among the youngest college presidents in the United States.

He holds a master's in counseling and psychology from Ball State University and a doctorate in personnel and higher education administration from Michigan State University.

Words & deeds

A second nursing class at Freeman (South Dakota) Junior College has been approved by the South Dakota Board of Nursing, beginning in January 1978. The approval came as the result of increasing requests from prospective students for the licensed practical nursing program. The nursing classes are filled for the next school year with a waiting list. The practical nursing degree at Freeman transfers toward other allied health courses. Freeman has a working relationship with Dakota Wesleyan University's nursing program at Mitchell, South Dakota, enabling the LPN student to transfer credits to complete the requirements for an RN degree within one additional academic year.

A study conference on the believers' church in Canada is being planned for May 15-18, 1978, in Winnipeg. Through the efforts of several Canadian church leaders who have participated in previous believers' church conferences in the United States, initial plans have been laid for the Winnipeg conference. The Council of the Baptist Federation of Canada and the Mennonite Central Committee (Canada) have agreed to initiate the planning process. Canadian Mennonite Bible College and the Mennonite Brethren Bible College, both in Winnipeg, have offered their facilities. The conference will evaluate the major contributions of the free church tradition in Canada, examine the present state of these communions and their impact on life in Canada, consider the future witness of the believers' church in Canada, and provide opportunity for fellowship.

Sponsors are needed for MCC exchange visitors who will arrive in North America August 13. The exchange visitors, who come from Africa, Asia, Europe, and South America, will spend a year working and living with North American families. They usually stay with one family for six months. More information is available from MCC, 21 South 12th Street, Akron, Pennsylvania 17501, or MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8.

Mennonite Disaster Service workers have recently been involved in cleanup following flooding in Virginia, West Virginia, and Kentucky and after tornadoes in Birmingham, Alabama; Rome, Georgia; and Augusta and Olivet, Michigan.

The MCC hospital in Grande Riviere du Nord, Haiti, will be gradually turned over to the government Ministry of Health, according to Gerald Shank, MCC Latin America



Students clean up

College student volunteers clean up a depressed area in Charlotte, North Carolina. They were part of a group of fifty that used spring vacation to paint and patch up in a special project sponsored by the chaplain of the University of North Carolina and by the South Baptist Home Mission Board.

secretary. The transfer of the hospital will come over the next three years, with MCC gradually reducing its subsidy. Presently, the staff is 98 percent Haitian, with MCC supplying two physicians. "We are not trying to put our stamp on the community by establishing institutions that cannot function without us," said Mr. Shank. "In a good development program, the volunteers help a community discover the indigenous resources available to it and learn how to organize to make good use of those resources. Once that is done, the community can continue on its own and we can move on to help another community in the same way." Some Haitian employees of the hospital, however, are worried that the government will not

support the hospital with the same care that MCC has, that medicines will become more costly or impossible to get without MCC assistance, and that Haitian doctors will not be available to replace the volunteer doctors, said Sue Brown, MCC doctor at the hospital.

Issues of relevance to women were to be explored at the first Women's Week at Bluffton College May 3-6, sponsored by the Women's Awareness group at the college. Topics included women's status under the law, interpersonal awareness, women's role in church and mission, the future of marriage, and a variety of films.

The Mennonite

COE EDITION

COE EDITION

COE EDITION

COE EDITION



What's the Commission on Education up to?

COE is up to its ears in:

- Foundation Series
- Children's Education
- Youth Education
- Student Services and Higher Education
- Family Life Education
- Literature Development

Who gives direction to COE?

William Kruger
Alice Suderman
Jim Dunn

Ernest Epp
Elmer Richert
Evelyn Bertsche (WM)
Jim Dunn

William Gering
J. Herbert Fretz
Kenneth Bauman (GB)
William Kruger

Thayne Balzer
Bertha Harder
Helmut Harder
Alice Suderman

Marjorie Geissinger
Ethel Kaufman
Earl Zehr

Chairman
Vice-chairwoman
Secretary

Department
of
Christian
Education

Department
of
Higher
Education

Department
of
Literature
Development

Department
of Faith &
Life Press

Kitchener, Ontario
Mountain Lake, Minnesota
Urbana, Illinois

Willowdale, Ontario
Saskatoon, Saskatchewan
Normal, Illinois
Urbana, Illinois

Mishawaka, Indiana
Goshen, Indiana
Berne, Indiana
Kitchener, Ontario

Sandy, Oregon
Elkhart, Indiana
Winnipeg, Manitoba
Mountain Lake, Minnesota

Zionsville, Pennsylvania
Henderson, Nebraska
Newton, Kansas

Who implements COE?

Faith and Life Press

Staff persons:
John Gaeddert
Jane Janzen
Karen Krehbiel

FOUNDATION SERIES

It is true! The Foundation Series for children through Grade 8 is a reality. This curriculum is the tool through which adults in our congregations can share the heritage of biblical faith with our children. We cannot leave it to anyone else to describe our faith or share our story for us.

The Foundation Series has emerged out of the life of the congregations of the Mennonite Church, the Brethren in Christ, the General Conference Mennonite Church, and the Church of the Brethren. The planners, writers, consultants, pastors, teachers, story gatherers, editors, designers, publishers are all members of our congregations. Five persons in COE who have

Helping T

been especially instrumental in shaping this curriculum are Bertha Harder, Helmut Harder, Cornelia Lehn, Loris Habbegger, and Muriel Stackley.

Congregations are being introduced to this new material through communicators selected by provincial and district education committees. Teachers are reviewing the teachers' guides, the teaching packets, the student materials to understand the flow of the biblical material. They are discovering how it can be used—beginning in September—to teach the children in our congregations.

This map shows the distribution and location of Foundation Series writers, chosen from four Mennonite and Brethren denominations. Of the thirty-eight, fifteen belong to the General Conference Mennonite Church.



Staff persons:
Cornelia Lehn
Muriel Stackley

Teachers Teach

Resource—a quarterly sharing of thoughts, suggestions, and latest resources for those who are involved in Christian education for children in the church. Cornelia Lehn, editor.

Project: Teach—a five-day, experience-based, live-in learning program for church school teachers and superintendents, held once or twice yearly on a Mennonite college campus.

Other Workshops—shorter sessions planned for teachers with churches and clusters.

On the Line—a take-home paper for grades 5 and 6. Helen Alderfer, editor.

Story Friends—a Sunday school take-home paper for children six to ten years of age.

Audiovisuals Available—Teaching helps for teacher enrichment

Cipher in the Snow—film

Effective Classroom Displays—film

What Do You Think?—film

Using Media—filmstrip

Tape of the Month—cassette

—Helps for use in the classroom

Swimmy—film

The Happy Prince—film

Secret Place—filmstrips and cassettes

Bleacher Feature—film



Photos—top and bottom: Jim Stucky Photographics;
middle: Muriel Stackley

Staff person:
Cornelia Lehn

Use what is at your fingertips!

YOUTH EDUCATION



Photos — top: Paul M. Schrock; middle: Religious News Service; bottom: DeAnna Goering

Resource

Contact with Youth Workshops, retreats, apprenticeships, meeting with local or area youth leaders and groups are all part of Lois's schedule.

Resources Uncovered—Program helps are mailed to youth leaders, introducing them to curricula, films, books, dramas, liturgy, and other resources.

With Magazine—A monthly magazine for middle teens is published jointly with the Mennonite Church. Dick Kauffman, editor.

Workcamps—Locations in Canada and the United States give sixteen- to eighteen-year-olds an opportunity to be part of a three-week summer work, Bible study, growth experience.

Youth Bible Study Guide—These lessons follow the Uniform Series and are written with a youthful audience in mind. Loris Habegger, executive editor.

Youth Program for World Conference '78—Lois is part of the program committee planning the youth dimension for the World Conference of 1978 in Wichita, Kansas.

Songbook '77—This collection of contemporary and older hymns of the church has been prepared for the Bluffton conference as well as for other congregational uses.

Worship and Arts Committee—They are putting together a *Worship Manual* (loose-leaf). Two topics are in process: *The Biblical and Theological Bases for Worship in the Believer's Church* by Walter Klaassen, and *Planning Congregational Worship* by Fred Unruh. Other topics will include weddings, funerals, communion, baptism, prayer, music, and others. A fine arts exhibit is planned for the '77 Bluffton conference.

Conference T-shirt—See you at the Bluffton conference!

Staff person
Lois Bergen

STUDENT SERVICES HIGHER EDUCATION

Unlimited

The Church and Young Adults

Community as the undergirding for the church arose as an area of prime concern for all the Houston church members. Through the various seminars, we were able to explore meaning and biblical basis for the church community and the importance of the community in discerning God's will. We were reawakened to our scriptural injunctions to build real *koinonia* within the fellowship of believers.

The resource persons for the conference were Hubert Brown, executive secretary of Mennonite Student Services, Elkhart, Ind.; Eleanor Loewen, director of student services for the Commission on Education, General Conference Mennonite Church, Newton Kans.; Marlin Kim, pastor, Houston Mennonite Church; and Ron Lentz, ministerial intern.

Bluffton College
Bluffton, Ohio 45817

Henry Schmidt
95 Locust St.
Kitchener, Ont. N2H 1W8
CANADA

RICHARD MOJONNIER
MENNONITE STUDENT CENTER
2026 NORTH BROAD STREET
PHILADELPHIA, PA 19121

—Stuart W. Showalter

Freeman Junior College
748 South Main Street
Freeman, South Dakota 57020
(605) 925-4237

John Rempel
Conrad Grebel College
Waterloo, Ont.
CANADA

WORKSHOP

"Developing a
Mennonite Fellowship"

"Influential . . . humorous . . . fairminded"—these were some of the adjectives used to describe one person by members of a small group involved in a Career Motivation Program at Goessel (Kansas) Mennonite Church. The five-hour session was sponsored by the Western District Conference and directed by Eleanor Loewen of the Commission on Education staff. About thirty people, ranging in age from fifteen to seventy, attended to become better acquainted, not with each other, but with each self. Unique about the program was the total emphasis on one's positive qualities.

Career Planning

Conrad Grebel College
Waterloo, Ontario N2L 3G8

Canadian Mennonite Bible College
600 Shaftesbury Boulevard
Tuxedo, Winnipeg, Manitoba
R3P 0M4

Reactions to Urbana '76

I had many people ask me, "What is a Mennonite?" Thus, I did a great deal of explaining and supporting of my heritage.
The General Conference Mennonite meeting was good.

—Marcia Kroeker

Bethel College
North Newton, Kansas

ARDEN SHANK
1741 LANIER PLACE N.W.
APT. #2
WASHINGTON, D.C. 20006

Staff persons:
Eleanor Loewen
David H. Suderman

ADULT EDUCATION

Learning T

Women's and Men's Concerns

Workshops: dealing with changing roles of men and women in Christian perspective

Study Guide on Women, Herta Funk, editor

Study Guide on Men's Roles, Perry and Elizabeth Yoder, writers

Library on women's and men's roles (books available on loan)

Audiovisuals:

Men's Lives

A Day in the Life of Bonnie Consolo

Eve 'n Us—and others

Play:

House of the Lord, Urie Bender, writer

Biography Collection on Anabaptist Women

Adult Bible Study Guide

A quarterly study based on the International Sunday school lessons published jointly with the Mennonite Church. Laurence Martin, editor.

Adult Teacher

A digest of latest information on adult education, giving suggestions for electives in Sunday school, notices of workshops, retreats, teacher-training events, and other practical information on teaching. Herta Funk, editor.

Single Adults

An annual retreat for never-married, widowed, divorced, and separated adults

Book collection on different aspects of singleness (books available on loan)

CERI (Christian Education Resources Index)

A sharing of resources sent to pastors which covers topics such as Bible, Christian thought, church history, the Mennonite church, the congregation's life and work, personal life, the world and our mission. Loris Habegger, editor.

Heritage Concerns

Brochure "Who Are the Mennonites," La Vernae Dick, writer

Basic bibliography on Mennonite history materials

Mennonite history contest for high schoolers

Series of articles on current problems dealt with in historical perspective

Mennonite history tour to Pennsylvania

Mennonite heritage film in progress

Workshops

Project: Teach is a week-long intensive teacher-training session on a Mennonite college campus. Five years completed.

Sunday school workshops for teachers of adults.

Staff person
Herta Funk

IN 1976-77 FAMILY LIFE EDUCATION MEANS:

Throughout Life

Research:

This past year a significant study of family life needs, counseling resource utilization, and family life education programming needs for the church were examined. The feedback of 674 systematically selected "voices" from the General Conference has given us a wealth of information that will be available to education committees, church planning counsels, and other interested persons. *The Mennonite* will carry a six-part report on this study prior to the Bluffton conference.

Programs:

Pacific District Pastor and Mate Marriage Renewal Seminar
Camps Friedenswald and Swan Lake—Father and Son retreats
Beatrice, Nebraska—Family Life Conference and Marriage
Renewal Weekend

The Seminary—Pastors' Conference—A focus on the adult life cycle and its effect on marriage and family life.

Family Life Committee Members at Work:

Marian Franz, Washington, D.C.; Herta Funk, Newton, Kansas; Karen Gilchrist, Wichita, Kansas; Jake F. Pauls, Winnipeg, Manitoba; Ronald Ropp, Bloomington, Illinois; Bernie Wiebe, Winnipeg, Manitoba

Special Focuses:

(1) Wichita Consultation on the Family, November 5-7, 1976. Letha Scanzoni lectures highlighted the theme of "Men, Women, and Change."

(2) Bluffton in July-August 1977 will raise the level of awareness of family life issues and concerns in the church and the world.

(3) Post-Bluffton will mean "keeping the awareness" of family life needs and concerns ever present in the minds of pastor and people.



Staff person:
R. Bruce Woods

Publications Somewhat Limited

Finished/Ready to Use

Open Doors by S. F. Pannabecker

-history of the General Conference Mennonite Church

If . . . A Big Word with the Poor by Donald C. Bakely

-a book of poetry about the poor

People of Two Kingdoms by James C. Juhnke

-story of a pilgrim people in a new land

The Good News About Jesus Christ According to Mark by Helmut Harder

-a study guide on the Gospel of Mark

Rejoice!—a quarterly devotional published jointly with Mennonite Brethren and the Mennonite Church. Wally Kroeker and Orlando Harms, editors

Church Bulletin Service—bulletins for every Sunday of the year. Loris Habegger, editor

Moral Issues in the Control of Birth, by Duane K. Friesen

A New Vision, A Study in White Racism, by Lois Bartel

Twelve Becoming, Biographies of Mennonite Disciples, by C. J. Dyck

Things to Come

Life of Jesus—a forty-lesson study for youth and adults who want a serious lesson curriculum. Don Friesen, writer.

Anabaptist Women—biographies of seventeen women in our tradition. Mary Lou Cummings, editor.

Intergenerational Learning—for study groups in the congregation who want to include all ages in a class. Frank Ward, writer.

Cheyenne Peace Curriculum—out of the peace tradition of the peace chiefs will emerge a workshop curriculum. Steve Linscheid, researcher; Lawrence Hart, director.

Adult and Youth Curricula—several Anabaptist denominations are in the early stages of the development of both adult and youth study curricula.

Camping Manual—contents will include a series of five-day program outlines and resources for various ages and special groups. Paul Paetkau, writer.

Amos and Jonah—a thirteen-lesson study prepared especially for grades 9 and 10. La Vernae Dick, writer.

Understanding the Bible—this material has come out of Perry's visits with congregations and groups in the past several years. Perry Yoder, writer.



Staff persons:
Dietrich Rempel
Loris Habegger
LaDeen Frey
Ilene Franz

Photos by Loris Habegger

The church's response to native land claims

The following interpretive article was written by Menno Wiebe, director of native concerns for MCC (Canada), and Neil Inrau, a voluntary service worker with Project North in Toronto.

The government of Canada will soon decide whether or not the Mackenzie Valley pipeline will be built. The situation is critical, for the project will have serious consequences for the people of Canada, particularly for the native people of the Northwest Territories. The Canadian Government is also facing considerable pressure to come to an early decision.

The federal cabinet is awaiting major input on the pipeline issue from the report of Justice Thomas Berger, who conducted extensive hearings on the social and environmental impacts of proposed pipeline routes. The Berger report is to be tabled in the House of Commons about May 15.

Another major source of information will be the report of the National Energy Board, which advises the cabinet on energy applications.

The Federal Power Commission, the U.S. counterpart to Canada's National Energy Board, is preparing its recommendation to President Carter. Indications are it will probably endorse a Mackenzie Valley route for transporting Alaska gas to U.S. markets. According to an American law, the president must advise Congress by September 1. While the U.S. preference has importance, the ultimate decision rests with the Canadian Government.

The proposed pipeline is a commercial undertaking of gigantic proportions. Millions of dollars have already been spent in feasibility exploration; billions more will be required to carry out the project.

The applicants, Arctic Gas Pipeline Ltd. and Foothills Pipeline Ltd., are facing substantial hurdles. Citations of gas reserves in Canada are not reliable. There is evidence that Canada has sufficient gas for sixty years of domestic use (if exports to the United States are curtailed). Native land rights remain unsettled in the Northwest Territories. Environmental damage is probable.

The oil companies, most of which are based in the United States, are waging a major campaign to gain public support for their policies. One of the arguments for a pipeline used in advertisements and literature is that a growing energy demand in North America requires exploration and delivery of reserves.

On the other hand, some researchers deny that the need is as critical as the oil companies lead one to believe.

It can hardly be disputed that a growing population requires proportionately more oil, gas, and electricity, even if energy consumption is reduced on a per capita basis. There are two issues, however, that require serious debate.

First, the nonrenewable fossil fuel resources are limited and should therefore be guarded. Second, the harvesting and transporting of the fuel cuts into Indian territory—land for which the Canadian Government has no binding agreement.

How has the church responded to these questions?

Some of the churches in Canada have stated their position on northern development in favor of the native people's priorities in several arenas through briefs, books, speeches, and letters.

In the Northwest Territories it was the Catholic priest Rene Fumoleau who recorded that Treaties No. 8 and 11, which cover the Mackenzie Valley, are highly dubious documents and may not be valid settlements of land claims.

One group speaking for six denominations in Canada is Project North. An interchurch project, it is organized specifically to address itself to northern development issues. Along with other public interest groups, Project North has called for a moratorium on major resource development projects in the Yukon, Northwest Territories, and northern British Columbia.

The moratorium supporters argue that time is needed—time to settle land claims, time for the native people to develop alternative economic programs to ease their transition to a different way of life, time to develop ways for protecting the environment, time for Canadians to assess a lifestyle based on waste and overconsumption and to develop a rational plan for the future.

Another group of spokesmen for the churches has developed a viewpoint in direct conflict with that of Project North. The organization, Confederation of Church and Business People (CCBP), is actively soliciting membership from church people across the country. Chairman R. M. P. Hamilton and treasurer J. R. Bradfield have invited denominational leaders for personal meetings in their suites in Toronto's exquisite Commerce Court Building.

Mr. Hamilton and Mr. Bradfield, like several officers and directors of the CCBP, are retired executives but still associated with their former northern industrial corporations.

The CCBP would like to see the churches aid rather than obstruct Canadian business ventures. It advocates reconciliation rather

than confrontation, calling for a "provision of practical assistance in eliminating conflicts connected with private enterprise and its relationship with native people, government, environmental issues, or labor problems or various councils of churches." In other words, it asks the churches to pacify the threatening and disturbing voice of the Indian people so that progress can go on.

In an informal meeting with a Mennonite delegation on January 16, the CCBP spokesmen took issue with those church groups who side with the native minorities. Such reactionary participation, Mr. Bradfield said, was certain to lead to further delay of industrial development, from which unemployment and deterioration of Canada's economy would result.

There is a third alternative: to crawl into a shell of apathy and pretend that all of this is not the church's business. Those who take this approach realize that in the end the oil corporations will win; the Indian as always will lose.

Such inaction will force the Indian people ultimately to surrender what they are and have. They will likely end up in the central streets of Canada's cities where they will be the butt of comments of abomination from clean-living, progress-oriented Canadians, who may also be Christians.

What choice are the Mennonite churches making?

From the options available to respond to the Mackenzie Valley pipeline, Mennonite Central Committee (Canada) has chosen to put its energies behind Project North. Both the Project North group and the propipeline Confederation of Church and Business People made strong appeals to us, and we made the decision to side with the native people in the contest for the North. MCC rejects the nonaction approach as irresponsible.

We believe that the Christian's responsibility for creation extends to the health of the Canadian economy. Yet to allow the ruthless overruling of the Dene people in the Northwest Territories is to commit a corporate sin.

Reconciliation does not mean adapting the native land claims to the wishes of the oil and pipeline companies; rather, it means treating their claims with justice. Reconciliation also does not mean that we silence the oppressor by denouncing violence without understanding the ugly reality of oppression.

The significance of the Project North position favoring a moratorium is that it is taken before the Berger report has been released. We are taking this position because we find precedence for such needed actions

in the Prophets, the Psalms, the message of Jesus, and the acts of the sixteenth-century Anabaptists.

We are told to love our neighbors, and, according to Project North team member Clifton Monk, "Love takes the form of justice when there is more than one neighbor to love." We can never take an impartial stand; we must stand on the side of justice.

If we are to stand with the native people, we must know what they confront.

The Mackenzie Valley pipeline has become an environmental problem to some and a native issue to others. As a result, Arctic Gas can publicize the "economic benefits to northerners" without having to justify the environmental damage. The unity between native and land must be noted because anything adversely affecting the environment can never benefit the native people.

The worst assumption to make is that the problem is solely a northern one and all we need to worry about is whether we can use

Delta gas in five or ten years. We must also ask ourselves if we want the kind of society that makes such large-scale development schemes possible. Do we want to oppress the poor to serve the rich?

When we know the situation we have a duty to act on our knowledge.

We can educate and mobilize our constituency; we can go on record with public expressions of support; we can try to influence certain individuals in government and industry.

Whatever we do, we cannot spend a little time on this issue and then forget about it and go on to the next, as many major denominations have done with other issues. The Project North team realizes this is not just another temporary concern. As Clarke MacDonald stated February 21 to the Waterloo Presbyterial of the United Church of Canada: "If the Christian churches of this country should chicken out on their commitment to Canada's native people, then I would not expect an oppressed group

anywhere in the world ever to trust us again for at least two generations."

This statement is doubly important in light of MCC's worldwide ministries.

The Mennonites began historically as an oppressed people with radical ideas. We reacted to oppression by retreating into isolation and becoming the "Stille im Lande."

Times have changed. Our ideas have led not to persecution, but to unheard of affluence and popularity. There is both a blessing and a curse in this. Our views are heard and honored. But will our "new-found" acceptability make us reluctant to state the unacceptable?

We Mennonites can stand beside natives as concerned individuals, as a people who know what it is to suffer. Because MCC represents centuries of suffering and because this suffering led to a unique culture, it has a unique message for native sufferers. Now is our best, and possibly our last, chance to present it.

Record

Calendar

May 16-18—Ministers' get-acquainted seminar, General Conference central offices, Newton, Kansas

June 6-10—Mennonite Voluntary Service orientation, Camp Colorado near Sedalia, Colorado

June 9-12—Pacific District Conference annual sessions, Aurora, Oregon

June 16-19—Northern District Conference annual sessions, Huron, South Dakota

July 28-August 3—General Conference triennial sessions, Bluffton, Ohio
Northern

September 10-11—District women's retreat, Swan Lake Christian Camp, Viborg, South Dakota; speaker, Joyce Wood, Aberdeen, South Dakota

November 18-19—Farm and food seminar, Mountain, Lake, Minnesota

Workers

Helen Kornelsen, General Conference Mennonite missionary in India, will be transferred later this year from literature and women's work at Jagdeeshpur to teaching Christian education at Union Biblical Seminary in Yavatmal. She will take a short furlough in North America this summer and return to India for the school term beginning in October. Helen, a member of the Bethany Church, Watrous, Saskatchewan, has served in India since 1948. She has spent most of that time working with the Bharatiya General Conference Mennonite Church in Madhya Pradesh, but has taught short courses at the seminary previously.



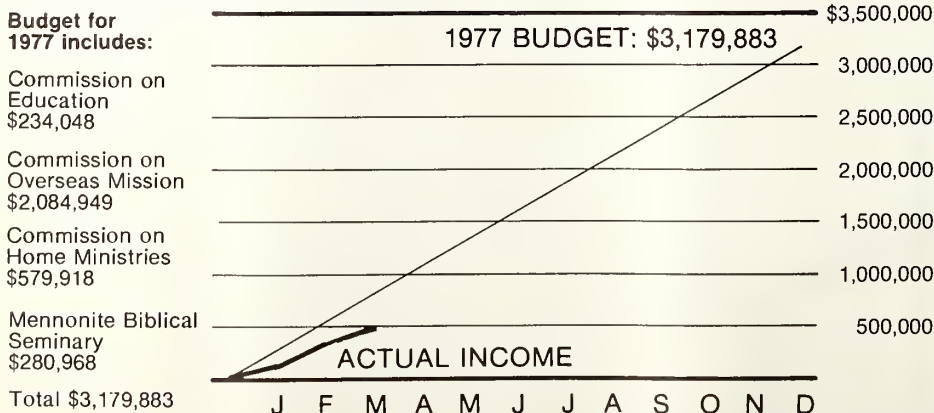
Kornelsen



Nagao

Yuko Nagao was commissioned March 27 by the Oita (Japan) Mennonite Christian Church to work full-time with Kirisu-

Conference budget



Budget receipts for March were \$143,445, which are about \$10,000 less than March 1976 receipts of \$153,131. First quarter total for 1977 is \$474,029 compared to the 1976 total of \$542,215. On a percentage basis 14.9 percent has been received by March 31, compared to 18.1 percent last year. *Ted Stuckey, conference treasurer*

okyo Gakusei Kai, the Japan's counterpart to Inter-Varsity Christian Fellowship. She graduated from Oita University in March and will be working with university students in the Osaka area. Mr. Kataoka of the Osaka KGK staff said this was the first time in the history of the organization in Japan that a staff had been commissioned and sent out by the home church.

Shozo Sato began serving as the first pastor of the Oita Mennonite Christian Church in Japan on April 3. He graduated in March from Japan Christian Theological Seminary. His home church is the Miyazaki Oyodo Mennonite Church. *Peter Derksen*, General Conference Mennonite missionary, has been working in Oita for ten years. The Satos and the Derksens will work as a team in church planting and evangelism in Oita Prefecture.

Amrit Sonwani, nursing superintendent at Sewa Bhawan, a Mennonite hospital in Jagdeeshpur, India, has arrived in Atlanta, Georgia, for a ten-week course in community health at Emory University. The course is designed for overseas health programs. Sewa Bhawan is intending to start a community health program. Mr. Sonwani, nursing superintendent at the hospital since 1965, received a full scholarship for the course from the university, and his travel was paid by the Commission on Overseas Mission of the General Conference Mennonite Church. Also taking the course is *Helen Willms*, General Conference Mennonite missionary on furlough. She works in public health with Mennonite Christian Hospital in Hwalien, Taiwan.

Ed and Irene Weaver, Hesston, Kansas, returned there in March after a two-year term as missionaries in Botswana under Africa Inter-Mennonite Mission. They had been working with African independent churches, primarily in leadership training and Bible study. The Weavers had previously served under Mennonite Board of Missions for twenty-one years in India, eight years in Nigeria, and two years in Ghana.

Joan Wiebe of Newton, Kansas, has been named coordinator for Women in Mission beginning in September. Her job will involve maintaining relations with the General Conference commissions and women's groups in the United States and Canada. Women in Mission is the organization for women's work in the General Conference Mennonite Church. Joan grew up in the Newton area and graduated from Bethel College. She and her husband, Leonard, started the Maplewood Church in Fort Wayne, Indiana, where Joan directed the church nursery school. In 1974 the Wiebes moved to Newton, where Leonard is pastor of the Faith Church. Joan has served on the board of the MCC Et Cetera Shop, is on the

regional food and world hunger committee, and works as a play school teacher helper in Newton. Ms. Wiebe will replace Gladys Goering, who has resigned, effective in August.



Sato



Wiebe

Ministers

Brice Balmer was ordained to the ministry March 27 at the First Mennonite Church, Denver, Colorado. Participants in the service of celebration included choirs from the First Mennonite Church and St. Joseph's Catholic Church, Denver, and representatives of the Headstart program and the community action and justice information centers. Brice will be continuing his work with urban ministries in the Westside community of Denver.



Balmer



Klassen

H. T. Klassen is retiring as hospital chaplain for the Conference of Mennonites in Manitoba in mid-June after thirteen years of service. His ministry concentrated on Mennonite patients in Winnipeg hospitals and nursing homes as well as the Selkirk Mental Health Centre.

Ben Rahn has resigned as pastor of the Salem Church, Kidron, Ohio, to accept the pastorate of First Church, Aberdeen, Idaho. He has previously served pastorates at First Church, Pretty Prairie, Kansas; Grace Church, Enid, Oklahoma; First Church, Paso Robles, California; and Inman (Kansas) Church.

David Wiebe has resigned as pastor of the Home Street Church, Winnipeg, effective this summer. His future plans are indefinite.

Letters

Strengthened my faith

Dear Editor: I wanted to tell you how much I appreciated the Easter issue. The articles helped strengthen my faith as they explained the Scriptures, and I especially liked the articles showing Christian symbolism in the Easter egg. Before, I had enjoyed Easter eggs, but thought them some of the disreputable pagan trappings that seem to have crept into many of our holy days. Now, regardless of their possible history as fertility symbols, they will remind me of Christ's blood shed for us and the empty tomb with its promise of a glorious, changed life. *Connie Buller, 1458 Butler, Blair, Nebraska 68008*

April 5

Liked seminary issue

Dear Editor: I wish to express my gratitude for the three experiences, "And the Lord took me as a . . ." (March 29 issue). I wish we had more of this. I am sure that there would be readers that could identify with these accounts and be encouraged and helped. The continual growth from commitment to more commitment is heartwarming. *Mrs. Menno P. Eicher, Route 2, Box 199, Berne, Indiana 46711*

April 6



Help wanted

Opening at Open Living School, Denver, Colorado, for **community apprenticeship coordinator**. Available mid-August. Work with elementary-age children. Immediate opening in Seattle, Washington, for person to **promote and interpret school desegregation plan** in church and community settings. Two-year terms required. Contact:

Mennonite Voluntary Service
Box 347, Newton, Kansas 67114
(316) 283-5100

The Rosthern Junior College, a Mennonite residential high school, is inviting applications for the following positions for the 1977-78 school year:

1. A teacher in religion, ethics, and possibly psychology.
2. A dean of girls for the students' residence. This could be a married couple, with the man also having part-time employment as dean of boys.

All applications should be mailed to:
R. J. Suderman, Principal
Rosthern Junior College
Rosthern, Saskatchewan

Reviews

Alone: A Widow's Search for Joy

Alone: A Widow's Search for Joy by Katie F. Wiebe (Tyndale House Publishers, Wheaton, Illinois, 1976, 303 pages, \$4.95) is reviewed by LaVerna Klippenstein, Winnipeg, Manitoba, a member of the committee on The Mennonite.

Alone is a compilation of narrative autobiography, historical research in the area of widowhood, and a nine-chapter discussion of the frustrations, problems, fears, and feelings of the widowed, with suggestions on learning to cope by being creative, imaginative, courageous, and disciplined.

The author, recognizing that the United States has ten million widows and many more women who live alone and realizing that a married woman can expect to live about nine years as a widow, has written perceptively of her own experiences. In doing so, she provides contemporary Christian women with a helpful handbook of one pilgrim's progress.

Katie Wiebe develops her ideas and insights thoroughly in chapters titled "Pushed Out of Noah's Ark," "Lord, I'm So Lonely," "Parent Without Partner," "When

God Does Not Heal," and thirteen others. One chapter is written by her daughter Christine.

Part 3 is a well-researched account of widowhood in church and society from Old Testament times to the present. (Is this perhaps a revision of the author's MA thesis?) One chapter includes inspirational encouragement for anyone experiencing depression, loss, or insecurity.

The author is well read and writes from a broad base of familiarity with situations of other widows. Her style is frank and refreshing. She shares profound insight clearly and simply.

Katie Wiebe avoids immersing her readers in pity for poor widows or playing on their emotions with lengthy descriptions of her own dark valleys. But she does not minimize the problems faced by women alone in society.

Some statements about the stigma given widowhood or singleness do not apply to every community and readers may question the following generalizations. "Society doesn't recognize the mother role as it does that of the wife." "Too often to be a widow means that you are nothing." "I was being

forced to make my reentry into a society that didn't care whether I was coming back or not."

On occasion she is defensive, "If people referred to me as a widow . . . that was their problem."

Contradictory feelings about widowhood surface. For example, the author does not wish to be identified as Mrs. Walter Wiebe. ("How could I be the wife of a dead man?") At the same time she deplores the fact that friends of her husband did not visit her anymore.

Katie Wiebe has also suffered from the common delusion that life is an achievement, that one's role gives significance to one's person. The book reflects influence of the women's movement in our generation.

One wishes the author could have recognized that life is not an achievement but a gift. However, among an increasing number of books by and for women alone in today's world, Katie Wiebe's contribution is valuable in its research and readability. Readers who find it difficult to accept some statements or assumptions will nonetheless appreciate and respect her honesty and insight.

Different Drums

Different Drums by Charles M. and Terrence L. Smith (Dutton, New York 10003, 1976, \$7.95) is reviewed by Janice Pauls, 532 North Eby, McPherson, Kansas 67460.

"Different people hear different drums: listen to someone else's drum sometime; even if you don't like it, you may learn why he does."

This pertinent advice concludes the book

Different Drums, written by a father and son. Although the book deals with the traumatic generation-gap period of the sixties, its fundamental truths are equally valid today.

Charles Smith, a retired Methodist minister, and his son, Terrence, candidly relate their frustrations and feelings of guilt throughout the years when Terrence was struggling to establish an identity for himself. The father tells how he stubbornly refused to surrender the deeply ingrained concepts and values which he had absorbed from his midwestern Protestant cultural background. The son shares a bit of his own soul-searching as he gradually concluded that many of his father's values were irrelevant to his life. Charles and Terrence Smith were listening to different drums.

The book does not tell a unique story. What makes it most meaningful, however, is the fact that the story is a personal one. It is not an outside observer's analysis of someone else's struggle. In addition, the issues dealt with in the book, such as education,

style of dress, and the work ethic, are common issues; the type of problems with which many middle-class families struggle.

Neither of the authors pretend to have found a solution to the generation-gap problem. They simply relate what has worked for them. Their foremost message to both parents and children is to always keep the lines of communication open and never be afraid to show love for each other.

Different Drums is a book which would be most helpful for both parents and young people who wish to bridge their generation gap with a minimum of anxiety.

Pastor required

The Springstein Mennonite Church will require a leading minister as of July 1. The position would appeal to someone with a working knowledge of German who is interested in working with a diverse congregation to build and communicate its faith in a rural-urban setting.

Please write: Vic Epp

Box 11

Elm Creek, Manitoba R0G 0N0

The Rosthern Junior College, a Mennonite residential high school, is inviting applications for grades 10-12. Early application is encouraged.

For more information concerning applications and bursaries write to:

Rosthern Junior College
Business Office
Rosthern, Saskatchewan

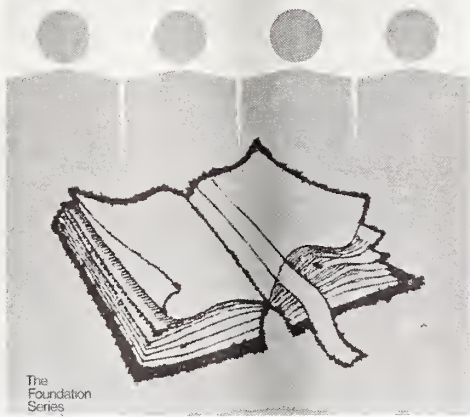
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1 Corinthians 3:11

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DICTIONARIES. *The Interpreter's Dictionary of the Bible*, five volumes, \$74.50 a set, supplemental Vol. 5, \$17.95; or *Harper's Bible Dictionary*, \$12.50.

DICTIONARIES FOR CHILDREN. *A Bible Dictionary for Young Readers*, Broadman, \$4.75; or *Young People's Bible Dictionary*, Westminster, \$5.00.

MAPS. *Abingdon Map of the Bible World* (wall map), \$19.95; or *Broadman Bible Study Maps* (twelve), \$2.95.

ATLASES. *Atlas of the Bible Lands* or *Atlas of the Bible World*, Hammond, \$3.95; or *The Westminster Historical Atlas of the Bible*, \$10.95; or *Zondervan Pictorial Bible Atlas*, \$12.95.

ATLAS FOR CHILDREN. *The Golden Bible Atlas*, Western, \$5.95.

HARMONY OF OLD TESTAMENT HISTORY. *Harmony of Samuel, Kings, and Chronicles* (by William D. Crockett), Baker, \$6.95.

HARMONY OF GOSPELS. *Harmony of the Gospels* (by J. T. Robertson), Harper, \$6.00.

CLASS BIBLE. Collins RSV (No. RS 4), \$5.95.

BIBLE HANDBOOK. *Eerdman's Handbook to the Bible*, \$14.95.

CONCORDANCES. *RSV Handy Concordance*, Zondervan, \$1.95; or *Young's Analytical Concordance to the Bible*, Eerdmans, \$15.95; or *Strong's Exhaustive Concordance*, Abingdon, \$16.95.

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A man had two sons. He said to the firstborn, "Son, go and work for me." But he answered, "I will not." And he came to the second and said likewise, "Son, go and work for me." And the son replied, "I go, sir."

The job description was simple. The father said, "Do my will. Love me completely and love your neighbor even as you love yourself." The son said to himself, "Now in order to do this job right I will have to prepare myself." He went to school to learn more about his father and his neighbors so that he might learn to love them properly. He got along quite well in school and soon graduated with high marks in both theology and psychology.

"Now," he said to himself, "I will show my love to my father and my neighbors by teaching people all about my father." And so he taught.

He became enthusiastic about his work and waxed eloquent in his discourses and lectures about his father. He was certain that he was doing his job the way his father wanted it done.

One day some foreigners were discovered trespassing on his father's property in another country, so he organized and directed an army which drove them off and killed many of those undesirable characters. Later he came across some people who would not listen to him when he told them how to address his father. They were a quiet, peaceful lot, but they were stubborn. So he had many of them killed.

But now the people around him began to go to his schools. They became knowledgeable and began to mistrust him. He decided to go back to school and learn how to make weapons so that he could defend himself and his father as well.

He excelled in this new school and soon he was able to build weapons that were capable of killing thousands of people in a moment. Now he felt confident that he could destroy everyone on earth if necessary.

He became quite wealthy because he sold his weapons to other countries and he also got to be rather fat. His friends didn't quite trust him anymore and hardly anyone listened when he spoke and taught about his father. This business of doing his father's will was getting to be a real drag. It cost a lot of money to build those weapons and keep that army going.

His factories and mills were polluting the water and the air, and the people were always complaining about pollution and a shortage of fresh water and energy.

Meanwhile his older brother had gone to live in the woods after refusing to work for his father. He never did come back to the city. He cut his own wood, built a little house to live in, and ate berries and fish and the meat from the animals and game that he caught. He never did put on much weight; it was a lot of work just to keep himself and his family fed. His skin turned quite dark from the sun and wind. Soon he became quite friendly with the trees and birds and animals and the other woods people.

They all belonged to his father and seemed to know him quite well. The saddest experience he had was when he found it necessary to kill an animal friend for meat to eat and to feed his family and friends. He would always apologize and say something like this, "I am sorry I have to do this to you and I thank you for giving me your body for food and your skin to keep me warm. Even as you have given yourself to me and my friends, so I dedicate my life to my brothers

and will lay it down so they can live. I promise to protect them and share my food with them and I will never waste life unnecessarily."

And so he lived with the woods people. They were all like one big family. Even the birds and animals belonged to the family and were treated like people. All the woods people knew the father, and they all loved him. They spoke to the father every day and thanked him for the sun and moon, for the rain and snow and storm, and for their animal brothers. They thanked him for everything.

One day the city brother came into the deep woods with some of his friends. They were so pale and fat that the woods brother hardly recognized them. Nevertheless he called his friends from the woods and they brought some furs from the animals and some food to eat and gave the city people many gifts. They even helped them build tents so they could stay for awhile.

When the city people returned to the city, they took the furs and gifts and also some gold they had found in the woods and showed it to their friends. They also kidnapped some of the people and took them to the city. The woods brother and his friends cried and cried for days when they found their friends had been kidnapped. The city brother promised to bring them back, but they got sick in the city and died there.

When the city people saw the gold and furs that the people brought back from the deep woods, they decided that they wanted some, too. Many of them headed for the woods. They took their guns with them and shot and killed many of the animals and birds just for fun and sometimes they killed some of the woods people just for fun.

A PARABLE OF TWO SONS

Mahlon Bast



More and more city people came to live in the woods. They cut down the trees and killed the animals with their big guns and built factories and dams to make electricity or power. The poison from the factories got into the rivers and the fish died and pretty soon the woods people did not have enough to eat in the winter. Many starved to death or died from the sickness that the city people had brought with them.

The woods people were unhappy, and some decided to fight the city people and drive them out of the woods, but it was too late. The city people came with their big guns and slaughtered the woods people and many of the women and children.

The woods brother was sad. Nearly all his

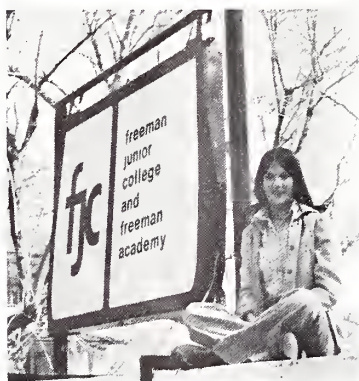
animal friends were dead. Over half of his friends from the woods people were killed or dead from starvation and disease. There was a bad smell in the air from the factories, and the rivers were full of poison. It was not even safe to drink the water or eat a fish from streams anymore. His friends, the woods people, were unhappy, and many began to drink and refused to work. As he was considering this mess, his city brother walked up to him and said, "If you had gone to work for father as I did, all this wouldn't have happened to you."

The woods brother had nothing to say. He wasn't feeling well.

So now I ask you, "Which one of these sons did what his father asked him?"

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James Waltner, Normal, Illinois 61761, continues his series for membership instruction.

Mahlon Bast, Box 2, Site 10, Lively, Ontario P0M 2E0, has been a second-semester student at Canadian Mennonite Bible College. His meditation was written as part of a response to a course on native peoples taken at the University of Sudbury last spring.

Hattie Smith, Box 91, Clothier, West Virginia 25047, writes a regular column called "Pungent Prayer."

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The other side of television

Television has been severely criticized of late, and *The Mennonite* has contributed its share. Today I must speak about its other side.

The ABC and NBC networks have both put out unusual releases in the past few months. Alex Haley's *Roots*, in its TV version, was an unprecedented gamble. To present the saga of a minority family on prime time was a major breakthrough. To do it for a whole week seemed incredible. The images of Kunta Kinte and Fiddler can never again be removed from our thinking about life and freedom. This television classic struck a blow for meaningful programming, a blow that we must also strike.

Our family bought the book *Roots* and we are reading it as a family. Before we had gone many chapters, we heard that NBC was doing a six-hour prime-time special on *Jesus of Nazareth*. Two substantial shows so close together—it seemed too good to be true.

After the fascination which had gripped our family with *Roots*, no coaxing was needed to watch the TV version of Jesus, both segments. In fact, the children urged consideration for it in our Easter plans.

The movie surprised me. Jesus was not portrayed as masculine as I would have hoped for, but the message was emotionally powerful and positive.

And the major teachings of the Bible were allowed to shine through. Our family became misty-eyed at several points.

Both of these television productions merit our endorsement. We have been ready to criticize; now we should write letters of encouragement for this kind of programming. The networks have shown us their other side. They are willing to take some risks to do significant broadcasting. It would be great for us to flood the networks with an avalanche of appreciation.

These examples of responsible television have portrayed the potential of this medium. The tube of itself is not bad; it has the capacity to carry helpful communication to the whole globe at the speed of light. As Christians, we dare not sit idly by when it is used to promote trash. We must protest. Equally, we cannot be passive when it takes its role seriously.

Write a letter to ABC and to NBC and tell them how you feel about *Roots* and *Jesus of Nazareth*. The addresses can be found in *The Mennonite* (January 25 issue). Write to CBS and urge them to do the next one, maybe a new presentation of Martin Luther King, Jr. Canadians, let's tell the CBC and CTV that there are programs of this nature which we'd like to see in Canada.

We criticize readily. Let's show that we are equally ready to support what is good. BW

Uncle Asa has gone home

Hattie Smith

Lord, you've taken Uncle Asa home.
You knew his mind was no longer capable of taking
care of his body's needs.
He was eager to be with Rose again.
We miss him.

Our house is strangely silent day and night.
His shuffling feet no longer wander aimlessly.

We still smile at the memory of his trying to slip
away
(just going to the post office)
or forgetting what day it was and asking every few
minutes if Sue Ann was late
(she worked late on Fridays).

We shed a tear when we remember
how insecure he felt.
Like the time Rob and Grace came home.
This was a threat to him.
Though we assured him there was plenty of room,

he put on his pajamas
and sat on his bed all day.

Forgive me for not taking more time to try clearing
up his confusion.

Lord, we're thankful that you love each of us as if we
were your only child.
You know us as if we are.
You know all our thoughts,
everything we do,
but you love us anyhow.

Thank you for seeing us through difficult times.
Thank you for the times we laughed—
Like when he put his shoes on the wrong feet.
Thanks for your love
that took us through rough places—
like when he decided
we should move out of his house (really ours).
Thank you for making his going easy.

10
WEEKS TO
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General Conference triennial sessions
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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:20 MAY 17, 1977



Who is Jesus?

Peter J. Ediger

More books have been written about Jesus
than about any other person in history,
yet not all has been written that can or will be written.
More paintings have been painted about Jesus
than about any other person in history,
yet not all has been pictured that can or will be pictured.
More songs have been sung about Jesus
than about any other person in human history,
yet not all has been sung that can or will be sung.

He is the son of God—truly divine,
yet nowhere does human life
find such full and complete expression
as in Jesus.

He is the son of Man—truly human,
yet nowhere does divine life
find such full and complete expression
as in Jesus.

He is king of kings and lord of lords,
yet he lords it over no one
and expresses his kingship with no coercion.

He is the stranger of Galilee,
yet he is at home in every place where people are.
He is the sinless one,
yet he welcomes sinners into his love and life.
He is the world's great lover,
yet he knows the agony of loneliness and rejection.
He is a condemned criminal,
yet he knows the joyous ecstasy of oneness with his Creator
and with his sisters and his brothers.

He is conservative
always conserving—saving life,
yet he is radical
calling for a rooting out, a turning around, a beginning anew.
He is radical,
blowing minds, exploding mythologies, re-creating the world,
yet he is conservative,

gently picking up the bruised and broken pieces
of our lives and of our world.

He is the savior of the world,
yet he does not save himself or the people of his body
from suffering and from death.

He is kind and gentle,
yet his truth pierces the toughest defenses
and brings into judgment the sins of the world.
He is the judge,
yet there is no condemnation in him
and nothing can separate from his love.

He lived twenty centuries ago,
yet he is alive today
and will be tomorrow.
He is the one who comes—
the one for whom we wait with expectant hope—
yet he is here and says,
Lo, I am with you always.

He is my friend,
a special friend,
yet he belongs to everyone.
He belongs to everyone,
yet he is my friend,
my special friend.

Amen.

Who is Jesus?



Making disciples

Palmer Becker

Facilitators of discipleship help people to surrender as much of themselves as they can to as much of Jesus Christ as they understand.

Automobiles? Drugs? Computers? In our technological age we know how to make them all. But do we know how to make disciples? Making disciples is the central imperative in the Great Commission.

Disciple means "disciplined one." We make disciples by making it possible for people to be disciplined by Jesus. Three elements—caring, proclaiming, and inviting—make that possible. These elements have been instrumental in my life, and we are seeking to make them functional for others through the Commission on Home Ministries.

Christian caring in the home where I grew up made it possible for me to be disciplined by Jesus. When I was five years old, I suddenly had an overwhelming feeling of being loved. I felt Jesus was my friend. He cared about me! I reported my feelings to my mother, and because my mother cared and I knew Jesus and his friends cared, I voluntarily surrendered as much of myself as I could to as much of Christ as I could understand at that time. Through caring, my family was making it possible for me to become Jesus' joyful disciple—a disciplined one.

Fishermen Peter and John must have felt cared-for and loved. Why else would they have voluntarily decided to come under the discipline of Jesus? But Jesus did more for them than show loving care. He taught and proclaimed truth-filled good news.

I vividly recall the stories of Don Zimmerman. Don came to my home church proclaiming the justice of God in story form. A side of Jesus I had not previously understood became clear. It made me aware of my self-centered and quiet rebellion against Jesus. Also my unconscious mind

had addressed my conscious in a dream which depicted me as a follower of Jesus. But in the dream I was following far behind Jesus as his community of followers traveled to a new location! The proclamation of Don Zimmerman and my vivid dream enlarged my concept of Jesus and deepened my understanding of self. That input encouraged me voluntarily to kneel in the soil of an eighty-acre field of grain where I was working and further surrender as much of myself as I then understood to as much of Christ and his movement as I was currently comprehending.

Invitations, in addition to caring and proclaiming, have played an important part on my road to becoming a fuller disciple of Jesus. One such invitation came to me while attending Freeman Junior College. Several students had shown a deep concern for me. Harold Gross had taught (proclaimed) clearly concerning a just God who loves. Then missionary Herbert Peters invited me to Jackson, Mississippi, to share my life for several weeks in an interracial ministry. I responded and subsequently through my caring, teaching, and inviting, several new persons made an initial response. Hopefully a new cycle of disciple making was started!

Later, Hugh Sprunger invited me to a caring group in Taiwan. J. J. Enz invited me to study the Bible at Mennonite Biblical Seminary. John Jones invited me and others to tutor children who had poor reading skills in Clinton, Oklahoma. And Judith Roark at the Church of the Savior in Washington, D.C., invited me to begin a daily time of disciplined, meditative silence. Each of these invitations, plus others, have been instrumental in making it possible for me to be

disciplined by Jesus and to be involved in his movement as expressed through the church.

There will be more caring, proclaiming, and inviting! Not too long ago I received a further persuasive invitation through my daughter JoLynn. It was income tax time and I reported to the family that we would be paying \$340 for war. "But Dad," she exclaimed, "after all you have said about killing being wrong, are you going to pay for it?" I had attended a Bible study seminar on war taxes, reread the Gospel of Mark, and now had received a persuasive word from my daughter. Together with my family I once more sought to surrender as much of myself as I could to as much of Christ as I could understand.

For me, becoming a disciple has been a succession of responses to the care which I have experienced and to the truth which I have heard proclaimed. Perhaps that is why Samuel Shoemaker's definition of becoming a Christian speaks so forcefully to me. He says that to become a Christian we must "surrender as much of ourselves as we can to as much of Christ as we understand" (*How to Become a Christian*, p. 71).

Caring, proclaiming, and inviting also summarize what the Commission on Home Ministries is doing to make it possible for people to become disciples of Jesus Christ. Reports and illustrations of involvement appear in this issue of *The Mennonite*.

Through Mennonite Voluntary Service workers, CHM is introducing over three hundred fifty children in day-care centers and at Hopi Mission School to a Jesus who cares.

Feeling cared for comes considerably harder when persons become poor. But



The task for us as a church is to care deeply, to proclaim clearly, and to invite persuasively.

through thirty poverty projects the Commission on Home Ministries is tackling the job. Nadine Teichert of the People's Alternative Home Health Care Project in Wichita recently wrote, "I am working with a woman who is emotionally paralyzed due to fear and the lack of trust. Her greatest need is to be able to trust God, herself, and me. Surely her heart can be softened and love can prevail!"

Christian caring is not all there is to making disciples. Jesus did more than heal the sick and give nonverbal caring messages. Christian caring is an essential first step in disciple making. But I have noted in my life, and we have observed in Commission on Home Ministries work, that nonverbal deeds

without clear proclamation can keep people guessing. Caring without proclamation often leaves potential disciples encouraged but still in their predicament.

Rosalind Rinker has written, "The living deed is ultimately inadequate without the spoken word. The reason for this is obvious. No life is good enough to speak by itself. Any person who says, 'I don't need to witness; I just let my life speak' is unbearably self-righteous" (*You Can Witness with Confidence*, p. 43).

Proclamation is needed to make disciples. Jesus knew that. They heard him proclaim in both synagogue and countryside! While Christian caring can bring persons to a trust

in Jesus, proclamation brings them to a more precise knowledge of him and to a clearer understanding of his movement.

Several students at Hopi Mission School and a number of persons related to Mennonite Voluntary Service have this year placed their faith in Jesus. About 1,700 persons in General Conference churches have this year also become disciples of Jesus and have been baptized after hearing clearly spoken words about him.

Evangelist Myron Augsburg has stated, "We often ask people to accept Jesus Christ before they know what they are accepting. Young people by the thousands have been rejecting Jesus because of the soft and twisted misconceptions they have of him. If they would know the real Jesus more clearly they would respond with joy to their new found teacher-leader" (Bethel College Bible Lectures, 1972).

Caring and proclaiming may offer new feelings and new information to people. But a disciple of Jesus is more than an emotional educated person. A disciple is a disciplined one—one who is following Jesus in daily life doing Jesus' kind of things in his movement. To move from feelings and information to a response of faith and obedient living generally takes an invitation. Sometimes it takes an invitation with persuasive qualities.

Larry Sloan and twenty other General Conference workers have been helped to attend clinics on evangelism where they are taught the Christian arts of caring, proclaiming, and inviting. After attending a clinic Larry took four months to train two of his members in these arts. They each trained two others. Later they helped train still more. Each week these persons specifically visit with people in the Sweet Home, Oregon community where they live. They care. They carefully proclaim. And then they seek to persuasively, but sensitively, invite. Larry recently wrote saying, "Since meeting with you, we have seen several decisions for Christ and approximately twelve baptisms."

John Wimber, Quaker minister and church growth consultant at the Consultation on Church Growth in Bluffton, Ohio, said, "In this post-Vietnam War era, there must be thousands of persons in North America who will respond to the gospel as it can be uniquely presented by the Mennonites." The task for us as a church is to care deeply, to proclaim clearly, and to invite persuasively. I believe that God has raised up the General Conference and its churches for a specific purpose. When that purpose is fulfilled, many will become disciples—disciplined ones of Jesus Christ.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions: in United States and Canada, \$6.00, one year; \$15.50, two years; \$23.00, three years; foreign, \$8.50 per year. Editorial office: 800 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114.

Being a disciple in Washington, D.C.

Delton Franz

Franz



During the turbulent sixties, Delton Franz served as an inner-city pastor in Chicago. Within his parish were the victims of the dehumanizing federal welfare system and of overcrowded apartments run by slum landlords in collusion with city hall. He made the pastoral rounds down glass-strewn streets, knocking on endless doors in dimly lit apartment hallways. Now Delton is the director for the MCC Peace Section (U.S.) office in Washington, D.C. Today his parish often means to walk the marble corridors of Capitol Hill. We asked him what it means to be a disciple in his task.

"Faithfulness in my Washington assignment, more than anything else, means not to forget the disinherited of the earth while finding ways to sensitize the powerful to the impact of their actions on the world's powerless. To seek out witnesses to accomplish this is a crucial part of my ministry.

"The roster of Congress is heavily represented by lawyers, bankers, and corporation executives. Few in federal government have been inner-city school teachers, probation officers, or overseas refugee workers—and fewer still have lived in slum housing, stood in unemployment lines, or been the homeless victims of war.

"When a Pennsylvania farmer—commissioned by his home congregation to serve as an agriculturalist among the malnourished peasant families of Bolivia—returns to alert senators of the linkage of the Bolivian's poverty to U.S. economic policies in Latin America, a prophetic witness has been facilitated.

"The circuit becomes complete—from Christian nurture to Christian service and culminates in a summons to justice. Paul

said it well: 'Now, through the church the wisdom of God in all its varied forms might be made known to the rulers and authorities' (Ephesians 3:10, NEB).

"Our quietistic Mennonite tradition would seem to be an unlikely source for Christian witness to the principalities and powers. But God has clearly called us to new responsibilities with our expanding exposure to the world. In 1900 there were twelve Mennonites in overseas ministries. In 1977 there are over two thousand. Ours has become a rich reservoir of identification with the world's suffering people. It is this experience that so urgently needs to be shared in the corridors of power.

"But our voice for justice and mercy is repeatedly countered by the voices of self-interest—for corporation profits, arms industry sales, etc.; consequently, in observing government leaders close up, one comes to appreciate the ethical ambiguities and dilemmas confronting them as they must weigh the complex issues and finally reach a decision by casting their yea or nay. And these are often far-reaching decisions affecting humankind's survival in terms of nuclear destruction, environmental disasters, and on and on. I have learned that the statesman is neither to be revered nor reviled. He needs, like any person, to be understood and deemed worthy of personal concern. And because so many officials in government are Christians, our duty toward them, as fallible brothers, is clear. Paul says it for us, 'You who are endowed with the spirit must set him right again very gently. Look to yourself, each one of you; you may be tempted too. Help one another to carry these heavy loads.' (Galatians 6:1-2, NEB)."

Disciple making through church planting

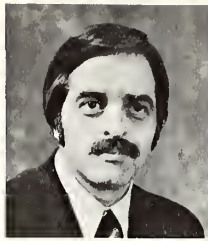
Donald E. Yoder

Thirteen years ago Donald E. Yoder began to plant a church in Glendale, Arizona. That church, Trinity Mennonite Church, has grown to 168 members. They are deeply involved in services to the people of their community and use the church facility through the week as a school for retarded citizens. Last summer the conjoint missions committee of the Southwest Mennonite and Pacific District Mennonite conferences invited Don to draw together a new congregation in Tempe, Arizona. A charter celebration was held on September 19, 1976, with nineteen members signing a charter membership scroll for the Koinonia Mennonite Church. We asked Don how they are

working at disciple making in a newly planted church.

"One of the important ministries of Koinonia Fellowship is the weekly Bible studies in homes of the members. At the present time we have three Bible studies meeting each week on Wednesday and Thursday evenings. The leaders of the Bible studies meet each Tuesday afternoon with the pastor to discuss the study for that week, to plan, and to pray together. This meeting is a very important ministry to one another as study leaders.

"In the groups we are studying the book by John Driver, *Community and Commitment* (Herald Press, 1976). The author maintains



Yoder

that the church is by nature a community whose essential marks are that of sharing, of forgiveness, of gifts, of peace, always with an overarching missionary dynamic. These studies are enabling us to more clearly identify with one another as disciples and to more clearly identify our mission in our community.

"Another important ministry for making

disciples is prayer. We have experienced a number of exciting answers to prayer through the 'prayer chain' telephone calls, praying together at the weekly Bible studies, and the 'sharing and prayer time' during the Sunday morning worship hour. We are attempting to make prayer a reality in the life of the congregation rather than just a subject that we occasionally talk about."

A congregation reaches out

Richard Ratzlaff

Ric and Carol Dalke



In a harvest and mission festival two years ago, Lawrence Hart challenged the First Mennonite Church of Hutchinson, Kansas, to respond to the Jubilee living emphasis by sending some of its members to work with them in Oklahoma.

The congregation brought the suggestion to the annual meeting and by vote established that they wanted to send and support someone from their church in a ministry with the Cheyenne people. Ric and Carol Dalke, who were at the time employed in social services, were recruited, and one year ago sent to Seiling, Oklahoma.

We asked Richard Ratzlaff, pastor of the First Mennonite Church, "What has been your congregation's experience in sending Ric and Carol into voluntary service in Oklahoma?"

"It's just \$600 out of our monthly budget." That's what some would say about our church's support of Ric and Carol Dalke as MVS workers to the Indian churches and communities in Oklahoma. But this action says that the church is able to call its

members to special service.

"We sent two. A few more have gone. The seventh and eighth grade Sunday school class went to Oklahoma to visit and to work. The encounter certainly did have its effects on them as individuals and as a group. They worked with some of the kids there and so learned to know them at a personal level. Others from our church have also gone to Oklahoma to visit and to work. One culture met another.

"Our church has an arts and crafts festival with the Church of the Brethren. We invited the people from Seiling to come and show and sell their Indian jewelry along with our arts and crafts. The bigger joy was to have some of them in our homes and at worship on Sunday morning.

"A guilt feeling has also developed. We had high hopes of building relations between two communities. Much less than hoped for has happened. Thus, in our accomplishment, there is also failure. God has led us thus far; tomorrow he will lead us farther. Dare we follow?"

Farmers can also be disciples

Raymond Regier

Raymond Regier is a farmer at Moundridge, Kansas. He is on a number of church and conference committees. We asked Ray how a farmer can assist in making disciples.

"Farmers can understand the hope for new life. We are always busy trying to promote life and life-giving forces. Death-dealing forces and ideas must be resisted.

"In the church, the battle between the forces of life and death are very strong. Jesus' efforts to build a new kingdom met with fatal opposition from the Roman and Jewish authorities.

"Jesus' model, through teaching and example, is an inspiration for me to work for alleviation of hunger, stewardship of natural resources, and trying to help others experience the quality of personal caring which he demonstrated.

"Ours is a world of violence. Sometimes it seems that it is the only way to effect change. Jesus demonstrated the effective alternative. When I see how outstanding leaders like Gandhi and Martin Luther King did show the power of nonviolence, I am encouraged in my faith to follow the way of Jesus."

Asuncion school to open in July

The new, yet unnamed, Asuncion theological school planned by the General Conference Mennonites of Uruguay, Brazil, and Paraguay is scheduled to open its doors July 18.

Waldemar Janzen, professor of Old Testament and German at Canadian Mennonite Bible College in Winnipeg, will teach four-weeks ministers' courses on biblical interpretation, homiletics, and pastoral psychology.

One week later the regular program of studies is to begin. John Koppenhaver, on sabbatical from Hesston College, will be one of the instructors for the 1977-78 school year.

Gerhard Goerzen, secretary for the Mennonite Missions Committee of Paraguay, and serving part-time as administrator for

the new institution, recently visited Canadian Mennonite Bible College, Mennonite Biblical Seminary, and the Commission on Overseas Mission offices at Newton, Kansas. Mr. Goerzen's immediate goal was to make the necessary arrangements for visiting professors. He also added, "We would like very much that our school begin with a working relationship to the North American schools of graduate training in theology. If possible, we want to participate in a plan that will regularly bring sabbatical faculty members to Asuncion."

Since the closing of the Mennonite seminary in Montevideo, Uruguay, the South Americans have not had a school to train church workers. Mr. Goerzen said this has caused serious problems because they have nowhere to go when their congrega-

tions need leadership.

Asuncion is not a continuation of Montevideo. The churches believe that the time is ripe for a new training facility.

Plans are to begin with two levels of admission; those who would immediately go into the graduate program and those who want further preparation at a lower level.

Participating congregations were invited to contribute \$2.50 per member for 1977. The Witmarsum, Brazil, church has volunteered \$3.50 per member. The Commission on Overseas Mission is also assisting in the initial funding.

The name, probably a Spanish name, for the school is to be chosen shortly. Projections call for instruction at Asuncion to be 50 percent German and 50 percent Spanish. *Bernie Wiebe*

North American food system said a "killer"

The competition of agribusiness corporations and the poor food habits of North Americans have given us a "new litmus paper test," said Dan McCurry, agriculture and food specialist and theologian. He spoke at an April 21 lecture in North Newton, Kansas.

Sponsored by the Mennonite Central Committee's food and world hunger committee, by Bethel College, and by the Western District and General Conference Mennonite Church peace and social concerns committees, Mr. McCurry spoke on "The Food We Eat and Justice" in observance of United States Food Day.

Mr. McCurry criticized the current North American food system, calling it a "killer." He said that the food industry spent \$4 billion last year on advertising, much of it deceptive.

While the selection of food has grown less nutritious each year, the variety of false choices has increased and the consumption of staples has decreased, he said. For example, since World War II, dairy consumption has fallen by 21 percent, fruit consumption 25 percent, and vegetables 23 percent. At the same time, pastry consumption has risen by 70 percent, "munchy" processed snacks by 85 percent, and soft drinks by 220 percent.

The nation's health is suffering because of this food system, Mr. McCurry maintained. He said a recent Boston medical conference

reported that parents are now raising a "generation hooked on sugar whose habit will be as expensive to maintain and painful to observe as any other addict's." Currently \$30 billion is spent annually on health treatment for Americans.

Another danger is the increase in agribusiness corporations, said Mr. McCurry. He told of the recent attempt by the Continental Illinois National Bank to use pension funds to buy \$50 million of prime agricultural land in the Midwest and Midsouth. The plan would have involved owning the farms long enough to take the capital-gains tax advantage and avoiding paying taxes on profits because trust pension funds had been used to buy the land.

The Illinois corporation could have controlled about \$6,500,000 worth of grain.

"Continental Illinois' innovation would have given them the power to put all that grain on the commodity market when they chose at the prices they could jack up the traders to give them," Mr. McCurry said.

Fortunately, he added, the U.S. Department of Agriculture is being asked to investigate and the program has been halted temporarily because of public protest. But such ventures could become widespread unless much more protest is made known to Congress, he said. (The name of the proposed program was Ag-Land Fund I.)

Mr. McCurry, who has had farming experience in the South, holds degrees from

the University of North Carolina and the University of Chicago. He is program director for Chicago Loop City College's Center for Continuing Education and is director of Food and Cooperative Alternatives.

Chicago church meetinghouse burns

Fire bombs severely damaged the building of the Grace Mennonite Church in Chicago on Saturday, April 30.

David Whitemore, staff person for the Chicago Area Mennonites, said the congregation did not know yet the extent of the damage and whether the building could be repaired.

Although no one saw the person or persons who threw the fire bombs, the pastors of the church, Lee and Betty Hochstetler, had earlier received threats of fire and bodily harm from a man. This man had earlier lived with a young woman to whom the Hochstetlers were giving temporary shelter. The Chicago police had a bulletin out for the man's arrest.

The Hochstetlers have been serving the Grace Church since last fall while participating as students in the Seminary Consortium for Urban Pastoral Education (SCUPE) program in Chicago. They were in the building when the fire broke out, but escaped unharmed.

Eastern District wants conference minister

A part-time conference minister for the Eastern District Conference was approved by delegates to the Eastern District annual sessions April 28 to May 1 at Men-O-Lan, in eastern Pennsylvania.

Delegates representing twenty-eight churches approved a recommendation by the ministerial committee that a part-time conference minister be procured for a three-year term beginning by September 1978 at a maximum salary not to exceed \$6,000.

The delegates and visitors finished the sessions in the newly completed Landis Hall with a mission rally Sunday afternoon.

Elmer Neufeld, philosophy professor at Bluffton (Ohio) College, and Don Follmer, a medical doctor in family practice in Bethlehem, Pennsylvania, provided input on "Sanctity of Life: Birth and Death." Participants shared experiences and grappled with questions about these topics following the addresses.

The conference affirmed the Spanish congregation presently meeting in the building of the Grace Church, Lansdale, promising to support it with \$5,000 when it decides to relocate. Until then, this money will be used to support John Freed in the developing ministry in Philadelphia.

The Christian schools committee of the Philadelphia Mennonite Council was granted its request of \$1,500 to help Mennonite students in Philadelphia attend Christian schools. Scholarships are based upon need and willingness of the family to contribute what it is able.

In order to encourage more participation from congregations and get new people involved, the district constitution was changed so that congregations will be represented at the conference by one vote for every twenty members or fraction thereof, instead of one for every thirty members. This does not change the fact that one person can vote no more than seven proxy votes.

The Frederick Home board has received oral approval for its cottages. The board outlined three plans for financial arrangements for the \$34,000 dwellings.

Delegates also discussed a resolution that the district encourage its churches to respect the rights of publishers to their copyrighted materials and to refrain from reproducing such materials without getting appropriate permission. Romans 13 and the fact that deliberately copying materials for church use is a bad example of Christian witness were cited as the concerns behind this resolution.

Wayne Mumbauer, Harleysville, Pennsylvania, was reelected treasurer, and Marjorie Geissinger, Zionsville, Pennsylvania, was reelected as district representative to the

General Conference Commission on Education. Ray Linberger of Philadelphia was elected to the General Conference's Commission on Home Ministries.

The budget passed was \$76,380, or \$17 per member. Congregations were urged by district president Chester Mill not to regard

their quota as absolute, but to think of the budget as faith giving and to exceed that amount where possible. Germantown Church in Philadelphia was the only church whose giving nearly doubled its quota this past year. *Marjorie Geissinger, Zionsville, Pennsylvania*



Families share experiences with adopted and foster children at a weekend retreat at Camp Assiniboia in Manitoba.

Adoptive, fostering parents meet

Our family joined eleven others April 15 at Camp Assiniboia near Winnipeg. It was a Family Weekend focusing on the fact that each participating family had experience with adoption or child fostering.

Friday evening the group gathered in the main lodge of the camp to get acquainted; with twenty-two adults and forty-six children there were a lot of introductions. People had traveled from many parts of Manitoba to meet together and learn from each other.

We parents met in several sessions and covered a variety of topics relating to fostering and adoption. As an ice-breaker each family told part of "their" story and we were surprised to learn that even in a small group there had been quite a diversity of experiences. But many of the joys and frustrations of parenting were common to us all. Among the issues discussed were the following: the search by adopted children for their biological parents, rights of the biological parents, rights of adopting or fostering parents, how and when to tell children they are adopted, the special needs of biracial families, acceptance of the foster

or adopted child by the larger family, the church, and the community; dealing with social workers and agencies.

Families with foster children spoke of the heartache of giving up children they had come to love. They would like to see a response from our churches in the form of some kind of support group. No rigid program had been set up for discussions but were led by the weekend's organizers, Terry Burkhalter, Manitoba Camp program director, and Henry Neufeld, a social worker on staff at the Children's Aid Society (Portage). Mr. Burkhalter and his wife had worked with a similar study group of parents at a retreat at Laurelville Church Center, Pennsylvania.

Several young people on the camp's summer counseling staff arranged activities for the children during the time we were in session. They were responsible for a large and lively group from infants to teenagers.

An event like this is already being planned for next spring again. Information is available from Camps with Meaning, 202-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C9. *Susan Wiens*



CHM seeks to combine a caring, confronting Christian presence with a clear presentation of Jesus Christ and persuasive invitations to respond to the God of peace.

The Mennonite

CHM EDITION
CHM EDITION
CHM EDITION
CHM EDITION

Making Disciples in North America

Make disciples! These are the central words of the Great Commission. Jesus gave them not only to the first disciples but also to us. *Making disciples in North America* is what the Commission on Home Ministries is commissioned to do!

Reconciliation, communication, persuasion, and invitation are important when it comes to making disciples. CHM is seeking to bring these experiences to many persons in need by working with and through the living, active congregations of the General Conference Mennonite Church.

The commission is seeking to be congregationally oriented and

Jesus centered. CHM workers are finding particular strength in the purpose statement which Jesus chose for himself as he began his ministry.

"The Spirit of the Lord is upon me,
because he has chosen me to bring good news to the poor.
He has sent me to proclaim liberty to the captives
and recovery of sight to the blind,
to set free the oppressed
and announce that the time has come when the
Lord will save his people."
Luke 4:18, 19, TEV

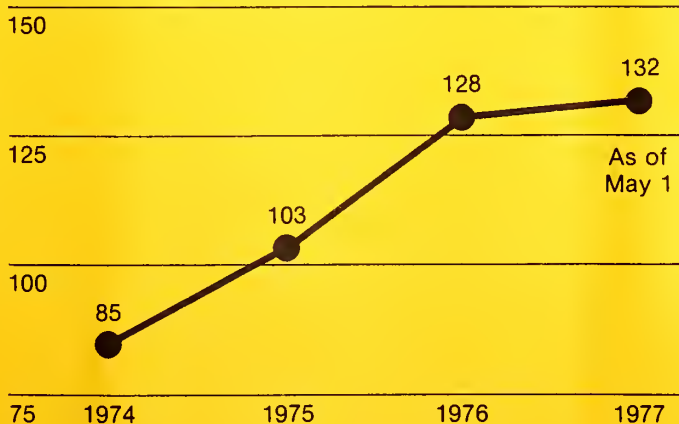
DISCIPLES WERE DISCOVERED

Jesus discovered potential disciples on the shores of Galilee, in the rebel movements of that time, and in the establishment's tax office. The Commission on Home Ministries has been discovering disciples on the farms of North America, in the environmental and peace movements of our time, and in various schools and business establishments.

Two hundred twenty persons were guided to a Mennonite Voluntary Service unit during this triennium. The number of persons in service increased from 80 to 120. Plans for 250 volunteers are being projected!

Many disciples of Jesus, both past and present, live and work in groups. Mennonite Voluntary Service groups range in size from two to nineteen. Twelve new groups or units were formed or projected during the triennium; six were closed. Unit activities include Bible studies, recreation, and worship as a base for child care, housing rehabilitation, and a variety of community services.

Participants in Voluntary Service



Voluntary Service Units, Numbers, and Projects

Location	Number of Volunteers 1974	Projects 1977			
*ACTS (Chicago)	—	6	Christian music, print, and graphics	*Lakeview	(projecting 5)
Arvada I	3	8	Apartment managing, community services	Liberal	2
*Arvada II	—	6	Community action day-care	Markham	10
*Beatrice	—	5	Community outreach, day-care	*Montana	(projecting 2)
Champaign	5	—	Day-care, draft counseling	Oklahoma City	2
Cincinnati	MCC	5	Remedial education, home repair	Oraibi	4
*Denver	—	6	Housing reconstruction, community center	Philadelphia	5
Elkhart	3	—	Rehabilitation, community center	Phoenix	2
Fort Wayne	9	—	Housing reconstruction, community center	Portland	2
Gulfport	6	—	Teacher aides, recreation center	*St. Louis	(projecting 5)
Hamilton	5	6	Resource center, community pantry	Seattle I	4
Hammon	2	—	Day-care, hog raising	*Seattle II	—
Hutchinson	10	15	Day-care, prison ministry	*Tulsa	(projecting 6)
Kansas City	2	4	Social services, alternative education	*Washington, D.C.	—
*New or projected units				*Western Oklahoma	—
				Wichita	—
				Other	9
				24 Units	85 128

Although fewer in number than desired, some outstanding disciples were discovered for Indian Ministries. Elmer and Nadenia Myron left well-paying positions in industry to serve at Hopi Mission School and the Bacavi church. Ric and Carol Dalke were discovered in social work positions and sent to Seiling, Oklahoma, by their home congregation in Hutchinson, Kansas. Vernon and Bonnie Ratzloff, plus several volunteers, were found to teach at Hopi Mission School, while Ida Nowabbi became the first full-time Indian teacher at the institution. Near

the end of the triennium the search for Indian workers extended to other cultures and lands as John and Tajwar Chand, formerly of India, began work in Hammon, Oklahoma. Othmar and Liselotte Meier applied and were called from Wald, Switzerland, to serve in Arizona.

Congregations were also discovering disciples. Discerning the gifts of each member was an important theme in many living, active congregations.

DISCIPLES WERE DECISIVELY INVOLVED

General Conference disciples are involved in many congregational mission and service programs. CHM is seeking to give these strong affirmation. Following are examples of some that were assisted by CHM during the triennium.

David Schroeder, David Habegger, and dozens of other disciples were involved in inaugurating Jubilee Living at the beginning of the triennium. Studies were written, "Yobels" were sounded, and festivals were held. Loans were canceled and new commitments made. Palmer Becker of the CHM staff gave supportive leadership.

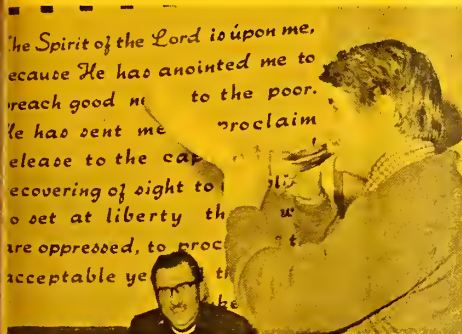
Peter Janzen, Bernie Loeppky, Leland Harder, Stan Bohn, and a number of others were involved in starting more than forty churches during the 1950s. By the mid 1970s these groups had grown to a combined membership of over five thousand disciples!

During the early seventies, David Whitermore, Henry Gerbrandt, Mark Weidner, and many others were dramatically

involved in a new phase of church planting work. Research was done in over sixty locations. At the end of the triennium, regional conferences listed over thirty-five newer fellowships and congregations in the United States and six in Canada. These are touching the lives of more than 1,500 persons. Leonard Wiebe, part-time CHM staff member, is giving leadership toward a faith projection of fifty new churches by 1986.

Perry and Elizabeth Yoder, together with their twin sons, Joshua and Joel, were creatively involved in Bible studies through an MVS project called People's Teachers of the Word. For two years they traveled from place to place, teaching in 125 school, church, retreat, and voluntary service unit settings. Gene Stoltzfus, MVS director from 1973-76, provided the vision for this ministry. Peter Ediger, the current director of the movement, is emphasizing a strong "Jesus theology" as a basis for service.

Richard Pallotta, Martha Orner, and Kim Franz launched the



Stan Bohn, chairperson, inaugurated Jubilee Living at the meeting of the Commission on Home Ministries in 1975.



Sue Weidner worked with a fourth grade remedial reading program sponsored by a Mennonite house church in Cincinnati, Ohio.



Joe Walks Along, chairman of Mennonite Indian Leaders Council and Vernon Lohrentz, liaison CHM member, discussed changes coming to Indian Ministries.

Artists Communicating Through Service (ACTS) MVS unit in Chicago. They and five others have been communicating their faith through organ concerts, an original drama, television programs, and other artistic forms of communication. Charles Neufeld, associate director of MVS and himself an artist, was instrumental in organizing the group.

Gene Ediger and Mike Stoops counseled veterans at the Portland Military and Draft Counseling Center over a two-year period. The fact of such an involvement by Mennonites was in itself rather dramatic. Dale Suderman, associate director of MVS, a veteran of military service now strongly committed to peacemaking, gave guidance to the ministry.

Mark Miller, Ray Linberger, Luis Centano, Carlton Minnis, and various volunteers were decisively involved in the problems of a Philadelphia ghetto. In the area, every fourth house is abandoned and crime rates are unbelievably high. Here youth from former street gangs continue to be open to the gospel. Eastern District members are giving the primary leadership and guidance to the project. Other districts and groups are supporting additional community ministries. Poverty Project funds were given to a total of thirty-one involved congregations or groups.

Robert Kreider and Peter Ediger were involved in writing and speaking about kingdom ethics during the American Bicentennial year. Don Kaufman, Marlin Miller, Carl Lehman, and others were vigorously discussing Christian conscience and the payment of war taxes. On another issues front, Ron Preheim and Velda Glick are among a growing number of farmers concerned about Christian faith and farm issues. Harold Regier of the CHM staff is facilitating task forces related to these and other social or reconciliation issues.

Over 40 pastors and congregations are deeply involved in discerning God's will for them and their groups through a

Congregational Goals Discovery process. More than 250 non-Mennonite churches and several denominations ordered materials, which required successive reprints. Palmer Becker, Esther Rinner, and Floyd Bartel from the CHM staff, and William Wortman of In-Depth Evangelism Associates were involved in developing the materials.

Lawrence Sloan, Ed Goerzen, and Curt Claassen were among those who were decisively helping others to commit their lives to Jesus Christ. An on-the-job evangelism training program contributed substantially to the fact that membership in the church where Lawrence Sloan serves as pastor increased from 121 to 174 in a three-year period. CHM has assisted twenty-six church leaders in getting on-the-job training so that they might develop outreach programs of their own.

Millions of people in the United States and Canada receive brief, decisive messages as television spots are shown by 4 major networks and 428 individual stations. Radio spots are being aired by 779 stations and transit cards are displayed in 2,520 buses. Gerald Loewen co-authored a *Media Resource Handbook* which became a tool for helping congregations communicate Christ's message and meaning to the people of their communities. Diane Umble, part-time CHM staff, serves as facilitator and coordinator for media ministries.

Samuel and Lawrence Hart, Elmer and Nadenia Myron, and Ted Risingsun are uniquely involved in bringing new directions to Indian Ministries. At CHM's request they explored options for administering Indian Ministries work and suggested enabler-type staff persons for each of three areas where work is being pursued. All Mennonite Indian Leaders Council and Commission on Home Ministries members are involved in the decision to change from white Mennonite to Indian Mennonite administrative patterns. Malcolm Wenger is the staff member counseling the process.

Peter Janzen shared with Consultation on Church Growth participants how the Faith Mennonite Church of Leamington, Ontario, was involved in making disciples.



DISCIPLESHIP HAPPENINGS

1975

1974



August 1-7 - St. Catharines Triennial Conference.

August - CHM calls for one new worker per 100 church members.

September - MCC U.S. Ministries formed.

October - 24 cities researched for church planting possibilities.

November - 20 Latin, Black, and Indian leaders meet in Clinton, Oklahoma, for peacemaker seminar.

December - First Issue of *God and Caesar* war tax newsletter published.

January - Jubilee Living emphasis is launched.

February - Inter-Mennonite Media Group formed.

March - 200 persons attend Farm Issues Seminar in Freeman, South Dakota.

April - Premiere showing of "If There Be Peace." St. Louis church joins Central District.

August - 26 new volunteers assigned, starting major upward trend in MVS. Veterans' Counseling Program begins in Portland, Oregon.

May - Faith projection of 50 new congregations by 1986.

June - Five youth baptized at Koinonia Indian church.

June - Northern District assisted in employing Bernie Loeppky as conference minister.

Reno, Nevada, and Tuscon, Arizona, churches join Pacific District.

July - MVS launches People's Teachers of the Word and Artists Communicating Through Service (ACTS) projects. Springfield Heights, Northdale and Rockway Mennonite churches join Conference of Mennonites in Canada.

May - Congregational Goals Discovery Plan is published.

April - Cincinnati, Ohio, and East Lansing, Michigan, churches join Central District.

March - 7 persons attend Evangelism Explosion Clinics, bringing General Conference total to 22. General Conference and Canadian Conference staff members confer together in Sioux Falls, South Dakota.

November - Wayne Leman begins fresh translation of Cheyenne New Testament. First issue of *From Swords to Plowshares* is published.

October - 120 persons attend war tax conference in Kitchener, Ontario.

September - *Resource Persons List* of 200 published.

December - Peter Ediger conducts seminars on bicentennial issues.

1976

February - General Board is asked to honor Cornelia Lehn's request not to have war taxes withheld.

January - Diane Umble begins as director of FLRT; Gerald Loewen begins as half-time field worker in media education.

1977

November - 219 persons attend Consultation on Church Growth in Bluffton. 15 persons attend Consultation on Oriental Ministries in North America. Dedication of remodeled White River Cheyenne Mennonite Church, Busby, Montana

December - 8,000 additional copies of *The Way of Peace* are printed during the year.

October - Work in Gulfport is concluded after thirty-one years. Dallas church joins Western District.

January - MVS monthly allowances are raised from \$25 to \$30 for first-year MVS personnel. Second MVS unit opened in Seattle.

February - 943 radio stations use CHOICE radio programs. "Who Cares," an MVS slide presentation, is produced.

March - Nearly 500 TV stations televise "Reach Out, Be a Friend" spots. Nuclear Energy Task Force meets for first time



April - "Back Seat," an Invitation to Live movie, is produced.

May - Dual membership congregations call for a consultation.

June - Koinonia Church of Tempe, Arizona, plans to join Pacific District Conference.

July - Administration of Indian Ministries work to be transferred to Mennonite Indian staff. MCC to transfer Cincinnati VS unit to MVS.

July 28-August 3 - Bluffton Triennial Conference.

TO BLUFFTON

HM underwrites loans for Tucson and Seattle churches. MVS unit in Washington, D.C., opens. Peace history of Cheyenne tribe is researched in Washington, D.C.

August - David Haury writes *Gulfport, the Quiet Demonstration*.

July - Leonard Wiebe begins as coordinator for church planting. Floyd Bartel begins serving as secretary for congregational mission. Charles Neufeld begins serving as associate MVS director East.



DISCIPLES DEBATED TOUGH ISSUES

Jesus presented himself not only as the *Way* and the *Life* but also as the *Truth* for Christians to follow. Discerning truth sometimes leads to debates relating to the way something should be done or the life that is to be lived. The Commission on Home Ministries was vigorously involved in several of these debates.

Question: Should a conference of United States delegates be formed?

The Affirmative: About 40 percent of General Conference constituents reside in Canada, 60 percent in the United States. Members in Canada meet annually to discern issues that affect their congregations, their conference work, or their nation. United States members do not have a parallel forum and, therefore, sometimes take their equivalent agenda items to the triennial sessions of the General Conference, which are binational. Some members believe that a United States conference of delegates or a United States Council of Committees would bring American entities together for a new type of decision making. They believe that such a conference or council would help United States and Canadian ministries to work together as equals and avoid the current confusion of overlapping programs and of asking Canadian members to vote on United States matters at the binational conference sessions.

The Negative: Resistance to the idea comes from persons who feel it would be inadvisable to add another layer of conference structure to that which already exists. A few would like to see Canada eliminate one layer rather than have the United States add one. Some believe we are strengthened by counseling one another on national issues. They fear that separating into national conferences would lead to less interaction between United States and Canadian members.

The Decision: A council of eight persons has been appointed by the Canadian and General Conference General Boards to study matters related to United States-Canada relations. CHM is currently seeking to administer those programs which are of binational concern and to look to the Congregational Resources Board of Canada as its equal in programs which are of a national nature.

Question: Are Mennonite congregations recovering their biblical roots?

The Affirmative: Early Anabaptists carefully followed the words and life of Jesus. They met in homes, inviting nonethnic seekers to join them in a believers' church. And they were filled with a dynamic peace. Many Mennonites are again taking Jesus more seriously, more are also meeting in homes and in other ways inviting nonethnics to join them in Christ's work. In regard to peace, the number of conscripted men who chose conscientious objection to war grew from 27 percent in 1944 to 46 percent in 1954, 51.8 percent in 1960, and 63.3 percent in 1970. Is biblical peace still growing, or have convictions softened during peacetime?

The Negative: But some evidence also suggests that more and more Mennonite churches are becoming less Jesus centered in their theology, less inclined to live a disciplined life, and less inclined to recognize peace as part of the gospel presentation. More churches are also being led by pastors who are not trained in Anabaptist perspectives of the gospel and of the believers' church. New members are coming primarily from children of members or through marriage rather than from reaching out to nonethnic seekers as in Anabaptist times.

The Decision: Consultations on church growth, war taxes, women in the church, Jubilee living, farm issues, and community ministries were held to discern points of view. CHM has been asked to give leadership in Bible studies, to discern church growth and church planting possibilities and in general to help congregations decide biblical and Anabaptist issues. S. F. Pannabecker suggests that H. S. Bender probably should have named his 1943 presidential address to the American Society of Church History, "The *Rediscovery* [instead of *Recovery*] of the Anabaptist Vision." Discovery precedes recovery. Recovery may be on the way!

The Commission on Home Ministries debated a series of tough issues during the 1974-77 triennium.



Question: Should we give higher priority to house church models of the church?

The Affirmative: Those who encourage house churches and assemblies-of-house-churches point out that Christian fellowship, Bible study, decision making, accountability, outreach and service usually become most real in groups of twelve or less. Worship can be flexible in small groups and dynamic when several groups assemble together. Through study about the kingdom of God, the church, and Anabaptist history, most seminary students have been stirred to a keen appreciation for the house church. The house church is also seen as a viable model of the church when funds for sanctuary construction are not available.

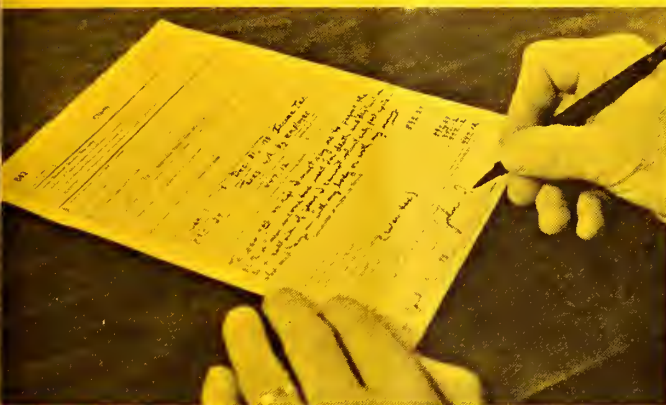
The Negative: Some cautions are expressed by those who fear ingrown and nongrowth patterns that can develop rather quickly in house churches. Others counsel against small group because in some instances they have been divisive rather than renewing or strengthening to a local church. Still others see house churches ministering to the needs of persons within their

communities at the expense of supporting conference mission and institutional programs.

The Decision: The Commission on Home Ministries has emphasized the strength of both house church and meeting-house models of the church. It recognizes that some people will find house churches too threatening or intense. They prefer the greater anonymity and celebrativeness of many people assembled in a sanctuary. Debates continue around whether or not Christians can be faithful disciples without the accountability which is usually part of a house church or small group covenant.



Peter Wagner of Fuller Theological Seminary helped General Conference leaders debate the principles of church growth.



To pay or not to pay war taxes was the most vigorously discussed issue of the triennium.

Question: Should the conference honor the request of an employee that the war tax portion of her paycheck not be withheld for payment to Internal Revenue Service?

The Affirmative: The commission took affirmative action recommending that the General Board honor the request. It believed that a conscience sensitive to the commands of Jesus to love enemies should be respected even at the expense of breaking the law of the land. Also, it was advised that the World Peace Tax Fund Act would not be passed in the United States Congress until more persons began taking action on their stated convictions. In a larger way, the commission also questioned the appropriateness of the government's forcing the church to conscript war dollars.

The Negative: The Division of Administration has taken a position encouraging the conference to obey the law until such a time as it might be changed or interpreted in favor of the person making the request. It believes that the tax status of the conference may be threatened if the law is not followed.

The Decision: No question was more vigorously debated during the triennium than was the war tax question! The commission convened a consultation of Bible scholars, businessmen, and others in Kitchener, Ontario, on November 1, 1975, to look at this and related questions. Informational packets and study papers were prepared. General Board members debated the commission's resolution and the counteradvice of the Division of Administration for five hours. No one denied that respect should be given to government. But no decision could be reached on the request to refrain from withholding war tax portions from a paycheck. As the triennium neared its end, the General Board asked CHM to lead the conference in further Bible studies related to civil disobedience.

Question: Should the conference work for greater economic equality of persons?

The Affirmative: The biblical Year of Jubilee was a time for economic redistribution to prevent gross inequality between people. Some believe the time for economic redistribution has come in North America. *Newsweek* magazine reports that the wealthiest 20 percent in the United States own 80 percent of all that can be privately owned, while the poorest 25 percent control virtually no capital at all. As a result, the richest group receives 26.1 percent of total income while the poorest group receives only 1.7 percent, or one-fifteenth as much. Jubilee materials cautiously called for economic redistribution. Also, CHM called for a study of how salaries are determined at the General Conference Central Offices, and MVS provided structures for the living of an alternative life-style.

The Negative: Others insisted that capital is needed to create wealth. The greater income which is generated from accumulated wealth can greatly benefit church causes when given directly during life or given indirectly through distribution of a will. Those who affirm the value of accumulated capital stress greater emphasis on rendering services to the poor than on changing the social and economic system.

The Decision: The Poverty-Affluence Reference Council has decided to give high priority to poverty projects which challenge root causes of poverty and work toward redistribution of capital. The Salary Study Committee under the guidance of the Division of Administration diminished the economic spread between certain groups of workers but decided to continue giving salary to Central Office staff on the basis of responsibility rather than on the basis of need. While most members in the churches continued accumulating capital and continued to give generously, a growing few also made a firm impact through voluntary service units and alternative styles of life.

Poverty, affluence, and simple living were identified as issues needing further debate and response.



DISCIPLES GAVE GENEROUSLY

Over 1½ million dollars was given to the Commission on Home Ministries during the triennium for home mission and service work. Thirty-eight congregations gave \$15 or more per member for CHM work, eighty-two gave between \$5 and \$15, and seventy gave less than \$5. Eighty-three General Conference congregations chose not to support work sponsored by CHM. The money was received and spent as follows:

RECEIVED BY CHM

Direct Gifts from Churches and Individuals	\$ 866,958	56%
Prorated Gifts (18.2% received by CHM)	234,100	15%
"Where Most Needed" Gifts (66.3% received by CHM)	358,954	23%
Grant and Estate Gifts	87,954	6%
Total Received	\$1,547,966	100%

SPENT BY CHM

Congregational Mission and Evangelism	\$ 76,804	5.3%
Church Planting	87,004	6.0%
Indian Ministries	349,649	23.8%
Mennonite Voluntary Service	240,404	16.4%
Missionary Retirement Fund	50,000	3.4%
Peace and Social Concerns	159,154	10.8%
Poverty Projects and Gulfport	119,219	8.1%
Publications and General Administration	274,202	18.7%
Radio and Television Communications	101,519	6.9%
Contingency	9,559	.6%
Total Spent	\$1,467,515	100%

Giving divided approximately equally among congregational outreach programs, the various programs of the provincial, Canadian, and district conferences, and the work of the Commission on Home Ministries. A total of \$7,050,144 was given for the following programs:

Congregational Outreach and Service Projects	\$1,461,655
Provincial Conference Programs	1,523,701
Canadian Conference Programs less CMBC	1,173,088
District Conference Programs	1,342,834
Commission on Home Ministries	1,548,866
Total	\$7,050,144

Of the above amount \$4,389,176 was spent for direct mission and service work. Giving for direct mission programs (including church planting, evangelism, communications, and Indian/Native Ministries) of the several conferences increased by 43 percent between 1970 and 1976. The peace and service programs of these conferences (including peace education, voluntary service, poverty, and social concerns) increased by 125 percent in the same period of time.

To the funds reported above should be added an estimated \$650,000 earned and contributed by Mennonite Voluntary Service workers in self-supporting units and those monies given for domestic MCC programs.

Although disciples did give dollars generously, visions and plans constantly outstripped resources. Each year the commission had to trim from fifty to one hundred thousand dollars from its proposed budgets to conform with the realities of monies available.

DISCIPLES ARE DREAMING DREAMS

The prophet Joel said that in the age of the Spirit, both men and women, the young and the old, will dream dreams and will see new possibilities. This has been happening in living, active congregations of the conference! Following are some sample visions of CHM staff members.

We dream of congregations that are living and acting in the style of Jesus. We dream of congregations in which all the members, according to their gifts, are proclaiming the good news of Jesus through fellowship, word, or deed. We dream of congregations where members are helping each other live the life of Jesus through giving affirmation, joining in Bible study, and holding one another accountable in love. We dream of Indian congregations that are joyfully recognizing their own strengths in Christ and are crossing cultural boundaries to share the good news with others.

We dream of the time when each congregation will have at least one mission group reaching into the world around them. We dream of some congregations using the media to do this and others using teams of witnesses or service projects. We dream of twenty-five or more congregations having Mennonite Voluntary

Service units and sixty or more being guided by Jesus through corporately determined goals.

We dream of a conference that has grown to 100,000 by the year 2000. We dream of fifty new churches by 1986, some being primarily Chinese and Spanish in ethnic background. We dream of 250 voluntary service workers by 1980. And we dream of a conference sending out drama, worship, and Bible study teams to carry from church to church the good news of what God is doing.

We dream of members in prison for their faith. We dream of members clearly committed to Jesus Christ, saying NO to violence, militarism, and nuclear weapons, and saying YES to love and justice. We dream of members, churches, and a conference that can see clearly the difference between life in the kingdom of God and life in the kingdom of this world, choosing to live according to the values and relationships that are inherent in Jesus' community of peace—even when it means breaking the law.

Palmer Becker
Executive Secretary

Self-Help program to be evaluated

finding a carved wooden salad bowl from Haiti or hand-embroidered pillowcases from India in any Mennonite or Brethren in Christ home should surprise no one. The rapid growth in the number of outlets selling Mennonite Central Committee Self-Help crafts throughout Canada and the United States has made such international handicrafts widely familiar.

Instituted largely because of questions arising from this expansion, a major review of the entire Self-Help program is being undertaken this year. The review, called for in discussions during MCC's annual meeting last January, is being spearheaded by Reg Toews, associate executive secretary for administration and resources. "The review results not from a loss of confidence in the program but rather from the need to clarify certain directions so that the program continues to prosper," Mr. Toews said.

Nick Dyck, director of the Self-Help program; Canadian provincial and U.S. regional directors; staff persons and volunteers working in self-help outlets; and those who purchase the crafts are being encouraged to provide input to the review from the North American perspective. Some North American Mennonites have questioned the value of promoting the sale of nonessential items in the name of helping the needy.

Nationals working in self-help production and administration as well as MCC volunteers and country representatives will also participate in evaluating the program. In addition, Paul and Loretta Leatherman, who are currently traveling to visit and investigate Self-Help possibilities, will contribute to a review of the program.

Background papers prepared by persons involved in the Self-Help program will deal with major issues being raised in the review. A June 8 meeting in Winnipeg, Manitoba, will deal with areas specifically related to Canada. A draft report citing the proposed nature and objectives of Self-Help will be presented to MCC and MCC (Canada) executive committees following which a full report with recommendations will be brought to the 1978 annual meeting.

At the top of the list of areas requiring review is the question of Self-Help philosophy. The need for a revised and clarified statement of philosophy is necessary to ensure that the program is properly within the overall objectives of MCC. The degree of expansion desirable, the means of pricing items, the kinds of Self-Help outlets needed, and the separate incorporation of the program are other questions to be considered.

Centralizing Canadian Self-Help pro-

grams, discussing the accuracy of the term "self-help," raising the possibility of using middle-persons, and setting appropriate retail prices are also under consideration. What implications expansion of the program would have overseas, what roles MCC program administrators and country representatives should take in the Self-Help process, and how it should or can be part of the total development process are further areas for discussion.

The review will also focus on the questions of whether the Self-Help program should be used to deal with issues of justice and human rights. Selling items made by political prisoners and protesting the restrictive nature of North American tariffs are two specific problems now confronting Self-Help. Self-Help as a promotion of cultural and creative values as well as economic self-sufficiency is a final area for discussion.

Regional and provincial centers, thrift shops, and relief sales are all major distributors of Self-Help crafts. The program began in 1946, when Edna Byler visited Puerto Rico and brought back needlework done by women there. Incorporated into MCC's overseas department in 1962, the program has continued to expand. Receipts first topped \$100,000 in 1973 and jumped to well over \$400,000 in 1976.

First issue of "Mennonitische Post" published

The first issue of a German-language international newspaper, *Die Mennonitische Post*, rolled off the press April 21 in Steinbach, Manitoba.

Some 17,500 free copies were sent to Mennonite communities in Mexico, Belize, Bolivia, Paraguay, and Canada. The next issue is to be printed May 19. Beginning in June, the *Post* will be published every first and third Thursday.

Intended as a vehicle of communication linking the Kanadier Mennonites scattered throughout the Western Hemisphere, the paper consists primarily of letters from individuals in the various communities or colonies.

Kanadier Mennonites is a name given to the descendants of those Mennonites who came to Manitoba from Russia in the 1870s. Many have subsequently established pioneer colonies in Mexico, Paraguay, Bolivia, Belize, the United States, and Costa Rica or have resettled in other parts of Canada. The Mennonites are also referred to as "Colony Mennonites" to distinguish them from those who have formed conferences.

In addition to twenty-nine letters, the first issue of *Die Post* includes a page of "Mennonite life" news, world news, a children's page, a story in Low German, news from the congregations, a feature on one of the first Mennonite communities in western Manitoba, a feature on the first steam-driven mill in the Mennonite communities of western Manitoba, and some miscellaneous poems and editorial material. For the time being subsidized by Mennonite Central Committee (Canada), the newspaper is not dependent on advertising, and the first issue contains only two advertisements.

The primary function of the newspaper is to serve as a vehicle for the circulation of newsletters from individuals about the various communities. Editor Abe Warkentin, a Mennonite Central Committee volunteer from Steinbach, wrote several hundred letters to these colonies and communities asking for news. Some of the responses had to be deferred to the next issue for lack of space.

Mr. Warkentin said the response to the paper has been enthusiastic. There were 400

paid-up subscribers before the first issue was even printed, and most of these are from Paraguay and Mexico, where Mr. Warkentin had made a preliminary visit to determine interest in the paper. Hundreds of subscriptions are coming in.

The interest is especially great among the older people who have relatives in other countries or have themselves experienced migrations to South or Central America and returned.

Frank H. Epp of Waterloo, Ontario, member of the *Post's* publishing board, said in an introductory comment in the first issue that the newspaper is intended for the same audience who used to read the now-defunct *Steinbach Post*, printed from 1913 to 1966.

Although German is likely to remain the primary language of the paper, articles in Spanish and English, other languages spoken by Kanadier Mennonites, may be included later if required.

The price of a subscription varies from country to country according to the ability of the people to pay and the degree of need for a newspaper of this kind.

Words & deeds

Willi Wiedemann, pastor of the West German Mennonite churches in Munich and Regensburg, has sent a telegram to Idi Amin, president of Uganda, protesting the acts of terror and lack of human rights in that country. The telegram asked for the release of all prisoners and Christians in Uganda and an end to all killings in northern Uganda. Mr. Wiedemann said he sent the telegram because presidents, like insignificant people, must answer to God and because, before God, all people have the same worth. Amnesty International has requested that such protest telegrams be sent to Amin.

The four hundred fiftieth anniversary of the death of Michael Sattler on May 20, 1527, is being celebrated this month in both Protestant and Catholic churches in West Germany. *Mennotische Blaetter* reported that the Evangelical Church and the Catholic Church at Rottenburg am Neckar planned an ecumenical service May 12 with Mennonite pastor Horst Quiring speaking on Michael Sattler and the Anabaptist movement. On May 22 the worship service will include a sermon on tolerance and conscience by the Catholic parish priest. Mennonites have been invited to both services.

The second Mennonite European Regional Conference has been planned May 19-22 in Elspeet, The Netherlands. The theme will be "The Kingdom of God in a Changing World," the theme of the Mennonite World Conference in 1978.

Commencement exercises are planned May 22 at Bethel College and May 29 at Bluffton College. Peter J. Dyck of Akron, Pennsylvania, will speak at Bethel College commencement to about ninety senior and sixteen sophomore degree candidates on "Beyond Service." Judge Ralph Locher of the Ohio Supreme Court will speak to 135 graduates at Bluffton College.

Forming a Mennonite fellowship in a university setting was the theme for a recent conference in Newton, Kansas, with the Kansas State University Mennonite fellowship. Input was given by David Habegger, Western District church planting staff person; Hubert Brown, student services secretary for Mennonite Board of Missions; and Stuart Showalter, editor of *forum* magazine for young adults. Bible study, community outreach, worship, and fellowship were cited as the requisites for the growth of the church.



Fish provide food for villages

Instead of going around to villages in Lesotho trying to sell the fish-farming idea, MCO volunteer Fred Bartel and his colleagues are now responding to requests as they come in from the villages. Mr. Bartel, who works in village extension with the fisheries section of the government's Ministry of Agriculture, said villagers build the dam, fishponds, and channels. They receive food staples from the government in payment for their work. A local person is trained as caretaker for the fishpond and helps the community to get wheat or beans to feed the fish. Most of the small and medium-sized fisheries use most of the fish harvest for food rather than as a cash crop. Above left, Efraim Sebia of the fisheries section of the Lesotho Ministry of Agriculture, inspects a fishpond site. Also shown are Fred Bartel, center, and Carl Hess, volunteer in the Teachers Abroad Program.

"Vulnerability is a plus for the Christian politician," U.S. Senator Mark O. Hatfield told the April graduating class of Goshen (Indiana) College. The Oregon Republican spoke to 242 seniors on "Relating Our Faith to Political Issues." He suggested that a vulnerability which begins with repentance not only exposes weaknesses for the healing of the body, but generates sharing among other believers.

An estimated 55,000 Protestant missionaries are serving in the world, with 37,000 from the United States and Canada, according to the eleventh edition of the *Mission Handbook*, published triennially by the Missions Advanced Research and Communication Center of World Vision. The North American mission contribution is up from \$393 million in 1972 to \$656 million in 1975. One of every four missionaries is "in direct communication of the Christian message"; one of every four is helping strengthen national churches; two out of four are support staff. Brazil has the largest number of missionaries (2,068),

while Japan is in second spot (1,159). Eighteen of the 620 agencies reporting contained over one-half of the overseas force, but one-half of the agencies had twenty-two or fewer personnel. Between 1972 and 1975, thirty-three new mission agencies were founded.

Religious freedom and religious deprogramming are leading concerns before the church according to William Willoughby, religion editor of the *Washington Star*. He recently told a gathering of pastors and lay leaders "The question of deprogramming sits at the core of the [U.S.] Constitution—the First Amendment. No matter how I might disagree with a religious doctrine, as long as it is not a threat to society as a whole, those who wish to must be allowed to embrace it because I embrace mine." Mr. Willoughby said every adult over eighteen has the constitutional right to choose one's own religion or choose no religion. "Decision made by the court on this issue will affect the entire religious community," he said.

MCC offers games s teaching aids

Games designed as teaching aids for Sunday schools and Bible schools are now available from Mennonite Central Committee. While providing an enjoyable way to learn, the games will help support the MCC projects they illustrate.

The Flying Dentist Game, for eight-year-olds through adults, is a board game based on experiences of MCC dentist Keith Yoder in Tanzania.

Nduku's New House, for children from five to eight years old, is a house with cutouts featuring a project of housing construction in Zaire.

The Crazy Cow Collection, for children from six to nine years old, is a no-nonsense nonsense book which children can put together. Its purpose is to send milk cows to Bolivia.

Shadow Play, for children of primary level, tells about a mother in Haiti who has lost her baby. When she has her next baby, she hears about the MCC public health program in Grande Riviere du Nord.

Copies of the games may be ordered from Sunday School and Vacation Bible School Projects, Mennonite Central Committee, 11 South 12th Street, Akron, Pennsylvania.

Record

Ministers

Bruno Epp has resigned as pastor of Springstein (Manitoba) Church effective June 30.

Ralph Graber has resigned as pastor of the Bethel Church, Fortuna, Missouri, after serving that congregation for nearly three years. He had previously served the pastorate of the Bethel Church, Marion, South Dakota.

Jurgen Schonwetter has resigned as interim pastor of the Glendale Church, Lynden, Washington, to become pastor at the Sherbrooke Church, Vancouver, British Columbia.

Audiovisuals

Back Seat, a 27½-minute film produced by the First Mennonite Brethren Church in Wichita, Kansas, in cooperation with the Inter-Mennonite Media Group, has recently been released. The film traces a taxi driver's

contacts with lonely people. They talk about why they feel lonely and how they cope with these feelings. The film is part of the Invitation to Live campaign sponsored by the General Conference Mennonite Church, the Mennonite Brethren Churches, Mennonite Church, and the Church of the Brethren.

Calendar

June 6-10—Mennonite Voluntary Service orientation, Camp Colorado near Sedalia, Colorado

June 9-12—Pacific District Conference annual sessions, Aurora, Oregon

July 23-27—Conference of Mennonites in Canada, Toronto

July 28-August 3—General Conference triennial sessions, Bluffton, Ohio

Central

May 28-29—May Day and commencement exercises, Bluffton (Ohio) College

Western

May 22—Commencement exercises, Bethel College, North Newton, Kansas

After reading this special issue of *The Mennonite*, what would you like to say to the Commission on Home Ministries?

Commission on Home Ministries
Box 347
Newton, Kansas 67114

Dear _____,

Sincerely,

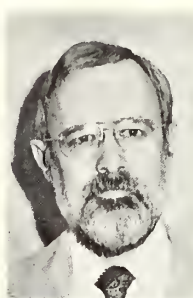
Workers

Edward A. Downs has been named a member of the Medical Care Service at The Health Center, Bloomington, Illinois, effective June 1. He is currently a staff physician at Illinois State University's Student Health Services in Normal.

Noel C. Gill has been named a member of the Mental Health Service at The Health Center, Bloomington, Illinois, effective May 2. He is an associate professor of psychology at Illinois State University in Normal.

Marlow R. Harston has been named director of the Mental Health Service at The Health Center, Bloomington, Illinois, effective May 2. He has been engaged in the

private practice of psychiatry in the Bloomington-Normal area.



Downs



Gill



Harston

Dwight Krehbiel has been named assistant professor of psychology at Bethel College, North Newton, Kansas, beginning the spring

term of 1978. Mr. Krehbiel is a 1969 graduate of Bethel College, has an MS and expects to complete a PhD in physiological psychology at the University of Wisconsin. He served with the Teachers Abroad Program (TAP) in Zaire in 1970-72 and is currently a teaching assistant at the University of Wisconsin.

Kenneth Schmidt, administrator of Pioneers Memorial Hospital, Rocky Ford, Colorado, has been selected *president-elect* of the Mennonite Health Assembly. *Jerry J. Griffin*, chaplain at Bethel Deaconess Hospital, Newton, Kansas, succeeds *Frances M. Greaser*, Elkhart, Indiana, as *president*. *Vernon Neufeld*, executive director of Mennonite Mental Health Services, Fresno, California, is the fourth member of the assembly.

Pastor needed

Home Street Mennonite Church, Winnipeg, Manitoba, requires a leading minister with duties to begin September 1. The membership of the congregation is just above 200. For more particulars write Edwin Teichroew, 39 Gerrond Bay, Winnipeg, Manitoba R2Y 1B3, or phone (204) 889-8796.

Correction

Food costs for the Persons in Ministry Conference for women and men in ministering roles in the Mennonite church will be about \$10, not \$25 as printed in the April 26 issue. The conference is scheduled for June 16-19 at Camp Colorado near Sedalia, Colorado, and is sponsored by the Mennonite Urban Institute and Denver area Mennonite churches.



Commission on Home Ministries
Box 347
Newton, Kansas 67114

Yes, I want to help make disciples in North America!

- \$ _____ Provide quality education for Hopi children—\$33,000 needed.
- _____ Assist six new congregations in the Pacific District—\$20,000 needed.
- _____ Orient eighty volunteers for service—\$75 each needed.
- _____ Provide ten on-the-job evangelism scholarships—\$1,500 needed.
- _____ Extend compassion through poverty projects—\$25,000 needed.
- _____ Produce television and radio spots—\$1.00 reaches 5,000 viewers.
- _____ Give *God and Caesar* gift subscriptions—\$1.00 each needed.
- _____ Commission on Home Ministries, general—\$579,918 needed.
- \$ _____ **Total gift for making disciples.**

Name _____

Address _____

Code _____

Home congregation _____

Letters

Old and alone

Dear Editor: Here is a poem of mine dealing with the elderly and what we can do to make their lives more meaningful. It is intended as a challenge, more to provoke each reader to think of the answers than to present them on a platter. It was written about a month ago:

He sits in his chair and at times he will talk
and at times he just sits there and stares.
No longer able to get up for a walk,
he has no one to show that he cares.
They feed him and bathe him and move
him around;
It's according to daily routine.
They engage him to perform, if time can be
found,
In a physical exercise scheme.
In his spirit's a wasteland, a blank his mind.
He's alone, one that no one would miss.
Only somebody out there could be found,
to pull him from this fright'ning abyss.
His name is "Legion" and someday it'll be
you,
When you're weak and decrepit and old.
Then you will be sitting there, waiting
there, too,
A number, just to do what you are told.
What is this my future? Can I expect no more,
than to be born, to live, and to die?
My ultimate purpose only to score
a few pleasures and then pass away?
You and you and you must do something
for him,
To give meaning to aging and death.
If only today you would be willing to
come,

Then maybe there is hope yet for both.
Jakob Friesen, 32383 Grouse Court, Clearbrook,
British Columbia V2T 1K3

More on baptism

Dear Editor: In response to "Mode of baptism" (April 12 issue), I would like to point out that in the zeal to prove that pouring or sprinkling is the proper mode of baptism, Mr. Klassen goes into some rather far out mental gymnastics. He tries to prove his point by several false analogies. He uses the comparisons of kings and priests being anointed by having oil poured on their heads. The anointing of kings and priests has no more relevance to baptism than firing up a steam engine has to operating a jet plane. The ritual of anointing kings and priests was for a different time and purpose.

The proof text of 1 Corinthians 10:2 also leaves something to be desired: "All were

baptized into Moses in the cloud and in the sea." He then goes on to say that in the account of Exodus 14:21-22, "The people of Israel went over on dry ground." Thus being baptized into Moses means that the people of Israel were under the supernatural protection of Moses. It has no reference to the New Testament institution of baptism.

He further states that had John tried to immerse Jesus, he would have objected saying, "It is written to sprinkle water of purifying upon them." How does he know this? I find no such statement in the New Testament.

Let us not read things into the Bible. Why does he quote from the Old Testament when

Be part of the scene



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giving instructions for a New Testament institution? Why doesn't he quote from Matthew 3:16: "And when Jesus was baptized, he went up straightway out of the water"?

In Mark 1:4-5, we read John did baptize in the wilderness and preach the baptism of repentance for the remission of sins. "And there went out unto him all the land of Judea and they at Jerusalem and were all baptized of him in the river Jordan confessing their sins."

In Acts 8 we read about the baptism of the Ethiopian eunuch: "And he commanded the chariot to stand still. And they went down both into the water, both Philip and the eunuch, and he baptized him" (v. 38).

May I quote one final Scripture—Romans 6:4: "Therefore we are buried with him by baptism into death; that like Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life."

So we see that baptism by immersion can symbolize the death, burial, and resurrection of Christ.

From the *mentioned* Scriptures, may everyone draw his own conclusions as to the proper mode of baptism. *Dan W. Goering, Route 1, Box 34, McPherson, Kansas 67460*

No special days or book

Dear Editor: "The Easter egg stands for joy" (April 5 issue) tells about Easter customs among different peoples. It says nothing about the customs of the earliest church, the one which produced the writings of the New Testament. Nothing can be said about the Easter customs of that people because the church at that time was still the body of Jesus Christ, obedient to its living head; it did not keep special days to commemorate him. The celebration of festivals like Christmas and Easter by "Christian" institutions is one of many pieces of evidence that their religion has been made by human hands.

Jesus Christ is alive and active today, just as he was in the days of the early church. His power is sufficient to reconcile his people with God and with each other; they keep no days and perform no rituals. He speaks in the hearts of his people and empowers them to obey him. His people have no sacred book, no professional pastorate, and no written constitution as an authority over them; Christ is their king, and he rules them directly, speaking through whom he pleases.

Christ is calling all those who have ears to hear to come to him out of the many aspects of Babylon, including the "Christian" religions of Babylonian society. He is gathering those who respond to his call into one visible, united body under his government, and he is sending them out to publish

Notes on church growth

Research and study do help

I have come to several new insights through my studies on church growth.

Churches grow: *internally* (activities inside the church); *by expansion* (reaching out to others); *through extension* (starting a new congregation similar to the mother church); and *by bridging* (beginning creatively new congregations).

Approximately 62 percent of Canadians have either no church affiliation or are inactive members.

Axioms for church growth are that pastor and people must want it to happen and be willing to pay the price. They must agree on an evangelistic goal and their own congregation must be alive.

A study of church profiles has taught me a lot about starting new congregations with support from other churches. Our own

his truth in the world.

We publishers of truth are ordinary people, of no special importance in the world, who have been brought together and are kept together only by Jesus Christ, the living Word of God. We welcome questions or comments from anyone who wants to get in touch with us. *Jenny Duskey, 2236 Oakdale Avenue, Glenside, Pennsylvania 19038*
April 11

Lent-Easter series

Dear Editor: Our thanks to God and appreciation to Maynard Shelly and to you for the sharing Maynard has done with us during the Lent-Easter season. At least unconsciously, if not consciously, we tend to think of ourselves as self-made and self-sufficient. The servant stance and the experience of the suffering Servant are vague and distant.

Maynard has helped us to again realize we cannot ignore the servant concept; we need to decide whether or not it is for us. *Arthur A. Voth, 16 South 12th Street, Akron, Pennsylvania 17501*
April 20

Letters to prisoners

Dear Editor: There are many young people in prisons who receive little or no mail and visits. They seem forgotten. Christians could write to such people and have a unique opportunity to share what God is doing in our lives.

Anyone can write to me and I will send the



Janzen

congregation has constructed a growth profile which reveals where we have come from and how we have developed. This research and evaluation shows us some positive elements and also some areas of need in our church.

My ministry has been affected in three ways: (1) I have a better understanding of our church's strengths and needs; (2) I am better able to share and promote growth attitudes with the congregation; (3) We hope to set up aims and priorities for the future growth of Faith Church. *Peter H. Janzen, minister, Faith Mennonite Church, Leamington, Ontario N8H 3K9*

name of a person or a group who need friends. You may state the age of persons interested in or any preferences in interests or hobbies. *David R. Hinman, Prison Pen Pal Volunteer, Box 316, Fort Madison, Iowa 52627*
April 11



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Meditation

The Great Commission is for all of us

In a missions newsletter, Wilbert Shenk says that we have sometimes misused the Great Commission: (1) *As a proof text* for sending people. This imperative has been appealing to activist people who relish the vision of conquering new territories. (2) *As a separate text*. It has been quoted without reference to Jesus' life and ministry or to the Old Testament. (3) *As an inaccurately interpreted text*. We have often stressed the "go ye" while the original emphasizes the "make disciples."

In the Greek original, the only imperative verb is "make disciples." All other verbs in Matthew 28:19-20 are subject to this one.

The Great Commission focuses on making disciples. It means, "As you go, therefore, make disciples. . . ." Our calling is to share Jesus so that others, too, can come to a trusting commitment which expresses itself in a growing discipleship.

Each of us is called by the Great Commission. It is not a call to any particular place, but a call to make disciples where we are—with our families, our neighbors, our co-workers, anybody with whom we have contact.

Today's high mobility rates—especially among our younger people—mean that we have many opportunities. Many new Mennonite fellowships are emerging all over Canada and the United States. In our faithfulness we will see many more.

To read the Great Commission as it really is means a new attitude. It means letting go of the attitude of frightened withdrawal from a persecuting world. It means letting go of survival goals as adequate. It means giving the call to make disciples a new priority in our thinking and planning and working together in our local congregations, institutional ministries, and conference programs. The Great Commission is for us! It can be obeyed right where we are. God gives us the gifts in each congregation to be disciple-making churches. *Floyd Bartel*

Prison letters

I have seen a man get a letter,
His first in many months or years,
So proud that someone had written
And shown care,
So fragile from handling,
Sharing it with others,
Just about to tear.
How long before the last one
Or the next?
I do not know for sure,
But I do know that
God loves that person
Who took the time to say,
I care.

Inmate at Iowa State Prison

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The gospel is also social

Harold R. Regier

The Christian faith begins when we personally commit ourselves to a saving relationship with Jesus Christ. This faith reorders the way we relate to the social world. It shapes our personal, but also political and economic values and actions.

Too often we buckle under the heresy some call "civil religion." Social, political, and economic values determine the shape of our faith. The world presses us into its mold.

Moses pictures God as a deliverer from injustice and evil. Jesus stated his God-sent task, "... to preach the good news to the poor, ... to proclaim liberty to the captives, ... to set free the oppressed." God works deliverance and justice through his people.

Peace and justice are hard to deliver when the hearts of "Pharaoh" and his "taskmasters" are hardened against the poor, the captive, and the oppressed. "We know not the Lord—if indeed the Lord is the God of the dispossessed," the Pentagon and its army must confess.

The USSR has the nuclear arms capability to destroy each U.S. city of 100,000 or more population, eleven times; the United States each Soviet city thirty-seven times.

Yet the United States continues to build three new nuclear bombs each day. And since 1965 Canada has annually sold abroad more than 300 million dollars worth of military products—more per capita than is exported by the United States.

Christian disciples have a responsibility to change the course of nations, to prevent more Babylons, and to work for a more just society where not only survival but some degree of *shalom* is realized. I will indicate three possible ways for us to act.

1. *Christian disciples model the social nature of the gospel* by creating and perfecting the new social order we call the church or the community of faith. Individualism, competition, and profit motivate life in the world around us. Jesus initiated and his followers began to model a new social order of caring, sharing, and peace-building relationships. Our Anabaptist-Mennonite heritage and theology are built on that model. We must examine and strengthen our churches as communities of disciples under the lordship of a loving and just God.

2. *Christian disciples invite those outside the community of faith to participate in the new social order.* Authentic evangelism calls people to a commitment to God and to the people who are modeling the radically new relationships and values that Jesus lived and taught. Scientist George Wald writes, "No society in human history has cultivated the technology of killing and destruction as has western society *under Christianity*" (*italics mine*). In a civilization where Christianity has been prominent, our model has often fallen short. We call people to a personal faith in Jesus but fail to call them to a life-style which embodies the relationships and values that Jesus taught and lived.

3. *Christian disciples are called to a prophetic witness* consistent with the nature of God and his people. Disciples work toward the kind of social changes in institutions, in government, and in society that create a more just order in the church and as much as possible also in the world.

On November 19, 1976, the judgment of a U.S. tax court ruled that the levying of taxes for war purposes does not interfere with the individual's free exercise of religion. If religion means only to worship together in a building or only to relate your personal self to God, then paying military taxes is no violation of religion. But if our religion moves us from the pew to see our neighbors as part of God's world, then that court couldn't be more wrong.

Gertrude Roten, professor of Greek at the Associated Mennonite Biblical Seminaries, in a series of studies on I John at our church, in a warm and compelling way helped to burn the truth of this epistle indelibly onto our minds, "The test of being Christian is in your relationship with your brother." First John says that the gospel spells life in a new order, life in a community of faith which models the teachings of Jesus in concrete ways.

This message of John is also at the heart of the Anabaptist-Mennonite vision. Some of us are trying hard to realize this vision. Others, it seems, are trying to lose it!

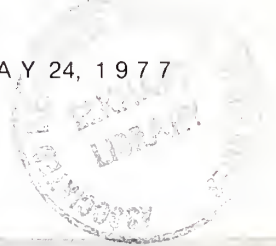
It is of the most urgent conference and congregational and personal kingdom business to examine our vision of the social nature of the gospel. This vision is central to our reason for being.

9 WEEKS TO BLUFFTON
 General Conference triennial sessions
 July 28 to August 3, Bluffton, Ohio

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:21 MAY 24, 1977



Bluffton College campus, from top right counterclockwise: Marbeck Center, Founders Hall (art), Science Hall, Lincoln and Hirschy Halls (residences), Mosiman Hall (music), College (administration), and Musselman Library.

Family in Focus



MY HOPE FOR BLUFFTON

Ten personal comments about the 1977 General Conference sessions at Bluffton

Gordon Fransen, Smithville, Ontario



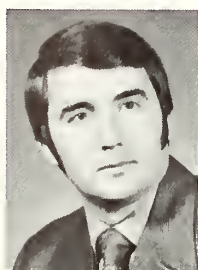
At St. Catharines we began talking about Mennonite high economic life-styles. We must decide whether we want to live as Christ did or as the Canadian-U.S. society expects us to. If we favor a greater equality of resources, we

need to decide how best to do our part.

My hope for Bluffton is that Mennonites from all over will communicate with each other regarding our place in the world, in our society, and in the church.



Ben Sprunger, Bluffton



I believe that we must learn both old and new ways to help individuals and families neutralize the barrage of North American cultural expectations and mores that undermine the stability of home and church.

I am afraid that sometimes the more extreme conservatives and liberals and the intellectuals and nationalists command disproportionate time on the floor. There then is a danger to neglect or overlook the concerned merchants, observing farmers, worried mothers and wives, seeking students, lonely single persons, needy fathers

and husbands, confused deacons, and caring pastors.

My hope is that each delegate and observer will carry away from Bluffton a renewed vision of Jesus Christ and how he works miracles in the lives of individuals, families, and congregations.



La Vernae J. Dick, Dallas, Oregon



At some conferences we have concentrated on our differences in theological positions. I hope that at Bluffton we can concentrate on facing the issues in a truly Anabaptist fashion where we value all points of view and seek to come to a

consensus. It is this way that the Holy Spirit becomes our leader.



Carol Linberger, Philadelphia

The Philadelphia school district uses the term "back to basics." At Bluffton I would like our leaders to get back to basics by following God's precepts. Let us encourage one another to stand up against sin and the moral problems of our society.



Henry A. Fast, Newton



We pray for peace and pay for war. Can we make a definite break with the war system? Unfortunately, our peacemaking tends to sag when there is no war. The historical peace churches have issued a New Call to Peacemaking. I be-

lieve that we must accept this challenge at Bluffton and urge each church to see how we in our own ways can actively respond to this call. The energy, food and hunger, poverty and unemployment, moral, violence, and military build-up crises are issues for us to respond to with new and vigorous Christ-like peacemaking efforts.

We are such a widely diverse people that we sometimes almost become obsessed with differences. I hope that at this conference we may come with the desire to discover how much we can learn from each other. It will surprise us to find out how much we have in common and also what a great power God will give to us if we face the issues together.



Howard J. Habegger, Hesston, Kansas



I expect to see at Bluffton a renewed affirmation of the Christian family as the best hope for a fragmented secular society. To do this, we must focus not only on problems, but focus on what is right and good about the family.

Our General Conferences have sometimes become soap boxes for special interest groups at the expense of the larger delegate body. I hope that Bluffton will be a blend and balance in reporting, discussion, resolutions, workshops, and our fellowship together.



Ruth Naylor, Bluffton



The sessions at Bluffton need to deal with singleness, marriage-divorce-remarriage, parenting, improving marriage relationships, sharing our faith in families, family planning and abortion, life-styles, death in the family, the

extended family, forgiveness and reconciliation in the family, and aging.

I expect that we'll learn about the work of our commissions and have a chance to express our vote on this work. The new Foundation Series will be highlighted. And I expect us to learn more about responding to television.

My greatest hope is that we may come with a sense of spiritual expectancy, ready to discover understanding and forgiveness that will renew and deepen our commitment to the fuller Christian life. May we discover God's law in our hearts more than on tablets of stone or in constitutions. Isaiah 44:3: "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring."

Let's all order cool weather with lots of sunshine.



Cornelius J. Dyck, Elkhart



I think we need to deal with:

- (1) Christian life-styles—what nonconformity means today;
- (2) minority peoples—our response to their needs and rights;
- (3) leadership—discovering and developing gifts for church-related work;
- (4) women—their roles in the church;
- (5) the 49th parallel—the ties of love and faith across the border;
- (6) *The Mennonite* and *Gospel Herald*—explore feelings about a merger so that (Old) Mennonites and GC Mennonites get to know each other.

What I expect to happen at Bluffton is:

- (1) much visiting with old friends;
 - (2) not enough time to do justice to the reports brought by hard-working staff and committee members;
 - (3) our commitment to love and unity will keep us from the hard dialog and confronting of issues and each other which could bring new healing, health, and growth.
- My hope for Bluffton is:
- (1) that we come expecting the power of the Holy Spirit to work among us;
 - (2) that we take time to meditate, sing, and pray—fewer words and more waiting upon the Lord;
 - (3) that we might recognize and learn to use the strength in our diversity.

We need to encourage, affirm, and exhort our staff and committee members who serve each triennium in a kind of "absentee landlord" situation.

I suggest that the program committee leave their watches at home, that young people get all the time they want for being heard, and that we all bring our Bibles and use them at Bluffton.



Kathy Schmidt, Freeman, South Dakota



I think at Bluffton we must deal with the way North Americans overconsume food, resources, and have more "things" than they really need. Simplicity is one of the direct parts of discipleship. We need to deal with the radical

way of life that Jesus calls us to.

I hope that the issues will be dealt with in each person's heart, not just voted on and forgotten. There is also a need to take these issues and decisions back to the home congregations, again so that each individual might be able to deal with them personally.

I would suggest that youth be together with the adults when issues are being discussed. Separate sessions for youth should not be scheduled during such times; we miss out on too much.

My only regret is that I have to be in summer school and won't be able to attend.



Wilfred Ulrich, Enid, Oklahoma



At Bluffton we need to continue searching for a meaningful theological understanding of divorce and remarriage and how the caring Christian community can minister to those affected. A second issue is to seek ways for us to affirm

Christian single living in a family-oriented context.

I expect the General Conference sessions to be a strong affirmation of the family. We anticipate the Foundation Series celebration. And I look forward to experiencing the international loving relationships of Christian people.

My hope is that together we may catch the contagion of God's Spirit for growth among us in both home and foreign missions. I believe that God is moving us anew to reach out. We need to be aware of the problems of our conference stretching across international boundaries. Let us pray for God's guidance and wisdom to be strong enough to face the issues with Christian love.



A people of hope

As the year 2000 approaches, a growing chorus of voices is proclaiming that the end of earthly history is upon us. The "Boom in Doom" *Newsweek* magazine calls it (January 10 issue).

Perhaps most publicized was the group of twenty-four believers in Grannis, Arkansas, who held a ten-months vigil in a small house, waiting for the end of the world. Sixty miles from where I live in central Illinois is the Stelle community founded by Richard Kieninger. Kieninger, now developing another self-sufficient agricultural community in Garland, Texas, predicts a great destruction. Hope for him and his followers

is to ride out aloft in special airlift machines the coming war and earthquakes and tidal waves.

Such responses seem farfetched. But one cannot brush aside easily the curiosity in end things that prompts people to buy eight million copies of Hal Lindsey's *The Late Great Planet Earth*, a book of apocalyptic predictions. Unfortunately, this book plays on people's fears. Though the realities of the nuclear age, of air pollution, of water, food, and energy shortages can no longer be ignored, we are still people of hope. What is the source and nature of our hope?

New Testament faith—Hope rooted in the resurrection. The Letter of Peter, written in a time when Christians were scattered, persecuted, and facing suffering, begins, "Blessed be the God and Father of our Lord Jesus Christ. By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead. . . ." The New Testament conviction of resurrection is based on appearances of Jesus. The Gospels tell of Jesus' appearance to Peter and the

disciples, to Mary Magdalene and others who were close to Jesus. Paul considers his encounter with the living Lord on the road to Damascus a resurrection appearance no less than those mentioned in the Gospels (1 Corinthians 15:3-8).

But to read these stories again is to discover that Jesus' resurrection was difficult for the disciples to comprehend. Luke 24:11 says that, when the disciples first heard it "these words seemed to them an idle tale, and they did not believe them." The questions of Thomas (John 20:24-29) further illustrate how the early church struggled to understand. But what happened to the disciples within several months of the crucifixion as described in the early chapters of Acts is evidence that their despair gave way to hope. Their fear was replaced by a courageous power.

Resurrection of the body. Death—and the death of every person—is one of the realities with which we live. The Bible does not allow us to forget that we must die. But death is an enemy no longer feared because Jesus

Topics in
Christian
belief 6

entered into the experience of death and was victorious over it.

In 1 Corinthians 15, Paul uses an illustration from nature to describe resurrection. A seed planted in the soil must first die; it will bring forth grain. A kernel of wheat or corn has a different body when one plants than when the new plant rises out of the ground. So, says Paul, in death we are sown in a physical body, but we are raised a spiritual body (v. 42-45). But even this illustration is inadequate, Paul admits. All we can do is praise God: "Thanks be to God who gives us the victory through our Lord Jesus Christ!" (v. 57). And from that we move on in our daily living. We have a hope in Christ—all the more reason for us to live in ways that will further God's purposes.

The "resurrection of the body" becomes a way of saying that all that happens on earth concerns God. We are not junked at the point of death. To trust that God will pick up, fulfill, and complete our partial, human efforts brings meaning to our lives.

Looking forward to the eternal world is not simply escapism. For it does not mean we are to leave the present world as it is. The apostles, who initiated the conversion of the Roman Empire, or the English evangelicals,

who abolished the slave trade, did so precisely because their minds were occupied with heaven. As C. S. Lewis reminds us, "The Christians who did most for the present world were just those who thought most of the next." Does our effectiveness or ineffectiveness in this world have to do with the kind of peace we have made with the eternal world?

Hope expressed in this-world living. The miracle of the renewal of our lives is expressed in Romans 6:4, "We were buried with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we, too, might walk in newness of life." That experience, symbolized in our baptism, points to the death of the self-centered person in us, and the resurrection of a new being. That newness of life that comes as the result of new birth in Christ is the basis for new expressions of hope.

1. Life is sacred. God loves me. God loves others. Divine love touches human hearts. There is hope in the potential for new life in every person.

2. God is still acting. That "God is love" speaks of the divine initiative. That newness of life comes to people today is testimony of God's power. Hope lies in knowing that God

is not removed from the life of the world even now.

3. God calls people. God uses us to help shape life. "We are fellow workers for God" (1 Corinthians 3:9). The concept of discipleship, that we seek to be followers of Jesus even in daily living, is based upon the conviction that God has tasks of loving, serving, helping, healing for us in this world. I find hope in having this kind of stewardship given me, for it says to me that God has a purpose for my life.

4. Commitment is freedom. Freed from anxiety about death, we are free to serve with a new abandon. We are free to serve even if it costs. So I will not accept old ways of thinking—that power makes right. I will continue to work for an end to wars and violence. I will not accept the defeatist attitude that there is little we can do about food and energy shortages. But I will seek to become a better steward, wasting less and working for a broader sharing. I find hope in this freedom.

5. Finally, I find hope in trusting that if the end of earthly history does come in my lifetime, God who was there at the beginning will be there at the end. In that belief I choose to live and work.

News

Service program set up for youthful applicants

For several years delegates to the annual meetings of provincial Mennonite Central Committee organizations have asked MCC (Canada) whether there are any programs for seventeen- to twenty-year-olds who apply for service with MCC. MCC (Canada) has always responded that there are only limited positions available to persons without skills or experience.

Now, MCC (Canada) has designed a program specifically for these youthful applicants which stresses training in discipleship and service, rather than service itself. The program, called SALT (Salt and Light Training), is to operate one year on a pilot basis, beginning September 1.

Participants will live in a unit setting with a leader or leaders and will be affiliated with a local church which sponsors them in cooperation with MCC. Participants will have opportunity for service experience,

personal growth and enrichment, Bible and related study, and community and church involvement.

MCC (Canada) wants such an experience to benefit the church in its outreach now as well as later as these young people prepare for full-time service and commitment.

Two churches in Canada have already indicated an interest in sponsoring a service training unit like this.

Candidates for the program should be high school graduates, willing to work hard for a year at both providing a service in an area of need and at personal development, and should be seriously committed to following Jesus Christ in their personal life.

Further information on the SALT program is available from MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8.

The program's close relationship with congregations will be similar to that of the Mennonite Voluntary Service program, sponsored by the General Conference.

Posters wanted for General Conference

The life and ministry of the church will be displayed through posters at the triennial sessions of the General Conference Mennonite Church this summer in Bluffton, Ohio.

Congregations are being asked to bring a poster, two feet wide by three feet high on stiff cardboard, that tells their story. Posters should be simple, but should include a Scripture portion or saying, picture or pictures, and name and address.

"We are a conference of congregations," said Heinz Janzen, general secretary for the conference, "and this is one way to emphasize and recognize the different churches."

All congregations are encouraged to bring or send a poster to conference. "We need and want to know about you and your church. Please do not disappoint us!" said Kathy Hildebrand of the program committee.

The sessions will be held July 28-August 3 on the Bluffton College campus.

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Asia mission group will coordinate

Asia Mennonite Services, an inter-Mennonite Asian mission group, will continue to encourage wider mission interest and efforts in different areas. But administration of new mission programs in Asia should be done under national or regional mission administrative committees under the AMS executive committee.

This was the decision of the Asia Mennonite Services executive committee, which met April 16-17 in Pantabangan, Nueva Ecija, the Philippines.

This was also the site of the tenth Asia International Reconciliation Work Camp, in which about forty campers from six nations participated. Pantabangan is a rural town about 160 kilometers north of Manila.

Reports by national representatives indicated a growing interest and involvement in missions by Asian Mennonite churches.

Funds and personnel have been sent to Vietnam and more recently to Bangladesh. Recently Japanese Mennonites sent more than \$3,000 for work in Bangladesh. India and Indonesia have furnished personnel for work in Bangladesh as well as funds. Taiwan Mennonites want to send a missionary abroad within a few years, perhaps to the Philippines.

Such work will be administered by subcommittees of AMS, similar to the one now functioning to supervise AMS involvement in Bangladesh.

A full report on the Bangladesh work by Paul E. Myers, director of MCC Bangladesh, provoked lengthy discussions about the future direction of AMS work there, the need for evangelistic and church planting ministries, and the need for Asia personnel and continued financial support from Asian churches.

An open meeting was held Saturday night with the work campers and local Christians. Carl Beck, director of the AMS work camp program, said Asia needs the Anabaptist-Mennonite church and witness and vice versa. He stressed the primary challenge of church planting in new geographical areas—from South Korea and Bangladesh to Australia and New Zealand—through the help of Asia Mennonites who have professional skills or even through migrations of groups of Asian Mennonites to new areas for outreach.

Other matters discussed included drawing up a budget for 1977-80 and plans for greater publicity of AMS mission projects. A proposal was received to begin an Inter-Asia Exchange Visitor Program for young people and an Interchurch Visitor Program for adults and church leaders. These programs would be similar to the present MCC

Exchange Visitor (Trainee) Program.

Although there was general interest in the program proposed, practical difficulties will hinder starting such a program which would involve extended periods of time. Interchurch visits, however, should be encouraged, especially in connection with traveling to international Mennonite conferences and special meetings, the committee said.

Plans were laid for the second Asia Mennonite Conference the last two weeks in May 1980 in Pati, Indonesia. The eleventh Asia International Work Camp would be held just before the conference. The Indonesia Mennonite churches will be celebrating their fortieth anniversary as independent church conferences and synods.

Attending the AMS executive committee meeting were S. Djojodihardjo (chairman) and Charles Christano from Indonesia; P. J.

Malagar (secretary), Pronoy Sarkar, and B. A. George from India; Takio Tanase (vice-chairman) and Carl C. Beck from Japan; Simon Wung and Hugh Sprunger from Taiwan; James K. Stauffer (treasurer) from the Philippines; Verney Unruh, representing the Council of International Ministries (North American Mennonite mission boards and MCC); and Paul Myers, MCC Bangladesh.

Nine Filipino pastors, headed by Felonito Sacapano, leader of Missions Now, Inc., (Mennonite), were present for some or all of the sessions.

The next meeting of the executive committee of the Asia Mennonite Conference and Asia Mennonite Services will be immediately following the 1978 Mennonite World Conference in Wichita, Kansas. *Hugh D. Sprunger*



P. J. Malagar, left, preaches at Sunday morning worship at Pantabangan, the Philippines, while J. Osleo interprets. Mr. Malagar of India was there for the Asia Mennonite Services meeting.

Fresno bookstore will not open

The idea of a Faith and Life Bookstore in Fresno, California, has been scrapped and its stock liquidated as of May 1.

John Gaeddert, executive secretary of the Commission on Education of the General Conference Mennonite Church, said the commission had reversed an earlier decision to open the bookstore in January.

The Department of Faith and Life Press had acted last December to open a bookstore in Fresno. The commission had earlier said it could be open to having a new bookstore. When the opportunity came in Fresno, the department decided to open the bookstore, first on the West Coast.

The Commission on Education reviewed this decision at its annual meeting in February. After further inquiry and checking with local congregations, the Pacific District Conference, and the Pacific College (Mennonite Brethren) bookstore in Fresno, the Commission on Education decided not to open the bookstore. The stock which had been bought is being liquidated for the Department of Faith and Life Press.

"The decision was made that there would not be enough local trade to carry the bookstore," said Mr. Gaeddert.

"There are some feelings of not having done an adequate feasibility study and not

taking the local situation more seriously in the decision-making process. That was an error we made," he said.

Mr. Gaeddert said the decision not to open the Fresno bookstore did not mean that the commission was not willing to consider a new location for a bookstore on the West Coast, but only that the Fresno location was not a wise one.

Faith and Life Bookstores are currently located in Newton, Kansas, and Berne, Indiana. In addition, the Department of Faith and Life Press operates Fellowship Bookcenter in Winnipeg jointly with the Mennonite Brethren Church.

Hospital serves as development base

Before it was as though there was a dark cloud over the village," said Mennonite Central Committee nurse Anne Falk, describing a village health program she works with from her base at the Tayu Christian Hospital in Indonesia. "Now this dark cloud is beginning to move away and things continue to get brighter."

Under-five clinics and sewing classes are the major points of the program which Ms. Falk, from Winnipeg, Manitoba, and her coworker, an Indonesian midwife, began in March 1976. Although hunger and health problems were evident to her, the village people had to be made aware of these problems before something could be done to help.

The particular village where Ms. Falk and her colleagues are working is made up of people who immigrated from another area. Because of their relationships with a mission group working in the area where they lived before, the people initially expected a lot of material aid assistance from MCC.

But the people's attitude is changing, Ms. Falk said, because she and her coworkers are showing interest in ordinary people as well as village leaders. "We worked at this attitude change by organizing the people—getting them to organize themselves," Ms. Falk said. "We said that we would not agree to work in the village at all unless we had some voice from the women themselves stating what their needs were. Then we met with many of the women."

After these discussions women were appointed from the eight sections of the village to form a planning committee, which then met with Ms. Falk and the midwife. The women felt that an under-five clinic and a sewing class for girls were most important.

The under-five clinic operates in the village, which is divided into eight sections. Clinics held in private homes were set up one

for every two village sections. Each section also appointed a woman to be trained to run the clinics, which are open once a month on different days so that Ms. Falk and other personnel from the hospital can visit each one.

"I have been going every Wednesday to assist in training the women to run the under-five clinics," Ms. Falk said. "They are being taught to weigh and measure the babies, give advice about health, and teach nutrition and hygiene. Up to the present, my coworker has been doing the teaching because I don't speak Javanese."

While Ms. Falk was in Vietnam, where she served from 1966 to 1969, she developed the principle never to work without a national counterpart. Since she speaks only Indonesian, it is essential that the midwife does the teaching, both to use the Javanese language and to get nationals more deeply involved in the program.

"My coworker and I also spend quite a bit of time doing follow-up of babies who have health problems," Ms. Falk added. "If the mothers and children don't attend regularly, we visit and find out why not. This is a way of getting into the homes and becoming known in the village as health-care persons."

The sewing class that Ms. Falk works with is for children who are not going to school. The girls who attend, who have probably completed no more than one or two grades in school, have never used a needle and thread.

Although the class began with twenty-seven girls, many of them dropped out when they were married because they were embarrassed to be with other younger girls. Later, many of the girls who had dropped out saw that it was something worthwhile. "They wanted to begin again, so now we have three classes going instead of two."

In addition to these activities, the women of the village have begun attending meetings

organized by Ms. Falk. "Before," she said, "when the men got together for a meeting—the village committee consisted only of men—the women were invited to come but they always sat off in one corner and didn't say one single word. Now when there's a meeting, these same women all sit in a circle with the men. They also express their opinions and ask questions."

World Conference registration projected

Attendance at the tenth assembly of the Mennonite World Conference is being estimated at 8,000 people who will register for the week. An additional 4,000 are expected to attend on a daily registration basis, and up to 15,000 may attend the Saturday evening and Sunday sessions.

The assembly will convene July 25-30 in Wichita, Kansas.

Registration will begin at 9:00 a.m., Tuesday, July 25 in Century II Convention Center, with the opening session at 7:00 p.m. Registration fees for the week have been set at \$36 for adults over twenty-six. A spouse may register for \$16 without a registration packet. Youth (fifteen to twenty-five) may register for \$21 (\$11 for spouse). Children's rate is \$6.00.

Daily rates will range from \$1.00 to \$5.00.

Registration materials will be made available in early January 1978.

A local hosting committee has been organized in Kansas representing the four host denominations: General Conference Mennonite Church, Mennonite Brethren Church, Brethren in Christ Church, and Mennonite Church.

An office has been opened at 718 Main Street, Newton, Kansas. This office is in charge of Lola Friesen, hosting committee coordinator.

Multiracial family visits South Africa

In 1959, John Howard Griffin, a white man who deliberately darkened the color of his skin, exposed himself to racism in the American South and from that experience wrote the book *Black Like Me*. When our multiracial family set off from Zambia for Swaziland via South Africa, our intentions were not as bold as Griffin's. My wife, Marian, and I and our children—Bruce and Mark, whom we adopted during our first term with Mennonite Central Committee in Kenya; Leanne, who came to us from Vietnam; and Matthew, who was born to us in Canada—simply wanted to spend Christmas with some friends and fellow volunteers in Swaziland.

However, this meant traveling through a country where it is a crime simply to be a family such as ours. And during our trip we did experience, at least in a small way, what racial discrimination feels like on the receiving end.

We had debated whether or not to go for quite some time but we received assurance from different persons that things were improving in South Africa and that as Canadians we would have no trouble. Since we really wanted to be in Swaziland for Christmas, we prepared the children as best we could without instilling fear in them and said, "Let's go."

Upon closer inspection of the fine print in South Africa's travel regulations, we found that only Canadians of "pure white origin" are allowed to travel in South Africa without restrictions. Because our family did not fit that category, we went through the mill of forms and photos and letters and phone calls. To our surprise we found that one of the officials' major fears seemed to be our Mennonite connection—at the time we could not find out whether this was because of our parents' Russian birth or to the peace witness of MCC and Mennonites in general. We hoped it was the latter and learned afterwards that this was the case.

Somehow we acquired a fictitious friend, a Mr. Stevens of Pretoria. His phone call to acquaintances to get information on us plus the secret file on us at the border crossing added a touch of mystery and challenge to our travels.

In all our encounters with other African cultures, personal greetings had always been an essential part of social interaction. The young policeman at the South African border post, however, had no greeting for us, only mumbled questions. What was really noticeable with him as with many other minor officials was their unwillingness to look us in the eyes.

As a multiracial family, we had become

used to curious or surprised stares, but throughout South Africa the blacks almost totally ignored our family. The whites, on the other hand, stared incessantly. An exception was William, a colored, or mixed-race, truck driver. He approached first our children and then us as we sat in a park, asked a lot of interested questions, told us something of his life, and then pleaded for us to help him get out of the country in which he described himself as a prisoner.

North American whites returning from South Africa are often heard to say, "I don't know what blacks are complaining about down there. They are better off economically than anywhere else in Africa, and they can buy anything they like in the shops." This materialistic argument is the same one used by South African whites to justify their racial discrimination.

We could not understand how any amount of money could ever make up for the constant humiliation of being directed to a second-class existence by those awful "non-whites" signs. Our tension and anger when we saw our children hustled out of toilets and having their hands slapped by shop attendants just because of their brown skin was certainly not relieved by the abundance of things available in the plush "just-like-at-home" shopping centers.

What our sagging defensive adult spirits could never have accomplished, we watched seven-year-old Leanne do with a flourish. We don't know exactly how she got started, but we suddenly came upon her in the ladies' wear section of a giant OK department store. While every store attendant—both black

and white—stood spellbound, she held forth in her enthusiastic manner about her birth and early life in Vietnam, Bruce and Marks' Kenyan origins, their adoption, and Matthew's coming from his mummy's tummy! When it was time to move on, we got the first and only friendly acknowledgment of our family in South Africa.

Another day, while waiting for a train connection, we were sent out of a restaurant by its white proprietor. As we wandered around the streets feeling terribly alone, we passed by a large, beautiful church. Marian remarked how sad it was that we could not even go into a church for security and acceptance.

The outstanding impression of our trip through South Africa was not the need for black liberation—that need had been drawn to our attention on innumerable occasions—but rather the overwhelming need for liberation of South Africa's white population. They are enslaved to a legalistic tribal god who is using them, his favored people, to manipulate, subjugate, and even if necessary liquidate surrounding tribes whose greatest sin is being born with a dark skin. If such a description seems naive, it nevertheless portrays an attitude that has an ironclad grip on the ruling white minority.

Jesus said, "He has sent me to heal the brokenhearted and to announce that captives shall be released and the blind shall see, that the downtrodden shall be freed from their oppressors, and that God is ready to give his blessing to all who come to him." May this word come true in South Africa today. *Erwin Wiens, MCC Zambia*



The Wiens family is, from left, Bruce, Mark, Marian, Leanne, Erwin, and Matthew.



The Mennonite COM EDITION COM EDITION COM EDITION COM EDITION

Reaching Out Through You

World Missions—Its Dynamics and Directions

INTRODUCTION

After seventy-three years of overseas mission (1900-74), the General Conference is engaged in its fourth major missionary thrust. The first overseas mission thrust came in 1900 with the sending of P. A. Penner to India. The second thrust came with the opening of mission work in China in 1910 and Zaire in 1912. Two world wars coupled with the Great Depression prevented the conference from its third major thrust until the middle forties and early fifties. Missionaries were commissioned in rapid succession to begin work in a host of countries including Colombia, Japan, Taiwan, and Paraguay.

New Mission Thrusts

It was not until 1974 that a fourth major missionary thrust was launched. Delegates at the St. Catharines General Conference gave the Commission on Overseas Mission a clear mandate to open new areas and send a new generation of missionaries. The commission, in cooperation with sister Mennonite mission and service agencies, entered Brazil and Bolivia in South America, and Botswana and Lesotho in Africa. More than eighty new missionaries were sent to older and newer mission areas.

The 1970s may be remembered as the decade in which General Conference reached out in new directions. After a wane of world mission interest in the 1960s, the General Conference has experienced a fresh wind of the Spirit blowing on the lives of many people—young and old, men and women, Canadians and Americans.

While the commission and missionaries continue to wrestle with complex problems, these are being faced with a commitment to the belief that we are not living in a post-missions era. The commission is moving with the changing times in terms of new mission methods

and models, yet continues to see its fundamental purpose as "proclaiming to all peoples by word and deed, in a servanthood stance, that Jesus Christ is the only Savior and Lord."

Our Triennial Goals

There was a resounding YES by the St. Catharines Conference delegate body to two commission resolutions. The *first* resolution referred to the goal of recruiting, preparing, and sending of 30 new

Executive Secretary and Chairman of COM.





Missionaries retiring from service.

missionaries during the triennium. Although not stated, it was envisioned that the General Conference missionary team would be increased by 30 new persons above the 154 missionaries in active service in 1974.

The goal to increase our global missionary family by thirty in the past triennium has not been reached. Why was this goal not accomplished? There are a number of reasons: above-normal terminations of career missionaries, high turnover of short-term workers, some unexpected expulsions, health and family reasons. The calling, preparing, and commissioning and sending of new missionaries did not keep pace with either the need or the goal.

North American missionaries are still needed and wanted to serve overseas. Direct invitations continue to be received by overseas churches for persons with a wide variety of gifts and skills. The commission attempts to respond through a careful process of screening and selecting persons with deep commitment to Christ, high motivation for witness, and a willingness to assume the servanthood stance.

The *second* resolution referred to the goal of exploring and opening three or four new mission frontiers. This goal has been reached and may be exceeded by the end of 1977! New countries now appear in our mission conscience and vocabulary. Besides those countries already mentioned, the General Conference will probably become directly involved in mission outreach in Upper Volta, Africa, and in Hong Kong before the end of the year.

One of the dynamics of modern mission outreach is its inter-Mennonite and international character. The new outreach in southern Africa, through mission personnel under the Africa Inter-Mennonite Mission, involves five different Mennonite churches—General Conference, Evangelical Mennonite, Evangelical Mennonite Brethren, Mennonite Brethren, and the Mennonite Church. There is also close coordination with the Mennonite Central Committee in southern Africa. Present plans call for the Mennonite Church in Zaire to pool resources with AIMM and begin a joint multinational mission program in Upper Volta. Several other overseas Mennonite conferences have expressed a desire to team up with COM in joint mission ventures. This direction is in keeping with the commission's purpose "to serve with the churches of the world as a channel for joint mission and for cultivating fellowship across national boundaries."

The commission at work.



New missionaries beginning service.

The Holy Spirit has opened to the General Conference new areas of mission and service not known to us three years ago. Mennonite missionaries have an entree into Africa Independent Churches in Southern Africa like no other Protestant mission group. The call for Bible teaching and the training of leaders among these indigenous Christians is a new direction for General Conference missions. In Brazil and Bolivia we are just in the beginning stages of our mission program. More missionaries are needed for evangelism, church planting, and leadership development in these two South American countries.

Missions Is Costly

The mission expansion during this triennium, while challenging, is also costly. Soaring international inflation, the steady devaluation of foreign currency, and growing costs in the training, traveling, and maintaining our missionary team overseas has increased the conference overseas mission budget. In 1964 the budget was just under one million dollars. The 1977 budget has exceeded two million dollars! Although our missionary numbers have decreased by approximately fifty persons since 1970, it costs more to maintain fewer missionaries today than a decade ago.

The General Conference has given 5.7 million dollars during the 1974-77 triennium. This is a very significant sum of money. It also represents the depth of conference commitment to Christian world missions. At St. Catharines, in affirming the two goals of more missionaries and new expansion, the conference also promised to "renew our commitment to pray earnestly, to give ourselves and our sons and daughters for missionary service, and to contribute our financial resources to make these affirmations possible." With God's help, the conference has kept that promise!

Where the Action Is!

The Mennonite world church community now numbers six hundred thousand baptized believers according to recent statistics. The amazing fact is that by 1980, black, brown, and yellow Mennonite Christians will outnumber white European-North American Mennonites. God is at work by His Spirit and through His people in Africa, Asia, and Latin America. The conference, through its overseas missionary efforts, is part of God's movement in our time.

Howard J. Habegger
Executive Secretary

REACHING OUT IN AFRICA

The Summer of 1974

Even the briefest review of the situation which pertained in the summer of 1974 in our program of outreach and witness in Africa is sufficient to reveal that there has been significant movement and development during the intervening triennium. The African scene, as related to our interest and involvement three years ago, presented the following facets.

Zaire

In the Republic of Zaire, missionary and Zairian church leaders had just come through a period of working out details of a plan for fusion of the mission and the church, designed to result in a single legally recognized administrative structure, the Zaire Mennonite Church. Newly elected or appointed national leaders had still to prove themselves in their new roles and responsibilities. The major shifts in missionary roles projected by the philosophy underlying the fusion plan were still to be translated into meaningful missionary responsibilities and functions. Perhaps most crucial of all, it was still to be demonstrated if missionaries could function effectively and happily within this framework and under the administrative authority of the church. The Mennonite Church of Zaire was much in need of sorting out its own priorities and spelling out its own vision.

In Southern Africa three years ago, the Africa Inter-Mennonite Mission was just addressing itself to probing opportunities of ministry in the southern tip of that immense continent. Even as the AIMM board made the decision in the early 1970s to move ahead with the fusion of mission and church in Zaire, it also restated its own reason for existence as an organization and committed itself to a broadened ministry in Africa.

Lesotho

As a consequence of this new stance, the summer of 1974 found our first missionary couple on an initial exploratory term in the Kingdom of Lesotho. Although the history of Christian missions dates back to the 1830s, the Lesotho Evangelical Church, the major Protestant group of the country, appears to have lost its spiritual dynamic and its vision for outreach. The church's mentality seems to be essentially defensive and inward looking.

Botswana

In the same year AIMM looked seriously at the possibility of a Bible teaching ministry among Independent Churches in the country of Botswana. A board delegation made official contact with the leadership of the Spiritual Healing Church, one of the major independent churches of that country. The report of the delegation to the AIMM board recommended that personnel be recruited and sent to respond to what was felt to be a genuine need and a sincere request for help.

Upper Volta

Three years ago the Mennonite Central Committee was in process of fielding its first water development team in Upper Volta, one of the countries that had felt the brutal impact of drought in the Sahel area. It was discovered that in spite of Protestant mission activity in the country dating from the 1920s, there were significant blocks of tribal people who had not been effectively reached with a witness for Christ.

The Summer of 1977

Zaire

In 1977 the political/economic climate in Zaire has changed dramatically. A drop of some 60 percent of the price of copper on



Teaching Bible to Africa Independent Church, Botswana.



Nurses in training, Zaire.

the world markets has severely shaken the Zaire economy; the Zaire currency has been devalued; President Mobutu made an ill-fated move in the civil strike of Angola across his southern border on the side of the losing political faction; Zaire has felt the harsh impact of the rise of oil prices. In late March of this year armed troops from Angola invaded Zaire's southern borders and began to move, largely unopposed, toward the Shaba copper mines.

In the meantime, the Zaire church leaders have been asserting themselves in various areas of responsibility. During 1975, at a specially called meeting, five priorities were defined by the church: evangelism, Christian education, leadership training, ministries of compassion, and projects of self-help. Affirmation of these five priorities is being evidenced in various ways. Currently there is an appeal for experienced missionaries to help spearhead a new effort to penetrate the many villages of the church's mission area which still have no resident group of believers. A new department of Christian education has been organized. The Bible School has been reaffirmed as a key feature of the church's training program. Two months of stewardship seminars were conducted in 1976, which have resulted in noticeably increased giving in spite of inflation.

Missionary and Zairian are working side by side, each in their assigned roles with a broad unanimity of purpose and within a framework of mutual respect and trust. While the AIMM board will never recruit and support missionaries to do what available nationals are qualified to do, we will continue to respond to sincere



Hospital chaplain and family, Zaire.

requests for qualified personnel that are happy to serve with a stance of servanthood within the framework of the Zairian church.

Lesotho

In Lesotho three years ago, AIMM had just sent the first couple to serve part time in a youth ministry with the Lesotho Evangelical Church. Today, two more couples are on assignment in the little mountain kingdom. One is giving pastoral leadership to the United Church of Maseru, the capital of Lesotho, where a growing multiracial group regularly gathers for worship and fellowship. A second couple is involved in a new Bible teaching ministry among some of the Independent Church groups of the country.

Botswana

In 1974 it was felt that a significant opening existed for a teaching ministry among the Independent Churches in Botswana. Today there are two couples in Botswana engaged in full-time Bible teaching ministries. A third couple is on staff of the government radio department in charge of developing religious programming throughout the country.

Ministry among Independent Churches demands an accepting, nonjudgmental stance on the part of missionaries. Our venture into such ministry is still in its beginning stages. AIMM accepts such a ministry as a valid form of mission outreach in the Africa of 1977 and seeks the Lord's guidance as we move forward.

Upper Volta

AIMM's interest in Upper Volta was only tentative three years ago. This summer a missionary team is being recruited for placement in the country by the middle of 1978. The region envisioned is the southwestern tip of the country inhabited by the Senoufo people. These Bantu people have clung to strong traditional culture and have resisted outside influences. While there has been some success among the Senoufo people in neighboring Mali, there is not one known believer among them in Upper Volta. It is envisioned that a Zairian couple sponsored by the Zaire Mennonite Church will become part of this new AIMM mission team.

Beyond the task of recruiting a missionary team, how does a mission board go about launching a new mission program from scratch in today's Africa? What sorts of goals should be envisioned? What sorts of strategies adopted? What sorts of methodology sketched? Many of the concepts and methods employed in an earlier era of mission work in Africa are no longer acceptable or appropriate. As AIMM ponders these issues, the imperative of witness and service in this newest chapter of missions in Africa brings a sense of excitement and anticipation.

What of the next triennium of ministry in Africa? Africa is a continent of ferment, turmoil, colliding ideologies, and conflicting regional interests. Undeveloped resources are great, and international powers are endlessly jockeying behind the scenes, struggling for influence and advantage. The General Conference, along with other Mennonite missions, set ourselves to another triennium of evangelism and service in Africa *with the conviction* that ours is an ongoing assignment; *with the realization* that serious discipleship in any age has carried an element of risk; *with the belief* that the greatest opportunities for advance in the cause of Christ often present themselves in the midst of turmoil; *with the desire* to be faithful to our Lord in this period of history in which Jesus expects us to be His disciples.

James Bertsche
Executive Secretary
Africa Inter-Mennonite Mission

REACHING OUT IN ASIA

Asia is a vast complex of diverse cultures and peoples, a continent in conflict and tension, striving to attain self-reliance and human dignity. It's destiny, now in the hands of Asians, wavers between hopes and dreams, frustrations and disappointments. In this environment, COM missionaries and national church leaders have been sharing the gospel in word and deed and building Christ's church.

India

The 1974-77 triennium saw rapid change, trauma, and conflict, but also signs of new life and hope. From a postwar high of thirty-four missionaries in Madhya Pradesh in 1961, the number was down to six in 1976.

Changes came as a result of the Raipur agreements drawn up in

September 1973 by the Bharatiya Mennonite Church Conference leaders, missionaries, and representatives of COM. These agreements, though not fully accepted by everyone, accelerated the shift from mission to church.

Missionaries had laid the groundwork. In the early 1950s, boards for the administration of the mission institutions were formed with church conference representation. Capable Indians were trained and placed in administrative positions.

The Raipur agreements opened in a formal way direct communication between the Bharatiya Mennonite Conference and the commission. In this new relationship, COM seeks to be a partner-brother with the church in new programs of outreach.

Changes in funding educational institutions from North America resulted in the closing of some primary and middle schools.



feeding the hungry, India.



Champa hospital jubilee, India.

Application has been made to turn other schools over to the government, including Jyoti High School in Korba.

In October of 1975, a formal agreement was signed, turning over the administration of Christian Hospital and Sewa Bhawan hospital to the Emmanuel Hospital Association. Over fifteen hospitals are members of this Indian-based organization, which carries on the medical ministries begun by missions.

Christian Hospital, Champa, celebrated its fiftieth year in November 1976. Mr. Mishra, Minister of Health of the Madhya Pradesh state, paid tribute to the Mennonite missionary medical personnel who set high standards for health and hospital care.

Development programs sponsored by The Economic Life and Relief Committee (TELARC) helped thousands. Projects included dam building and well digging for irrigation, crop experimentation, fish culture, and extension work. In 1976, TELARC gave way to Rural Economic and Community Health (REACH) with broad-based programs that include a handicrafts industry and a village-based community health program.

The greatest disappointment in India during this triennium was the cancellation of the Seventy-fifth Jubilee Celebration. Internal conflicts in the hospital at Champa created tension in the local church. Repercussions were also felt in the church conference. There are signs that reconciliation is taking place.

development project, India.



While visas are not being issued for long-term missionaries in Madhya Pradesh, COM hopes to maintain fraternal relationships with the Indian church through mutual visits. In 1976, Samuel Stephen spent several weeks in North America consulting, visiting churches, and speaking at several church conferences. In early 1977, Harry Martens spent two months in India in a stewardship teaching program.

In spite of changes and periodic reverses, there are signs of hope. The church is developing a sense of its own identity and accepting new challenges in outreach. With some COM financial help, a new thrust in evangelism has been carried on with encouraging response in commitment to Christ and baptism into the church.

Many church leaders have attended Union Biblical Seminary. The seminary is in the process of moving its campus from a rural setting to an urban-rural setting at Poona, 120 miles southwest of Bombay. Lubin and Tillie Jantzen represent COM on the teaching and administrative staff. Helen Kornelsen will join the faculty in October, 1977.

COM also supports five persons at Woodstock School. Woodstock has been shifting its emphasis from a school for missionary children to an international school which includes students from India and southeast Asian countries.

Japan

Nineteen seventy-six marked the twenty-fifth anniversary of work in Japan. A total of fifty-five workers have served. There are ten organized churches with a membership of 550.

For the first quarter of a century, work has primarily centered on Kyushu Island, with one church in Kobe. In 1975 the church leadership broadened its vision and declared, "We want to start work in major cities all over Japan." To reflect that larger goal the name was changed to Japan Mennonite Christian Church Conference (JMCCC).

The first step in the expanded outreach was the placement of George and Martha Janzen in the city of Fukuoka, Kyushu's largest city. As workers and funds are available, new outreach will be expanded to other cities.

Along with a new vision for outreach, the church in Japan seeks to be sensitive and flexible in developing new models for evangelism. The Japanese are among the least responsive people in the world to traditional evangelistic methods. The church is



English evangelism class, Japan.



Medical care, Taiwan.

experimenting to find appealing ways to present the gospel.

The church in Japan has worked hard at trying to understand the gospel in the context of Japanese culture. They are seeking to develop an indigenous theology that is true to Scripture but expressed in Japanese thought patterns.

The Japanese church has also been involved in overseas outreach. For some years they helped support a Japanese Mennonite family in Ecuador, associated with Station HCJB. One of their own members, Teruko Yano, served for a number of years as a nurse in Vietnam under MCC.

In addition to missionaries in Kyushu and Kobe, Ferd and Viola Ediger work in Tokyo. Their spiritual ministry is under the direction of the Keihin Dendo Kyoryoku Kai (KDKK - Greater Tokyo Cooperative Evangelism Committee). This includes the Mennonite church and Brethren in Christ.

A new development is the Anabaptist Center. With the gift of the Robert Friedman Library as a basic resource, the center will provide study and research facilities, sponsor short-term courses, and conduct seminars in leadership training.

The World Friendship Center in Hiroshima is the newest involvement in Japan for General Conference. The center, started in 1965, is dedicated to a search for peace and to keeping the world aware of the horror of nuclear warfare. People of every country, race, religion, and political persuasion can meet at the center to learn about the awfulness of war in a thermonuclear age. Our witness will be one of "presence" as an Anabaptist witness to world peace.

Taiwan

The first Mennonite church in Taiwan was organized in 1955.

Today there are sixteen churches with a membership of 830, organized into the Fellowship of Mennonite Churches in Taiwan (FOMCIT). Working with the national church in a variety of ministries are twenty-six General Conference missionaries.

In 1972 FOMCIT set ten ten-year goals. Last year they met to evaluate progress, make mid-course adjustments, reaffirm original goals, and establish new ones.

1. Increase church membership to 1500.
2. Increase offerings, working toward a tithe.
3. Plant two new churches (five were established between 1972-76).
4. Attain financial independence for all churches (six have reached this goal).
5. Strengthen training for laypeople and Sunday school teachers.
6. Encourage entire families to become Christian families/homes.
7. Train one gifted person as an Anabaptist/Mennonite professor/scholar.
8. Strengthen the relationship between the churches and Mennonite Christian Hospital.
9. Send out one overseas missionary/couple.
10. Recruit and train new ministers.

The steady growth and strength of the Mennonite church in Taiwan is due to wise planning, sacrificial giving, and the close partnership between nationals and missionaries.

Along with visible church growth is an increasing awareness that the gospel speaks to the total needs of persons. The Poverty Program projects carried out in two mountain villages on the east coast in 1970-73 led FOMCIT to form a social concerns committee. This committee has assisted typhoon victims, underprivileged children in their education, families in financial distress, and recently sponsored the opening of a learning center in Hwalien for retarded children.

Mennonite Christian Hospital in Hwalien continues to provide primary health care in the 120-bed facility. In addition it is a referral center for premature infants and for traumatic, orthopedic, and surgical patients. Medical extension work through public health nursing, a preventive medicine program, and regular mobile clinic trips to outlying mountain villages are also an important part of the hospital's ministry of healing.

MCH also carries on a vital training program. This includes nursing education, training of nurse's aides and practical nurses, a course for interns from medical colleges on the island, and a residency program with training in general surgery, internal medicine, general practice, and obstetrics-gynecology.

Financially the hospital meets its needs from patient income. A subsidy from COM makes possible the social service department and an outstanding chaplaincy program.

A local Board of Directors makes basic policy decisions for the hospital. Plans are in process to shift responsibility from the mission to a Taiwan-based structure that will be church-related.

China

Several Mennonite lay persons have visited mainland China in the last three years, but with no opportunity to make any kind of contact with the former General Conference field. It is hoped that some day that may be possible as communications and visits increase.

In the meantime, COM is looking forward to more involvement with the Chinese in Hong Kong. Grants have been given to the China Graduate School of Theology for library development. There has been serious discussion on and an initial exploratory visit for a joint Mennonite evangelism and church planting ministry in Hong Kong with the Eastern Mennonite Board of Missions. Verney Unruh, Secretary for Asia

REACHING OUT IN LATIN AMERICA

Latin American countries are in constant ferment. Political instability, repressive governments, violence, inflation, poverty, population explosion, and social injustices plague the people. Christian witnessing in such a dramatic situation is an agonizing necessity and an urgent call for those who firmly believe that the gospel gives hope to people in despair.

The Protestant church in Latin America is a small community compared to the total population. There are about 20 million Protestants out of a population of approximately 270 million. It is estimated that there will be 100 million Protestants by the year 2000, an increase of 80 million within the next twenty-three years.

The maturity of the Latin American Protestant church is impressive. Liberation theology, education-by-extension, in-depth evangelism, consciousness-raising, and Bible materials for new leaders are some of the recent contributions of Latin American Protestants to the larger Christian community. Articulate new voices are giving us an interpretation of the gospel and how it can be applied in a Latin American context. These voices are a challenge to incarnate the good news in the Latin American situation today.

In this changing, dynamic environment, forty COM missionaries, missionary partners, and volunteers work in Bolivia, Brazil, Colombia, Costa Rica, Mexico, Uruguay, and Paraguay in partnership with the national churches.

Bolivia

The first COM missionary couple, LaVerne and Harriet Gutschman, joined a missionary couple from the Argentine Mennonite Church in 1974. Betty Barrios, a Uruguayan seminary graduate joined the group in early 1975. The two couples and the single missionary, together with the MCC volunteers, carried on a ministry of evangelism, Christian nurture, and leadership education that has produced six small congregations in the villages surrounding the city of Santa Cruz. From the start, the work was administered by a Missionary Council on the field, composed of missionaries, MCC representatives, and a delegate from the Argentine Convention. The structure of the Missionary Council was modified in 1976 to include only two missionaries, two MCC workers and two Bolivians chosen by the six congregations.

A healthy insistence on national leadership from the beginning has resulted in a core of Bolivian leaders in each of the congregations. The inclusion of two Bolivians in the Missionary Council further promotes this emphasis.

Brazil

The opportunities for the gospel in Brazil, a country of more than 177 million inhabitants, are limitless. The Protestant community is estimated at 11 million with a missionary force of 3,000.

The Mennonite presence began in the thirties with the immigration of European Mennonites to Santa Catarina and later to the State of Parana. Mennonite missions among the Brazilians began with four North American missionary couples sent by the Mennonite Board of Missions in 1954-55. The work developed largely in the states of Parana and Sao Paulo, although there is an active center in Araguacema. The Associacao Evangelica Menonita (AEM) was founded in 1957 and is currently being strengthened to continue the administrative aspects of an expanding mission and church program.

COM sent Erwin and Angela Rempel to Brazil in December 1975. After a year of Portuguese language study, they were assigned to AEM to Gama, a satellite city of about 130,000 inhabitants just outside the capital of Brasilia. Gama's congregation now has a Sunday school attendance of about 40 with a church membership of 29.

The present work of AEM includes eighteen congregations and four preaching points with about 600 members. There are three bookstores. In addition there are three German congregations with an approximate membership of 600.

Colombia

The Mennonite Church of Colombia has grown from a small school for healthy children of leper parents, founded in 1947 in Cachipay, to a fellowship of five organized churches, several preaching points, a house church, two elementary schools, a home for the aged, an active program of Christian education, two successful bookstores, Bible correspondence courses, a radio ministry, and a ministry to the middle- and upper-classes.

The most important developments in the last three years included the opening of a home for the aged in Bogota with twelve residents, a gathering of a large number of alumni of the Cachipay School into a promising house church, the contacts with the middle and upper classes in Las Villas, a new congregation in Girardot, the founding of the Mennonite Colombian Foundation for Development (MENCOLDES), a new agency supported by Mennonite Economic Development Associates, Inc. (MEDA) and Mennonite Central Committee in Colombia.

Installation of new pastor, Colombia.



Church planting, Brazil.



Costa Rica

COM assigned LaVerne and Harriet Rutschman to the Latin American Biblical Seminary in San Jose, Costa Rica. This seminary, one of the oldest in Latin America, was founded by the Latin American Mission. The presence of the Rutschmans at the seminary could be an encouragement for Colombia and Mexico to send students to San Jose. LaVerne will be a professor of Old Testament and Hebrew, and Harriet will be involved in the music program of the seminary.

Mexico

COM's work in Mexico continues to be mainly with the German Mennonites in the area of Cuauhtemoc. The missionaries play a supporting role to the leaders of the Mennonite Church of Mexico and cooperate with medical work at the hospital in Cuauhtemoc.

One of the most significant developments in Mexico was the gathering of the mission personnel and representatives of the church of Mexico, in the spring of 1976 at Chihuahua, for the purpose of evaluating the work and setting goals and priorities for the next five years. The goals and priorities include a Bible School, church work at Swift Current, the continuation of medical work at Nuevo Namiquipa, the training of nurses, the upgrading of the educational work, and the beginning of work among the Spanish-speaking Mexicans in Chihuahua. COM is committed to provide personnel and financial assistance for implementation of these priorities and goals.

There are encouraging signs of interest and concern on the part of the German church for the Mexicans. The Quinta Lupita Church has recently bought a house for Sunday school and church services in Spanish. The Thanksgiving offering in 1976 was entirely devoted to aiding the Mexican farmers who lost their crops because of the early frost. Several members of the three churches contributed their time and financial resources to help in the reconstruction of La Paz, a Mexican town hard hit by a hurricane.

The opening of opportunities for work with twelve families at the Swift Current Colony is one of the brightest developments. Under the leadership of Dan and Elma Peters, the group at Burwalde in Swift Current has recently completed a church building with facilities for church services and a day school.

Uruguay

The work in Uruguay is under the sponsorship of a Mission Committee formed by the Uruguayan Mennonite Convention and the German Mennonite Conference. Henry and Helen Dueck, COM missionaries, have given leadership to several projects of the two church conferences. The last three years have witnessed a deep commitment on the part of the church members and a concerted and systematic effort in the strengthening of the local congregations through seminars, retreats, Bible studies, and workshops.

The Uruguayan Mennonites are exploring new ventures in cooperatives, economy shops, and communal agriculture in an attempt to eliminate a difficult economic situation for many low-income families in the church.

Paraguay

COM cooperates with the *Comite Menonita de Accion Evangelistica y Social en el Paraguay (COMAESP)*, formerly known as MMKfP. This committee has an active program of evangelism, church planting, education, and ministry to the Indians in the Chaco. COM contributes a substantial amount to their annual budget. In the past, COM has provided medical assistance to Kilometro 81, a care center for patients with leprosy.

COM also cooperates with the new seminary board. A number of significant developments have taken place since the closing of the Montevideo Seminary at the end of 1974.

—The old seminary board, composed of representatives of Paraguay, Uruguay, Brazil, and Argentina, determined to open a new Theological Seminary in Paraguay.

—It also decided to transfer the library of the Montevideo Seminary to the new seminary in Asuncion, leaving some duplicates for the Theological Education and Extension (TEE) program in Montevideo.

—A new board has been elected. The new seminary board has decided to open the seminary in July of 1977 and has requested COM and MBM to send two professors and to contribute a modest subsidy for operational expenses.

WHAT ABOUT THE FUTURE? The following *trends* can be detected in the Latin American missionary work:

1. Evangelism and church planting continue to be priority number one.
2. There are signs of an awakening in the churches to the continent's social needs.
3. There is a conscious effort on the part of the German Mennonites in Brazil, Uruguay, Paraguay, and Mexico to reach out in mission and service.
4. There is a new discovery of the church as a community of gifts.
5. The lack of leadership in all national churches is obvious. The next few years will see a strong emphasis on leadership education.

Some of the difficult *questions* facing the Mennonite churches in Latin America are:

1. Do the churches still need missionaries? What kind?
2. How Anabaptist should the Mennonite church be?
3. How do you reconcile MCC and COM philosophy in mission?
4. What kind of ministry do we need, and how can we best prepare it?
5. How can we best give a united testimony where there are several Mennonite groups working in the same country?
6. What should be the position of the Mennonite church regarding cooperation with the Catholic church?
7. What should be the position of the Mennonite church regarding political repression and social injustice?

Hector G. Valencia V.
Secretary for Latin America

CONCLUSION

Missions remains the heart of the gospel. To reach out and touch persons, cultures, and societies with the message of God's love and forgiveness in Jesus Christ is an imperative for the church.

Through loving deed and authentic word, our conference missionaries, with their national brothers and sisters, have in the

past three years reached out and touched lives for Christ and His kingdom. The commission, with the support of the conference, is committed to continue to **REACH OUT THROUGH YOU!**

July 1977

Commission on Overseas Mission

Words & deeds

reemphasis on Russian mission work is being projected by the Mennonite Brethren Board of Missions and Services and Mennonite Brethren Communications. A Russian committee has been formed from representatives of both agencies, charged "with the organization and administration of proclaiming God's Word to Russian-speaking people, to evangelize, congregate, and disciple them." The committee will work closely with Mennonite Central Committee. The door is not yet open, but some of the windows are, and we dare not miss the opportunity to tell the good news to a people whom we know and love," said Vernon R. Viebe, general secretary of the Mennonite Brethren mission board. The Manitoba MB provincial conference began a broadcast in the 1950s, later sponsored jointly with the North American MB mission board.

Efforts to put Tudor Village, Elkhart, Indiana, on its feet financially have failed, and the retirement facility will close May 28, displacing nearly fifty residents. For the past fifteen months, Greencroft, Inc., has managed the 100-apartment facility. Greencroft is a community-based organization which operates retirement and nursing facilities in Goshen and at Greencroft Center in Elkhart. It is sponsored by Mennonite Board of Missions through its health and welfare division. Neither Greencroft nor the mission board held a financial liability in Tudor Village. When Greencroft began managing the facility, the debt was \$4 million. It has increased since then, said Robert Hartzler, Greencroft executive director. The residence was originally opened by the Samaritan Homes, Inc., an affiliate of Baptist Homes and Hospitals, Inc. Greencroft was asked by the lending institutions to operate the facility after Samaritan Homes ran into difficulties. What will be done with Tudor Village is yet to be announced by the three lending institutions who hold the mortgage. Residents who moved into the facility during the past fifteen months will have their entrance fees refunded. A number of people have moved to Greencroft Center in downtown Elkhart.

The present leadership crisis is caused by the church's abandonment of her role as a gift-evoking community," Hubert Brown told 120 people from nine eastern states attending a recent Conference on Black Church Growth and Evangelism in Salunga, Pennsylvania. Mr. Brown, author of the book *Black and Mennonite*, noted, "In proportion to their numbers, minority groups do not have as many church leaders

as do white churches." He urged the church to help blacks to discover their leadership gifts, especially in light of the self-hate and inferiority inflicted on them by a history of slavery and white racism. "Profound love can exist between equals," he said. Black identity, he suggested, is an important part of the equality out of which this love can emerge.



"Most worship services are adult-oriented, and children often feel they are not a part of the process," said J. O. Schrag of McPherson, Kansas. "Most of the hour is spent or tolerated by diversions such as coloring and playing with other appropriate toys." But at First Church in McPherson, three- and four-year-old worshippers have a children's story time. Children run up to the front and gather around Pastor Ernest Porzelius for their own service. "This is truly a meaningful part of the worship not only for the children, but also for the entire congregation," said Mr. Schrag.

Choice Books sales in Canada increased 82.4 percent over 1975, director Paul Yoder told a recent provincial supervisors' meeting in Winnipeg. The supervisors requested Darrell Jantzi of Kitchener, Ontario, to contact conferences in eastern Canada about expanding the program in French-speaking areas. They will also look into buying book racks from a Canadian manufacturer.

Indians in North and South America are planning to bring their concerns about human rights to a United Nations-related Conference on Discrimination Against Indigenous Peoples in the Americas. The conference, scheduled possibly for September in Geneva, Switzerland, has been planned in cooperation with the U.N. nongovernmental organization subcommittee on racism and decolonization. The

International Indian Treaty Council now has official U.N. status as a nongovernmental organization. More information is available from the Institute for the Development of Indian Law, Suite 612, 927 15th Street, N.W., Washington, D.C. 20005.

Occupations have changed greatly in the United States during the last thirty years, reports *Ministers Lifeline*. Since 1947 white-collar workers have increased from 35 percent to 50 percent of the total. Blue-collar workers dropped from 41 percent to 33 percent. Farm workers have sustained the largest drop—from 14 percent to 3 percent.

Mennonites, their friends, or their families who do not live in Chicago but find themselves in a Chicago hospital can receive the services of a pastor in Chicago. Such people may contact David Whitemore, 500 Washington Boulevard, Apartment 204, Oak Park, Illinois 60302; phone, (312) 386-4136. He is coordinator for the Chicago Area Mennonites.

A baccalaureate completion program in nursing and a bachelor of science degree in nursing were approved at the spring meeting of the Bluffton (Ohio) College board of trustees.



J. Lorne Peachey of Christian Living magazine received an award for general excellence for the family publication at the Associate Church Press convention recently. *Christian Living* is published monthly by Mennonite Publishing House, Scottdale, Pennsylvania.

Three new groups were accepted into the Manitoba Women in Mission organization at its annual meeting in April in Winnipeg. The conference was also highlighted by the dedication of a history of the women's organization in Manitoba. The history has been dedicated to Maria Siemens, founder and first president of the group.

New arrests reported in South Korea

A new wave of arbitrary arrests has begun in South Korea against Christian leaders.

According to religious sources, about nineteen people were arrested April 13 by South Korean police and imprisoned. They are accused of having participated in collecting signatures for the "Charter for Democracy."

This charter was published in March by ten political and religious leaders and asked for the abolition of the state of emergency declared in 1975 by President Park Chung Hee, a return to democracy, and the rehabilitation of all political prisoners. This document, which already had about 300 signatures, was confiscated by police during a raid in early April on the offices of the Commission on Human Rights of the

National Council of Churches in Korea.

Most of the people arrested have been active in the campaign for human rights. Among them are Lee Jik-Hyong, secretary of the commission; Kim Kyong-In, his assistant; Cho Wha-Soon, president of the Urban Industrial Mission; and one of his colleagues Cho Chi-Song.

Observers said it was significant that these arrests took place only after the departure of an American congressional delegation which had been seeking information on the human rights situation.

In addition, five of the 150 theology students who had publicized a "declaration of suffering" at the end of a Lenten worship service April 7 at the Seminary of Hankuk were also arrested for having violated the

anticommunist law.

The eighteen Christians arrested about a year ago for having asked, during an ecumenical service in Seoul, for a return to democracy, received sentences of up to eight years, later reduced to a maximum of five years.

Since the April 13 arrests, twelve Catholics and Protestants in the United States have sent a letter to U.S. President Carter asking him to express his concern to President Park's government about "his harassment and persecution of Christian leaders" and "to use his prestige to obtain freedom for the nineteen detainees." The letter was transmitted to the White House by American Ambassador to the United Nations Andrew Young.

Bishop says murder is rule in Uganda

Uganda has become a vast concentration camp, according to an Anglican bishop who recently escaped from that country.

In a recent interview in Toronto, Bishop Benoni Ogwal of the Anglican diocese of northern Uganda described recent changes in Uganda which he says are causing suffering to the population.

"My people are being slaughtered by day and night," he said.

Military tacticians from the Palestine Liberation Organization are directing the operations of a secret police force composed largely of foreigners, according to Mr. Ogwal. This force, organized by the govern-

ment's State Research Bureau, is assuming police functions and taking the law into its own hands, the bishop said.

Bishop Ogwal, evading security forces who were searching for him, escaped across the border into Kenya and has now sought asylum in Canada until he is able to return to his country. He was involved in events leading to the arrest and subsequent death of Anglican Archbishop Janani Luwum in February.

Recent reports from Uganda indicate that President Idi Amin is taking further repressive steps against the largely Christian Acholi tribe.

One such step is to turn the town of Gulu, an Acholi center, into an Islamic area. It is reported that no Acholi will be allowed to live within five miles of the town.

"When Amin came to power, most of the commanding officers in the army were of the Acholi tribe," Mr. Ogwal said. "But he killed so many good army personnel that he has built up hatred in the army."

The bishop said there are heavy concentrations of the PLO in his northern hometown of Gulu, in Entebbe, and in Kampala. He believes they direct the activities of the State Research Bureau, which acts as an intelligence arm.

"Way of Peace" translated into French

"The Way of Peace," a statement adopted by the General Conference Mennonite Church at its 1971 sessions in Fresno, California, has been translated into French and titled, "Le chemin de la paix."

Initiative for the translation came from Mennonite churches in Quebec, and the twenty-six-page booklet will be distributed by them and offered on the French radio spots produced by Mennonite Radio and Television (MRT), an inter-Mennonite media group in Winnipeg.

Translator of the booklet was Germaine Lauren of Montreal.

Funding for the publication came from Mennonite Radio and Television, which published it in cooperation with Faith and Life Press, Newton, Kansas. The booklet is available free in limited numbers from Mennonite Radio and Television, Box 2, Station F, Winnipeg, Manitoba R2L 2A5.

The statement puts peacemaking in biblical perspective in terms of the way of Jesus, love for all people, evangelism, and

justice. The statement says the Christian should give ultimate allegiance to Jesus Christ over government. It declares nationalism as one of the clearest forms of idolatry today, advocates alternative service to the military but recognizes that some will not cooperate at all with the military draft and others will continue to endorse military service, stands by those who resist the payment of war taxes, and asks Christians to work at the root causes of war.

The statement is a reaffirmation and updating of traditional Anabaptist-Mennonite teaching on war and peace.

The ten French language radio spots will be heard on a station covering most of Montreal. According to Mr. Neufeld, because the messages are straightforward evangelism, time must be purchased by Mennonite Radio and Television.

The spots were written and produced by two members of the French-speaking Mennonite congregation in Joliette, Quebec, who work for the station first releasing them.

Mr. Neufeld also reported that MRT is initiating and funding a cassette project for Indians in Canada. MRT is working with five different groups doing Indian ministries to record the Bible on cassette and to distribute these in two different Indian languages.



Workers

chard A. Dalke, First Church, Hutchinson, Kansas, is among four recipients of the 77-78 Mennonite Mental Health Scholarships with Jonathan W. Jantz, Calvary Church, Liberal, Kansas, named as alternate.

Four Bethel College alumni receiving recognition for special service and achievement on Alumni Day, May 21, were Robert and Myrtle Unruh, MCC workers in Paraguay since 1951 working with homeliving and farm conditions; Fremont Regier, who has served in Zaire (1965-76) expanding the rural Christian development program under Africa Inter-Mennonite Mission and the Commission on Overseas Mission of the General Conference; and Doyle Preheim, director of music at the Eighth Street Church, Goshen, Indiana, and director of the Elkhart Symphony Chorus.

Calendar

- June 6-10—Mennonite Voluntary Service Orientation, Camp Colorado near Sedalia, Colorado
- June 9-12—Pacific District Conference annual sessions, Aurora, Oregon
- June 16-19—Northern District Conference annual session, Huron, South Dakota
- July 3-6—Single adults' retreat for the single, widowed, separated, or divorced, Aurelville Mennonite Church Center,

- Mount Pleasant, Pennsylvania
- July 4-22—Summer school, Council of Mennonite Seminaries, on the campus of Mennonite Brethren Biblical Seminary, Fresno, California
- July 14-17—Mennonite Medical Association

- tion convention, Lakeside (Ohio) Camp; C. Everett Koop, speaker
- July 23-27—Conference of Mennonites in Canada, Toronto
- July 28-August 3—General Conference triennial sessions, Bluffton, Ohio

Letters

Yields high daily interest

Dear Editor: There is a good deal of concern in many circles about the potential for crop failure due to drought and other weather and erosion conditions.

There are agencies involved in conserving and using much of that which is wasted, thrown away, or allowed to rot right now. One such agency is the Food Bank in Portland, Oregon. It is bearing a high daily interest.

Matt Ward of Peace Mennonite Church works with the Food Bank. He began with a year in VS but now is an employee.

Food Bank serves as a distributor to agencies of the United Way, who in turn distribute to individuals. Food Bank collects, stores, and distributes an average of 30,000 pounds of food per month, most of it gleaned from farms or donated from food wholesale or retail outlets.

Matt is the volunteer coordinator. This may mean going out with a group from a local church to pick end-of-the-season

strawberries, cherries, beans, corn, or cucumbers. It may mean handling 40,000 pounds of frozen french fries or to distribute several tons of instant mashed potato flakes. Other gifts to the Food Bank have included a hundred gallons of milk and a couple thousand pounds of Girl Scout cookies.

What does the Food Bank get the most of? Squash. It seems every home gardener has extra squash.

Food Bank recently had a contest to name their new van. The prize was a squash weighing 130 pounds.

Maybe other communities could also work at ways of conservation and utilizing excess materials. Robert Hoffman, 1009 North Buffalo, Portland, Oregon 97217

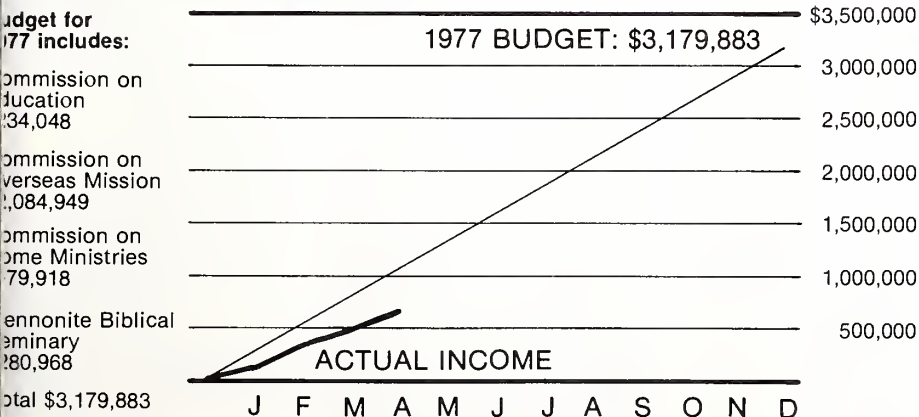
April 1

More congregational profiles

Dear Editor: I want to express my thanks for *The Mennonite*. I am especially glad to see the feature "Congregational Profile." I hope we see many more of these. Donavin Diller, Box 691, Beatrice, Nebraska 68310

May 2

Conference budget



Budget receipts for April were \$214,448 bringing the 1977 total to \$688,479. Budget receipts for 1976 were \$203,154 for a total of \$745,368. On a percentage basis at the end of four months, 21.7 percent was received in 1977 and 24.9 in 1976. Ted Stuckey, conference treasurer

Copastor needed

The Carlock and North Danvers Mennonite churches would like to call a pastor to serve in their shared ministry program in a part-time capacity. The congregations have cooperated in sharing a team of two ministers since 1971. Elmer Wall is continuing as a full-time member of the pastoral team. Ministers share areas of responsibilities in the congregations with the part-time team member, for instance, preaching about once a month, helping supervise the Sunday schools, and doing some visitation. Can be ideal for a minister who wishes to slow down before retirement.

Interested persons should contact: Elmer Wall, Box 41, Carlock, Illinois 61725 (309) 376-2781

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Reviews

Men's roles need changing, too

Tough and Tender by Joyce Lansdorf (Revell, Old Tappan, New Jersey, 1975, 157 pages, \$5.95); *Man of Steel and Velvet* by Aubrey Andelin (Pacific Press, Santa Barbara, California, 1972, 316 pages, \$7.95); *Letters to Philip* by Charlie W. Shedd (Spire Books, Old Tappan, New Jersey, 1976, 128 pages, \$1.50 paperback); *For Men Only* by J. Allan Petersen (Tyndale House Publishers, Wheaton, Illinois, 1975, 236 pages, \$2.95 paperback); and *Success Is a Failure Experience* by William L. Malcomson (Abingdon, Nashville, Tennessee, 1976, \$4.95) are reviewed by Elizabeth G. Yoder, Mennonite Voluntary Service, Newton, Kansas 67114.

Women's liberation has been debated endlessly both by the secular and the religious press, but men's liberation is only now beginning to be recognized in books and articles. On my desk are at least a dozen volumes about men's changing roles written from a secular point of view. A few books about men have been written from a Christian perspective, but very few, seemingly, have yet responded to the current trend toward liberation for men.

Two books on men's roles that are quite similar are *Tough and Tender* by Joyce Lansdorf and *Man of Steel and Velvet* by Aubrey Andelin, the husband of Helen Andelin, the originator of the "fascinating woman." Basically both books accept the traditional roles for men, seeing the ideal man as strong both physically and emotionally, competitive and success-oriented. Added to that is the "tender" or "velvet" aspect of the Christian man—chivalry, understanding of women, appreciation of the finer things in life. The "biblical" role of men is seen as leadership in home and society. It is assumed that there is a "divine order" that must not be disturbed. Women should not shoulder financial problems or take jobs outside the home. Men must not be "part-time nursemaids" or perform traditionally female tasks. This blurs mother-father roles and will have a harmful effect on children. Obviously neither the "tough and tender" man nor the "man of steel and velvet" is married to a liberated woman.

Charlie Shedd, popular writer on marriage and family, has also written a book on male roles in marriage called *Letters to Philip*. As do Lansdorf and Andelin, Shedd assumes a female partner who is the

traditional female—emotional and dependent. It is not surprising, then, that his first advice to the about-to-be-married "Philip" to whom the book is addressed is, "Take charge!" He has a rather patronizing approach toward women and assumes that they can be appeased by buying them things. In an appalling story that really tips his hand in terms of his view of women, he tells about a man who took good care of his guns, but neglected his wife in whom he had "invested" much more money.

Another book which is frequently seen on men's bookshelves is *For Men Only* by J. Allan Petersen. This book is a collection of articles about the male role from a Christian perspective. As Petersen puts it in his introduction, "The Bible and human history teach us that a man is made for leadership in the society and the home. And when strong, confident masculine leadership is lacking, a vacuum is created which is invaded by demonic and destructive forces." For the most part, the articles in the book promote traditional male images of dominance and success.

It is surprising, then, to find among the articles, one titled, "Man the Leader" taken from David Augsburger's book *Cherishable: Love and Marriage*. Augsburger questions the idea that "man-is-and-ever-shall-be-the-sole-leader" and differentiates between dominating and leading. He suggests that dominance is not unique to either sex, that it is often a sign of a rigid, authoritative personality which may, in fact, result from weakness and insecurity. Leadership, on the other hand, is not something a person is, but something a person *does*, and therefore it can be done by either sex. Leadership is a function and should always be shared.

Augsburger urges men to give up their "dominating, aggressive life-style(s) and disavow their self-image(s) of superiority and supremacy." He suggests rather that manhood should be measured by relationships rather than "success"—the job, size of paycheck, etc. Instead, he suggests that the experience of marriage and parenthood is more important in measuring manhood. Compared to the other articles in *For Men Only* which extol traditional views of masculinity in our society and hold them up as "Christian," Augsburger's article is so different that one wonders if Petersen really read (or understood) it when he included it in his book.

There is one full-fledged "men's liberation" book from a Christian perspective. It is a slim hardbound book called *Success Is a Failure Experience*, by William L. Malcomson. Malcomson's message is that the masculine image of success and rugged independence is a kind of "bondage to that which is not you." He treats three aspects of the masculine "success image"—success on the job, at home, and in religious life. In the third chapter, concerning religion, Malcomson talks about the rewards of being a churchman (status, respectability, etc.) and suggests that "our pursuit of the success image is affirmed by the church." Instead, the church should be calling us to change our values and to renounce the success image.

In a transitional passage called "Breaking the Bonds," Malcomson describes his getting free of the success image as almost a conversion experience. The final section of the book, then, is a series of informal reflections on life free of the images of success and masculinity that enslave men. Malcomson urges men to slow down and enjoy life, to see their jobs as jobs, not as life, to think of themselves primarily as persons and secondarily as male, and to cast their burdens on the Lord instead of worrying about things that are God's problem.

Interestingly, Malcomson does not mention women's liberation or suggest that men's liberation depends on women's liberation or women's on men's as other writers on the subject often do. He puts the problem of liberation squarely on the shoulders of men and says that men must free themselves from their own bondage to the society's images of masculinity and success.



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Meditation

God's Spirit becomes flesh

If a tree is cut down, there is hope that it will sprout again and fresh shoots will not fail. Though its roots grow old in the earth, and its stump is dying in the ground, if it scents water, it may break into bud and make new growth like a young plant" (Job 14:7-9).

The Bible is our guide to right relationships with God and our brothers and sisters. We are called on to understand how this Scripture speaks to those relationships. To what does the metaphor refer? What is the implied call to us?

Humankind is the stump to which Job referred. It has been said that we are always dying, beginning with the moment of birth. But what are the "fresh shoots"? Are we speaking of offspring, or are we speaking of that which differentiates us from the so-called lower animals to make us in God's image? That would be his Spirit flowing through us—a Spirit which never fully dies in anyone.

As humankind comes and goes from the face of this earth, that Spirit remains to take root in the lives of individuals. Only as those persons take a militant stand of "making" the will of God be done in their lives and earth, does the Spirit become flesh and stand anew like a tree which shall not be moved. We are called to right relationships not only with those around us now, but also with those who come after us. We accomplish that relationship by leaving the world a better place emotionally, spiritually, and physically than it was when we came into it. To do less is to make life increasingly difficult for succeeding generations.

I believe that there is eternal life after death—life in the presence of God for you and me—but there is another important aspect to immortality. It is the Spirit of life taking root in us which, when these mortal bodies are gone, "breaks into bud and makes new growth like a young plant." It is a legacy we leave behind to condition the world for other "fresh shoots."

Eternal life consists also of what we leave behind and not just of what we will become in the presence of God. To complain about the way things are and physically do nothing for others about our environment is worse than indifference. That is the spirit of death and doom for future generations.

When we leave this life, will we leave heaven or hell for those who follow us on this earth?

Jack L. Mace

Stereotypes

Single persons are
immature
irresponsible
undependable
insecure
unable to form deep relationships
sexually maladjusted
socially misfits
a shame to their parents
a dilemma to the church.

responsible
dependable
secure
a part of a deep relationship
sexually adjusted
society's norm
a pride to their parents
the foundation of the church.

If the above are true
why did Jesus choose not to marry?
why did Paul encourage celibacy?

Ruth Ann Bixler

Married persons are
mature

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CONTRIBUTORS

Various people were invited to make personal comments about the upcoming conference at Bluffton. These are featured in this issue.

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How to get ready for Bluffton

With only nine weeks remaining before the General Conference triennial sessions in Bluffton, Ohio, here are a few suggestions on how to get ready for the conference.

1. Patience and a high tolerance for a lot of people in an unairconditioned auditorium will be valued qualities. The hosting committee has been working hard. Four food options have been planned to feed delegates and visitors in a short time. Some airconditioned spots are available. But the debate in the plenary sessions may be hot in more ways than one.

2. Be prepared to separate national from binational issues. The chairman and the resolutions committee will be instructed to let only binational issues come to the General Conference floor. Canadians probably won't feel the need to bring strictly Canadian issues to the General Conference; the Conference of Mennonites in Canada will have just finished its annual meeting in Toronto. But U.S. delegates may have a hard time remembering that strictly U.S. discussions are to be reserved for the U.S. caucus slots on Monday and possibly Tuesday afternoons.

The U.S. delegates, in their first meeting by themselves, may have difficulty discerning exactly what they are supposed to do. After all, the U.S. caucus wasn't suggested by the U.S. delegates or even by the U.S. districts, but by the General Conference.

A meeting of U.S. delegates is needed. Americans in the General Conference have been stepping on Canadian toes at resolutions time for too long, and the Canadians have finally said, "Ouch." But don't expect the first U.S. caucus to go smoothly.

3. Get ready for some preliminary talks about restructure of the General Conference in 1980. Some talk has already started between General Conference and Canadian Conference boards about a new role for the Commission on Home Ministries that would focus its work in the United States. More radical restructuring may even be possible. But most of the people so far talking about restructure are not proposing such a move this year.

More time for processing such a decision is needed. But the way is being prepared for a more major discussion during the next triennium.

4. Read the resolutions which are being mailed to each congregation. These resolutions have been prepared by congregations, district conferences, task forces, and conference boards and commissions. Summaries of them will appear in *The Mennonite*. These are not all the resolutions that will be presented at conference; some will not be written until the sessions have started. So be prepared for handling a lot of resolutions in a short time.

The Mennonite has carried or will carry registration information; a list of the nominees for boards, commissions, and other offices; reports of the boards; and other preconference information. (See pp. 338-39 for comments of ten people on their hopes for Bluffton.)

5. Intergenerational activities may prove attractive and in keeping with the family theme of the conference. Some adult delegates may find the new games planned by the youth for the afternoons more interesting than workshops, caucuses, and alumni meetings.

6. Stretch your definition of "family." Family means more than mother, father, and biological children. The workshops will discuss singleness, aging, male-female roles, communicating faith in the family, single parenting, divorce and remarriage, and a variety of family life-styles. There will also be talk about the church as the family of God—a circle where Christians can be brothers and sisters to each other.

In a real sense, the whole General Conference is "family," too. Some of us don't see each other too often, and a General Conference is a time when we can strengthen the ties of three or six years ago. What happens in the hallways and out on the lawn is at least as important as what will go on in Founders Hall. I am looking forward to sharing coffee or orange juice with other participants at the conference and building up the "family" of the General Conference. LB

8
WEEKS TO
BLUFFTON
General Conference triennial sessions
July 28 to August 3, Bluffton, Ohio

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:22 MAY 31, 1977



**Put
love
first**

1 Corinthians 14:1a

How blest are those of gentle spirit; they shall have the earth for their possession (Matthew 5:5).

The main unsolvable problem for humankind centers around the use and abuse of power. Some, like Nietzsche, have affirmed the will to power. Others have maintained that power corrupts and that absolute power corrupts absolutely. Nevertheless, most people feel that it is essential for the state to have the authority to exercise coercion both internally against citizens and nationals and

externally against other nations.

While the abuse of coercive force as practiced by the individual or society is under constant criticism in the Bible, some traditions recognize legitimized coercion as reflecting the wrath of God.

The traditions of the Flood and the tower of Babel suggest that coercive action was necessary because of human evil, but that God himself took this action (Genesis 6:5ff.).

The Exodus tradition follows a similar pattern. God has made a covenant with the

patriarchs and when he hears the groaning of the enslaved Israelites, he rescues them with mighty acts of judgment (Exodus 6:6ff.). When, because of their wickedness, God wants to destroy the people he has just saved, Moses intercedes on behalf of his people. But then he orders the Levites to go through the camp to kill their brothers, friends, and neighbors (Exodus 32:27).

The coercive power of the sword is also wielded by the representatives of God in the Joshua tradition, in the time of Samuel and

David Janzen

To overcome evil with good is productive. To overcome evil with evil is counterproductive and only strengthens the determination to resist.

ALL VISITS WILL
TERMINATE WHERE
YOU ARE SEATED

Toward a theology of involvement in corrections



he judges, and in the Deuteronomy tradition. "You shall show no mercy: life for life, eye for eye, tooth for tooth, hand for hand, and foot for foot" (Deuteronomy 19:21). "You shall annihilate them—Hittites, Amorites, Canaanites, Perizzites, Hivites, Jebusites—as the Lord your God commanded you, so that they may not teach you all the abominable things that they have done for their gods and so cause you to sin against the Lord your God" (20:17f.).

This judgment upon the whole human race is also reflected in the Prophets. Again it is God who brings judgment, but he may act in judgment through other nations punishing sin with sin. In the New Testament, Paul plugs into this prophetic tradition, condemning both Jews and Greeks alike for being under the power of sin (Romans 9ff.). But there is also the hint that when human beings and nations act in judgment on others, they, too, become guilty and ripe for judgment.

The prophetic tradition of the suffering servant clearly avoids this guilt, even as it bears the burden of the guilt of others. Paul follows this tradition when he admonishes Christians not to seek revenge but to leave a place for divine retribution. Evil is to be defeated by good rather than by a counterforce of evil (Romans 12:17ff.). The same message is also found in the Sermon on the Mount, where Jesus enjoins his disciples to love their enemies and not to set themselves against the person who wrongs them. There must be no limit to their goodness.

Following the first tradition, churches generally have blessed coercive action when it was legitimized in the state, its police force, its courts, and its armies. The abuses of the powerful have generally been tolerated, sometimes even to the extent that, in practice, might makes right. In one way or another, the eye-for-an-eye justice has been affirmed.

In the name of love and humanity, Marxists have likewise justified violence. At the root of this position lies the view that evil can only be overcome by evil. Once the wicked ruling class has been destroyed, the state with its violent, coercive power will wither away and only administrative functions will remain to serve the whole society.

Marxist poet Bertolt Brecht, therefore, pleads for our understanding when he says:

*Even the hatred of squalor
Makes the brow grow stern.
Even anger against injustice
Makes the voice grow harsh. Alas, we
Who wished to lay the foundations of
kindness
Could not ourselves be kind.
But you, when at last it comes to pass
That man can help his fellowman,*

*Do not judge us
Too harshly.*

It appears to me that today, in the face of our arsenal of nuclear weapons with their tremendous overkill capacity and second-strike capability, even common sense must teach us the folly of the way of coercion. The lesson of the Vietnam War is that power has its limits. All the carpet bombings could not force the Vietnamese people to their knees. What do you prove when you unleash the power of weaponry only to destroy yourself and the goodness of God's creation?

In 1961-62, in the face of its conflict with the USSR, Americans argued in favor of using the ultimate weapons even if it meant that 90 percent of the population would be sacrificed. If we are willing to sacrifice 90 percent of the population for a questionable existence for the other 10 percent, then why not sacrifice our lives as disciples by actively seeking to overcome the world by our goodness? In the process we will have God's blessing pronounced upon us instead of his curse (Matthew 5:11; compare Deuteronomy 28).

The lessons are clear that violence breeds counterviolence. The enemy may be beaten to the ground, but he will rise again as soon as possible in an attempt to assert himself with violence. To overcome evil with good is productive. To overcome evil with evil is counterproductive and only strengthens the determination to resist.

Jesus shows us a new way for political action. He rejected coercive force not only in his teaching, but in his whole way of life. It was not that he did not have such power available to him. He could have commanded more than twelve legions of angels, but he chose to walk the way of the cross (Matthew 26:51ff.). He overcame the world in weakness and in love even as he prayed for those who crucified him. His disciples were called to "love one another; as I have loved you, so you are to love one another" (John 13:34).

They were sent out like sheep among wolves (Matthew 10:16), not as wolves among wolves. We should be content to share the lot of our Master. "Do not fear those who kill the body, but cannot kill the soul. Fear him rather who is able to destroy both soul and body in hell" (Matthew 10:28). The world that is self-satisfied and complacent in its dependence on violence to protect its interests will resist the proclamation of Jesus for the release of prisoners (Luke 4:18). Such "foolishness" of the gospel will hardly be tolerated.

And yet the prison system does stand condemned by the experts. The board of directors of the National Council on Crime and Delinquency says: "Prisons are destructive to prisoners and those charged with holding them. Confinement is necessary only

for offenders who, if not confined, would be a serious danger to the public. For all others, who are not dangerous and who constitute the great majority of offenders, the sentence of choice should be wide variety of noninstitutional dispositions" (*Crime and Delinquency*, October 1975, p. 315).

"Prisons must be judged by their actual functioning rather than by their stated objectives. They have proved to be (1) ineffectual, (2) probably incapable of being operated constitutionally, (3) themselves productive of crime, and (4) destructive of the keepers as well as the kept," says the council.

The church can offer its assistance by providing alternative healing communities that do not use coercive force, but provide a healing discipline of love. We can offer the world our assistance but always in such a way that we witness to true discipleship.

Conceivably, crime could be greatly reduced by simply developing a more just society. Pierre Trudeau organized an election campaign on the slogan of a "just society." If this had not been just an empty slogan, it could have been great.

Ramsey Clark says, "You will not eliminate crime by eliminating poverty, ignorance, poor health, and ugly environments. But it is clear that such conditions are demonstrably responsible for most crime—nearly all crime that is foreseeable and can be prevented" (*Crime in America*, New York: Simon and Schuster, 1970, p. 66).

In the *Divine Imperative*, Emil Brunner says, "In every crime the first and chief criminal is — society. For it breeds crime by the brutality of its economic 'order,' by the paucity of its provisions for those who grow up in morally impossible conditions, by the harshness with which it throws upon the street all those who are less talented and successful in life, by the lovelessness with which it meets those who are least adapted to its requirements" (p. 474f.).

When Paul tells us in 1 Thessalonians 5:15, "But always aim at doing the best that you can for each other and for all men," we must confess that we have failed as Christians as well as society. We are called to greater involvement in correcting injustices in the knowledge that it is the will of God our Savior "that all men should find salvation and come to know the truth" (1 Timothy 2:4).

The self-serving, self-assertive world which is dedicated to law and order through violent restraint is blind to the power of self-denying love that takes up its cross daily to follow Jesus. With Hans Denck, I believe that Christians should function as ministers of God's grace, but not of his wrath. Let us follow Jesus as ministers of God's grace for the redemption of sinners everywhere.



Let's go to prison

Amelia Mueller

I first went to prison on August 27, 1972. It was a new experience for me; it was interesting; it was fun!

My sister and my brother-in-law had been corresponding with and visiting Greg (all inmates' names have been changed) for several months.

Greg had a friend, Joe, who also had minimum custody. So I got myself onto Joe's visiting list and went to see him when Elfrieda and Bob went to see Greg. The five of us had a picnic lunch in the shade of a tree. We ate and talked and laughed; the three hours passed quickly.

Joe was paroled to his family in September. But Greg had another friend, Larry, who received few letters and had no visitors.

So I got myself onto Larry's visiting and correspondence list. By now it was too cold to picnic outside. We ate and visited in the large "outside" visiting room.

My casual interest in him as a lonely prisoner changed into a feeling of loving concern. A bond of friendship grew between

us. He talked long and vehemently about his problems, and I listened with mixed feelings. He lacked self-discipline; he was unstable emotionally; his sense of values was all wrong by my standards; and I was never sure how much of what he was telling me was true. But he was likeable and so hungry for love and acceptance.

With Larry I went through those terribly difficult weeks preceding his release on parole. Tension mounted inside him until he was ready literally to "climb the wall." There was fear that he wouldn't actually get out, that something would happen at the last minute to prevent his release. There was even more fear of getting out, of becoming a part of the world outside again. He was certain that everyone seeing him would know he was a "jailbird"; he was afraid he wouldn't get a job or wouldn't be able to keep the job if he did get one; he was worried about establishing social relationships.

Larry left Hutchinson by bus for Topeka on a Monday afternoon in January. I had

I know that many of these men have deep problems and that, at least to a degree, they have chosen the life that brought them behind bars. But I have also become acutely aware that each is an individual of worth in God's eyes.

been with him on Sunday afternoon; he had been depressed and "jumpy." I had thought about him and prayed for him all evening.

Monday morning, on impulse, I told my school principal that I would like to take my afternoon coffee break at the bus station. (My afternoon schedule is flexible; I work individually with hard-of-hearing children who are in regular classrooms much of the day.) My principal smiled and nodded permission.

I shall always be glad that I took that coffee break. Larry had been brought down to the bus station by a guard, but now he was sitting all alone, a small package of belongings on the bench beside him, the envelope containing his release papers and his bus ticket clutched tightly in his hand.

He was dressed in the clothes that had been issued to him—too dressed up. He had told me on Sunday that if they gave him a white dress shirt, he wouldn't wear it. But he was wearing a white dress shirt and shiny new black dress shoes.

He was subdued and quiet. He had little to say, but his eyes told me that he was glad to have me there, sitting beside him until the bus came in. Just before he boarded the bus, he shook my hand and told me that he had arranged with a fellow prisoner to use his outside contacts to get word to me about getting onto another inmate's visiting list.

And so I became involved with Bill. By then my conviction had crystallized that that first Sunday picnic had been no incidental happening. I felt that I had been given my "marching orders," that this was work which God wanted me to do.

I visited Bill regularly all spring and early summer. I found him intelligent, capable, sensitive, and deeply affectionate. His father and stepmother had separated shortly after his incarceration, and he had had no contact with either of them. During the past six months he had not had a single visitor or letter, not even a Christmas card. His feelings of rejection and loneliness had brought him to the verge of deep depression.

I offered to cosponsor Bill in June and found myself involved in the "impossible"

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situation which many of the young prisoners face. Bill was only eighteen; he could not be paroled to his parents; there was no halfway house in Hutchinson like the one to which Larry had been paroled in Topeka. So he had to have a job and a place to stay—"down on black and white"—by the first of June in order to get out on his release date in mid-June.

When you are behind bars and have no experience in job hunting, how do you go about finding employment? You can send out parole work sheets by the dozen, but how do you interest the prospective employer in signing the sheet when you aren't able to talk to him in person? Landlords require a month's rent in advance plus a \$20 to \$50 cleaning deposit. How do you manage that little trick before the first of June, when all the money you are sure of is the \$35 you will be getting at the time of your release in mid-June?

Bill couldn't figure out the answers to

these questions, and frankly, they stumped me, too. It was at this time that I clipped (and pasted at the side of my clock where I would see them often) the words "The time to work harder is when you want to give up." There were days when my faith wasn't strong enough and I was completely discouraged. Then on the last day of May, an apartment and a job both materialized, and I spent the rest of the day apologizing to God for my doubts.

The months since I escorted Bill out through the gate to freedom have been no spectacular success story. The year behind bars did nothing to alleviate his serious emotional problems, to teach him how to manage his money, to motivate him to stick to a job when the work becomes hard and boring. But there have been many occasions for rejoicing and thanking God, like the Sunday morning in August when Bill knelt at the altar to make a profession of faith.

I've gone back inside the walls again as a

part of an organized group of Christians, participating in the M-2 Program (Man-to-Man Program). What is a grandma-age woman doing in a "man-to-man" program? I thought and prayed about this for months before signing up.

My decision to take part was based largely on my experiences with Larry and Bill. For both of them, one of the big lacks in their growing-up years had been a loving, caring mother. In prison they had ample opportunity for contacts with men—the chaplain, their classification officers, the correction officers, the job supervisors, the Upper Room Fellowship, their fellow inmates.

But they did not have, and never had had, meaningful, stable contacts with mature, Christian women. Their need of, and hunger for the love and affection of a mother-figure made me feel that there definitely is a place for mature, caring Christian women in prison visitation.

Through the M-2 program I am visiting and writing to Sam. I have seen him only three times, but already, as I talk to him, I find myself thinking of the line from a familiar poem, "There is so much of good in the worst of us. . . ."

Much has happened since that first Sunday picnic in 1972. I have become realistic. I know now that many of these men have deep problems and that, at least to a degree, they have chosen the life that brought them behind bars. But I have also become acutely aware that each is an individual of worth in God's eyes.

I first went to prison motivated by Matthew 25:36b, "I was in prison and ye came unto me." By now my motivation has shifted. I no longer think of myself as doing something for Christ by my visits. I have learned through experience how inadequate my best efforts to do something for Christ are. I have learned through experience how inadequate my best efforts to do something for the prisoners are.

I have pasted another clipping on my clock: "We know that he [God] is a specialist in the impossible. . . ." And now I simply pray that I may be one of the persons through whom the "specialist in the impossible" can come to visit and work with these lonely, frustrated, misguided persons behind the prison walls.

Now I simply pray that I may be one of the persons through whom the "specialist in the impossible" can come to visit and work with these lonely, frustrated, misguided persons behind the prison walls.



Stronger U.S. role set for Home Ministries

The Commission on Home Ministries of the General Conference Mennonite Church should concentrate more on U.S. matters, rather than binational issues.

This was the recommendation of a joint Canadian Conference-General Conference structures committee that met May 5-6 in Rosemont, Illinois. Its general direction was affirmed May 6-7 by the General Conference's General Board executive committee.

The structures committee said a structural, constitutional change was not necessary now, but the general direction should be tested before it is made formal.

"There was general agreement," said the committee, "that ultimately there should be a degree of parallelism between the Commission on Home Ministries (General Conference) and the Congregational Resources Board (Canadian Conference) in the way they would function in the United States and Canada, respectively. Financial support patterns, in which considerable funding comes to CHM from Canada, need not change immediately but may do so as the above structures evolve."

The structures committee (with equal representation of Canadian Conference and General Conference board members and

staff) was appointed by the two bodies' General Boards to work at tensions between the two conferences' structures.

Many questions about such a change in CHM's job description remain unanswered. To whom would such a U.S.-oriented commission report? to the General Board? to the U.S. districts? The MCC U.S. Ministries reports to the binational Mennonite Central Committee, it was pointed out.

Should the Canadian Conference not elect representation to CHM now? Should there be U.S. representation on CRB reference councils and Canadian representation on CHM reference councils? Would such a change in structures mean that some areas of conference life such as evangelism, church planting, and peace would be cut loose from General Board concern? What happens to the binational work which CHM is doing now, such as radio-television ministries and peace education?

The structures will be ambiguous for a while, the General Conference General Board executive committee admitted.

The structures committee also spoke of other areas of tension:

—The question of transferring *Der Bote*, the General Conference's German periodi-

cal, to the Canadian Conference will be raised again.

—The Conference of Mennonites in Canada should act on behalf of the General Conference in relating to the needs of the *Umsiedler*, or Russian emigrants, in western Europe.

—The proposed satellite program of Associated Mennonite Biblical Seminaries in connection with Conrad Grebel College in Waterloo, Ontario, should not develop into a separate, competing seminary, the structures committee said. Some western Canadians are wondering if they should have been consulted about a seminary extension in Canada.

—The General Conference should continue to appoint three representatives to the Mennonite World Conference delegate body. But the Canadian Conference should nominate a Canadian as at least one candidate for appointment.

Members of the structures committee for the Canadian Conference were Jake Harms, Fred Enns, and John Neufeld, with Ed Enns and Henry Gerbrandt as staff. General Conference members were Elmer Neufeld, James Waltner, and Stan Bohn, with Heinz Janzen and Palmer Becker, staff members.

Dual-conference congregations gather

Why would a congregation want to join two conferences? "To bridge some of those Mennonite gaps," said J. R. Burkholder of The Assembly in Goshen, Indiana. He was speaking at a gathering of dual-conference congregations, May 12-13 in Rosemont, Illinois.

Representatives from twelve of the twenty-six congregations belonging to both General Conference and Mennonite Church conferences gathered to share ideas and experiences. Twenty-five persons were present, including representatives from the Mennonite Church General Board and the Central District Conference.

Some of the reasons expressed for wanting dual affiliation included:

—Congregations with members from both GC and MC conferences can keep ties with both conference backgrounds.

—A symbolic witness to inter-Mennonite unity is expressed.

—The resources of two conferences are made available.

Assets of dual affiliation included:

—New or small churches that are struggling financially can draw on larger memberships, on the gifts and talents of more individuals, and on greater sources of support.

—An appreciation for the backgrounds of both groups results; fellowship and unity among Mennonites are increased.

—Mennonites from both backgrounds feel free to attend.

The liabilities of dual affiliation included:

—Difficulties arise in the working out of financial giving; more than one conference is being supported, but neither gets full support.

—Church offices are receiving a flood of mail, with a duplication of materials sent out by both conferences. Each conference has its own periodicals and news services, so this results in duplication of articles and information.

—There are twice as many meetings and conferences to attend and the churches

cannot afford to send representatives to all of them.

Those attending the conference hope to see less duplication of materials and periodicals and hope to meet the financial needs of both conferences. They want to continue to increase unity between Mennonites and would like to see more dual-conference congregations. To new churches considering dual affiliation, they suggest educating the congregation about the decisions being made and suggest that applications to membership in each conference be made simultaneously, with each knowing that the other conference is also being petitioned.

The representatives feel good about their dual affiliation and recommend it to other churches. Lois Bare of Southside Mennonite Fellowship in Elkhart, Indiana, felt that dual-conference congregations help to remind members that the church is not limited to one conference: "God's kingdom is bigger than that," she said. "It felt good to get that in my bones." Sherrie Zimbelman, Chicago

Maps, minutes prove Indian claims

It's so easy in this culture to be totally unaware of the Indian people's plight," said Jackie Stahl, a Mennonite Central Committee U.S. Ministries volunteer at the Institute for the Development of Indian Law (IDIL) in Washington, D.C.

As a research assistant Ms. Stahl has become aware of unfair treatment of Indian peoples of which she was ignorant while growing up in Freeman, South Dakota.

"It's a strange thing," she said of her coming to IDIL. She grew up in a state in which the Bureau of Indian Affairs declared some Indians incompetent so they could take over the land and rent it to white farmers.

Yet "I was so sheltered from what was going on in the reservation," she said. Only after coming to IDIL did she realize the injustices done to Indian peoples.

The Seminoles, a tribe of about 300 in the Florida Everglades, is one group IDIL is trying to help. Ms. Stahl looks through maps, old minutes, land office reports, and correspondence between army officers and government officials to try to prove the Seminoles have a valid land claim.

Based on maps of the area, Ms. Stahl said, they believe an oral treaty was made between the Seminoles and the U.S. Government in 1842, giving them an area of land. But evidently the government broke the treaty, for the area is absent in later maps.

Because white people wanted the land, the government poured much money into three Seminole wars to drive them out of Florida to live with the Creek Indians—bitter enemies—in Oklahoma. Bloodhounds and even hot air balloons were used at one point to sniff out and spot the Seminoles. Many of them eventually moved to a portion of the Creek Indian Reservation, but many slipped deep into the Everglades, where they still live.

Ms. Stahl said the IDIL has a fairly good use to prove the Seminoles' land claim, based on the historical material they have unearthed.

The IDIL treaty project in which Ms. Stahl works takes on legal treaty cases, such as the Seminoles', which are likely to set a precedent in maintaining land rights. Most of the cases handled by the treaty project are against the Indian Claims Commission (ICC), which pays money to Indian people for violated land claims. Ms. Stahl admitted it is strange to be working against an supposedly helpful organization, but points out that after the ICC pays the money, the Indian people no longer have any right to their land. In effect, the ICC's payments are a legal way for the government to buy off Indian land.

IDIL also holds workshops to encourage Indian self-government and researches and publishes books and magazines such as the *American Indian Journal*, the institute's monthly publication.

Recently IDIL completed the Southeastern Indian Project working with the Tunica tribe. This project resulted in state recognition for the Tunicas and the placement of MCC volunteers Steve and Anne Egli to work with the tribe.

IDIL was established in 1971 to develop legal theories which would ensure the rights of Indian people to continue their way of life.

Mennonites should have a special affinity for Indian people, Ms. Stahl said. Like the Mennonites, Indians have a special attachment to the land. Like the Mennonites, they want to preserve their culture and religion.

Although attempts are made at preserving Mennonite culture in private schools and colleges, the schools Indian people attended have only worked to destroy their separate languages, religions, and traditions.

"Missionaries have been one of the biggest agents of colonization," she said. She mentions a worker in the IDIL office who was not allowed to see her parents while attending a Catholic boarding school as a child.

Besides researching, Ms. Stahl helps volunteer Doug Basinger with the *American Indian Journal*. Mr. Basinger is managing editor of the *Journal*.

He solicits documented articles on Indian history, law, education, and government from college professors, attorneys, and researchers. He watches for legislative and federal action concerning Indian people and capsulizes the actions for the *Journal*, which is sent to law school and college libraries and tribal councils.

After finishing his degree in English and communications at Goshen College in 1975, he was attracted to the IDIL position because of his combined interest in journalism, law, and Indian issues. He grew up in Lima, Ohio, and belongs to the First Mennonite Church, Bluffton, Ohio. He began his two-year assignment July 1976.

Jackie Stahl attended Freeman Junior College, Freeman, South Dakota, for one year and graduated from Goshen College, Goshen, Indiana, with an English and education degree. After teaching at Christopher Dock High School, Lansdale, Pennsylvania, for one year, she started her two-year assignment with MCC July 1976. She belongs to the Hutterthal Mennonite Church, Freeman, South Dakota.



Jackie Stahl, a Mennonite Central Committee U.S. Ministries volunteer at the Institute for the Development of Indian Law in Washington, D.C., researches old documents that support Indian people's claims to land.

Canadian Conference sessions set in July

"A seventy-fifth celebration without fanfare," someone has called the seventy-fifth delegate session of the Conference of Mennonites in Canada (CMC) July 23-27 in Toronto. It will concentrate more on laying a solid groundwork for the 1978 conference year and session, than on reminiscing and backslapping celebrations.

H. J. Gerbrandt, general secretary for the General Board, in his report for this year expressed concern that our Anabaptist religious legacy "... is slowly being moved to the safer confines of our halls of learning and to the files of the archives ..." while radio pastors through the mass media nurture many conference members to move in a different direction. He said, "I would like the conference to do a little more projecting into the future. We have let circumstances carry us along in many areas. We should take stock of where we are going as Mennonites. Are we satisfied with simply melting into the culture of our time?"

Aside from considering a general CMC direction, delegates to the conference will deal with specific concerns from the CMC boards. A major item for consideration identified by the Canadian Mennonite Bible College (CMBC) board is the offer made by the P. W. Enns Family Foundation to erect an archives-library building on the campus.

Rudy Regehr, college business administrator and chairman of the building committee of the proposed center, said that the conference will be presented with a recommendation to accept the gift.

The historical center would house the CMBC's academic library and the CMC archives administered by Lawrence Klippenstein under the direction of the history-archives committee.

Mr. Regehr pointed out that it does cost money to operate another facility and the conference will need to take this into account.

Native Ministries (NM) board executive secretary Isaac Froese called upon the delegates to assist in CMC outreach to Canadian Indians by examining their own attitudes to their Indian neighbors.

Mr. Froese said, "We should redefine our missions policy to embrace within it a good-neighbor policy. We destroy the kernel of the good news if we maintain barriers of hostility and misunderstanding."

A resolution passed at the 1976 CMC sessions read as follows: "Be it resolved that we ... (d) consider an independent study of Native Ministries ... which would, on completion of its study, act in an advisory capacity to the conference and the NM board."

The CMC General Board considered the resolution but deferred action until the NM board has had more time to develop its present program.

The Congregational Resources (CR) board projects a many-pronged program. According to Edward Enns, executive secretary, "A major concern is the gap between vacant positions and available ministers. Somehow we are unable to concern, motivate enough people at the family, church, and school levels to consider this responsibility. I would like delegates to be aware of this problem and to continue to search for ways which would lead to its solution."

Mr. Gerbrandt, coordinator of evangelism ministries of the CR board, points out that there are new doors opening for congregational outreach, and that opportunities for the 133 conference congregations are phenomenal.

For example, the CR board has joined with the British Columbia Conference in support of the Mountainview Mennonite

congregation's outreach into the Vancouver Chinese community, a program under the leadership of a Chinese minister, Stephen Lee.

Among other concerns, the CR board will prepare for the delegates a brief to be presented to the Federal Law Reform Commission on Family Law, should the conference take a stand on this issue. Coupled with the presentation of this brief will be a special emphasis on the family during the session.

Said Mr. Enns, "While we see evidence of the troubled family unit both without and within our congregations, we should remind ourselves quite seriously that we also have many healthy families in existence and the possibility of many more."

CMC treasurer Frank Dyck pointed out that the 1977 budget is 10 percent higher than the 1976 budget, but 15.5 percent higher than the actual income received in 1976. Conference giving is on par with what it was last year at this time, which means it has not quite kept up with the budget increase.

MCC will solicit new funds

Mennonite Central Committee will begin doing some direct fund raising among General Conference Mennonites in the United States, according to a new agreement drawn up by MCC and General Conference top-level staff and ratified recently by the conference's General Board executive committee.

Under the new agreement, MCC will be permitted to go directly to General Conference congregations once a year to solicit financial support, will be featured on one church bulletin each year, and will be listed separately on the General Conference's contribution form. The conference General Board will annually recommend a goal for General Conference giving to MCC.

The need for a new agreement with regard to U.S. churches arose because of changes in the last few years in the way contributions to MCC were handled. (In Canada, General Conference congregations relate directly to MCC[Canada] and provincial MCC organizations without channeling giving or information through the conferences.)

Previously, MCC was included in the budgets of the commissions on Overseas Mission and Home Ministries, and any money designated for MCC which was received at the conference offices was applied to the budgeted amount.

But during MCC's boom years, 1974-75, giving far outstripped the budgeted amount, and most MCC giving was put outside the

General Conference budget, to the satisfaction of both agencies' desire for the money transactions to flow smoothly.

In 1976, however, giving to MCC was slightly down, although still far above pre-1974 levels.

The compromise agreement, which was worked out in April, is similar to an agreement which MCC has made recently with the U.S. Mennonite Brethren and possibly with other constituent groups.

"Does this mean we need to beef up our fund raising?" asked one member of the General Conference's General Board executive committee at its May meeting.

The General Conference now has no person whose task is primarily fund raising. The Division of Administration will be considering soon the possibility of hiring such a person to work primarily in encouraging deferred giving (through wills, annuities, etc.).

Correction

The new theological school in Asuncion, Paraguay, sponsored by the South American Mennonite churches, is receiving support from Mennonite Board of Missions, Elkhart, Indiana, as well as the General Conference's Commission on Overseas Mission. John Koppenhaver, on leave from Hesston College, will go out as an instructor with support from MBM.

Congregations apply for membership

Applications from six congregations in the United States and Canada will be considered for membership in the General Conference Mennonite Church at its triennial sessions July 28 to August 3 in Bluffton, Ohio.

The applications were given preliminary approval in May by the General Board executive committee.

Most of these congregations are inter-Mennonite in makeup and already belong or plan to belong to a conference of the Mennonite Church.

The Michigan State University Mennonite Fellowship, East Lansing, Michigan, is made up mostly of students and other university-related persons. It has thirteen members with forty-one active participants. It was formally organized in December 1972. The Assembly, Goshen, Indiana, began January 6, 1974. It consists of two clusters; each cluster consists of several small groups. The clusters normally meet separately Sunday morning, except for every sixth or seventh Sunday, when the entire Assembly gathers.

It has eighty members and is a member of the Indiana-Michigan Conference (Mennonite Church) and the Central District Conference of the General Conference.

The College Park Mennonite Church, Saskatoon, Saskatchewan, began in 1975 as a joint church-planting venture of the five General Conference Mennonite churches in Saskatoon. Membership is twenty-seven, with an average attendance of forty-five.

The Cincinnati Mennonite Fellowship began in 1973-74, when the Central District Conference and the Ohio and Eastern Conference (Mennonite Church) began supporting the work of Mark Weidner in Cincinnati. The fellowship joined both district conferences in 1976. Present membership is twenty-one adults. A remedial reading center is sponsored by the fellowship and the voluntary service unit there. A housing group has begun to explore the possibility of establishing a housing rehabilitation program in the neighborhood.

The Rockway Mennonite Church, Kitch-

ener, Ontario, began meeting for worship in 1960 and has been a member of the Mennonite Conference of Ontario (Mennonite Church). Especially since 1970, more people of General Conference background have affiliated with the congregation. The congregation joined the Conference of Mennonites in Canada in 1975 and the Conference of United Mennonite Churches of Ontario (General Conference) in 1976. Membership is seventy.

The Mennonite Church of the Servant, Wichita, Kansas, began meeting in September 1976 and was chartered with sixteen members on April 8. A group of about twenty-five meets weekly in homes for worship and decision making; smaller groups meet during the week. The congregation plans to apply for membership also in the South Central Conference (Mennonite Church).

Applications for membership in the General Conference will be considered on the first evening of the conference sessions.

Report recommends no Mackenzie pipeline

Justice Thomas R. Berger, who conducted an inquiry into pipeline construction in the Mackenzie Valley in northern Canada, released his report May 9 when it was tabled in the House of Commons.

Among the major recommendations he made were that no pipeline be built across the Northern Yukon and that construction of the Mackenzie Valley be delayed at least ten years.

The Mackenzie Valley pipeline inquiry, set up in March 1974, was to assess the social, environmental, and economic impacts of construction of a gas pipeline in the north and the cumulative impact of an energy corridor from the Arctic. It was also to recommend the terms and conditions that ought to be imposed on any right-of-way if such a pipeline were built.

The Berger recommendation not to build a pipeline across the Northern Yukon eliminates the application of Arctic Gas, which proposed to link Alaska gas fields with a gas pipeline carrying Mackenzie Delta gas south along the Mackenzie Valley.

Mr. Berger also made several recommendations regarding wildlife sanctuaries, improvements in technology, an independent body of knowledge on northern science and technology, and restrictions on offshore drilling.

The impacts on the native way of life and the settlement of native claims loomed large

in Mr. Berger's considerations.

"Superimposed on problems that already exist in the Mackenzie Valley and the Western Arctic, the social consequences of the pipeline will not only be serious—they will be devastating," he wrote.

Mr. Berger pointed out that construction of a pipeline now would impose a choice about their future on the native people. Once construction of a gas pipeline begins, he said, industrial development based on the non-renewable resource sector would be inexorable.

His report favored development of a diversified economy in the North and a strengthening of the renewable resource sector.

The Berger recommendations, although commissioned by the Canadian Government, are not binding. The recommendations to be made by the National Energy Board, however, have legal authority. The federal cabinet may veto, but not reverse, their recommendations. A reversal may be made only by act of Parliament. Public interest groups supporting a moratorium will likely urge government to act on the Berger recommendation.

To meet the U.S. self-imposed deadlines on the decision, the Canadian Government is expected to make up its mind on pipeline construction by September 1.

Mennonite Central Committee (Canada)

has an interest in the decision because of its involvement in native concerns, and as a member of Project North, an interchurch organization recommending a moratorium until certain conditions are met. Implicit in its membership is support of a moratorium.

One of the conditions of membership, however, is that MCC (Canada) takes a separate position on issues it cannot support. Because of the urgency of the situation, and the necessity to clarify its position, MCC (Canada) is preparing a position paper on northern development, particularly the moratorium recommendation, to be approved before it is too late for action.

Menno Wiebe, director for native concerns, and Daniel Zehr, peace and social concerns secretary for MCC (Canada), are holding seminars in Ontario and Manitoba during the summer to involve the constituency in the issue of northern development and the church's response.

Mr. Wiebe has been invited by the native people of the Mackenzie Valley to a Dene Assembly in Fort Fitzgerald, Alberta, June 19-25.

"They want the Mennonite church to hear their concerns and they want our statement," he said.

Persons concerned about MCC (Canada)'s position on this issue are urged to express their views to their members on the board.

Trident protest resources offered

A resource kit protesting the Trident nuclear submarine was distributed recently by the Seattle Religious Peace Action Coalition (SERPAC).

SERPAC is an interfaith peace education project in which Mennonites also participate.

The resource kit, entitled "RepenTrident," was distributed for "Trident Sunday," May 15. It includes Scripture selections, quotes on nuclear weapons from church leaders and periodicals, budget figures for nuclear weapons systems, a bibliography, and magazine articles.

The Trident submarine-launched ballistic missile system would be based at Bangor, Washington.

Words & deeds

Wounded Knee, an example of a minority group in conflict with society at large, will be one of a number of case studies at the 1977 conference of Intercollegiate Peace Fellowship October 20-22 at Conrad Grebel College, Waterloo, Ontario. Case studies will involve native Americans and Canadians, blacks, Hispanics, and Canadian immigrants. Resource persons such as John Adams and Frank H. Epp will discuss how these conflicts could have been or were resolved. Included in the discussions will be minority relations to the Mennonite church. IPF is an organization of students from Mennonite and Brethren in Christ colleges and seminaries. It is sponsored by the MCC Peace Section.

People sixty-five years and older may enroll at Bluffton College at no charge, beginning next year, according to Elmer Neufeld, academic dean of the Ohio school. Such enrollment would be on a noncredit basis as space was available. Senior citizens who are interested in this may contact the college registrar's office.

Twenty-nine students graduated May 1 from Canadian Mennonite Bible College, Winnipeg, Manitoba. Twenty-one completed the bachelor of theology program and eight the bachelor of church music degree.

The purchase of a diesel van will enable Good Books bookstore, Ranchi, India, to resume an educational film program halted because of high petroleum prices. A grant of \$14,000 from Mennonite Central Committee was made to the bookstore which was established with grants from the Association for Christian Literature Development and



Demonstrators march for, against abortion

Both sides of the abortion issue demonstrate in front of the White House May 8 in Washington, D.C. At top are the March for Life protesters. Below is the procession of the Motherhood by Choice Movement.

Mennonite Board of Missions. Besides taking health and agriculture films to villages, the van will allow Good Books to deliver low-cost schoolbooks to remote areas of the Bihar so more children can afford to go to school. Until now, books have been delivered by bus through the flat savanna of Bihar state and hand-carried the last part of the way.

Expanded programming in agriculture will be offered at Bethel College, North Newton, Kansas, next year, according to Marion Deckert, academic dean. Three options will be available: a preagriculture two-year program leading to an AA degree and

preparing students to transfer to a school like Kansas State University, a general agricultural AA degree for the student who does not intend to transfer, and a four-year degree program at Bethel with a double major in rural development and some other field.

The Kansas Mennonite Men's Chorus sang to an estimated 3,400 people in two concerts April 30 in Lindsborg, Kansas. Offerings during the concerts were given to Mennonite Central Committee for worldwide relief. Each of the 525 members in the chorus comes from one of the sixty Mennonite congregations in central Kansas.

American, Canadian membership reported

Membership in U.S. and Canadian churches remained relatively stable during 1975, the most recent year for which data are available, reports the *Yearbook of American and Canadian Churches 1977*.

The book places U.S. church membership at 131,012,953. While that figure is down from the previous year by more than 800,000, the decline is because of a change in the method of reporting by the National Primitive Baptist Convention. Without that change, U.S. church membership would have shown a gain of more than half a million.

In Canada membership showed a decline from 15,093,162 to 14,497,842. Sunday school enrollment was down from 807,817 to 771,256 for those denominations that report the last year.

The data were collected from 223 religious bodies in the United States and 67 in Canada.

For the most part, the "mainline" Protestant churches lost members during 1975, while conservative and Pentecostal churches grew faster than the population, continuing a trend that began in the late 1960s.

The fastest growing religious body, according to the 1977 *Yearbook*, is the Salvation Army, which reported a 5 percent increase in membership.

Other rapidly growing religious groups are the Church of God of Prophecy (4.9 percent); Church of God of Cleveland, Tennessee (4.4 percent); Jehovah's Witnesses (4 percent); Baptist General Conference (3.8 percent); Seventh-Day Adventists (3.3 percent); and Church of God of Anderson, Indiana (3 percent).

The Roman Catholic Church, the largest religious group in the United States, reported a membership of nearly 49 million, up 0.4 percent.

Among the mainline Protestant bodies registering declines were The United Presbyterian Church in the USA (down 2.4 percent), The Presbyterian Church in the U.S. (2 percent), The Episcopal Church (1.7 percent), and the United Church of Christ (2 percent).

In Canada, membership in the Anglican Church fell by 4 percent and in the United Church of Canada by 1.8 percent.

The *Yearbook* also reported that:

—the number of clergy in the United States dropped by 653, but the number of clergy serving parishes fell by more than 2,000.

—seminary enrollment has begun to climb rapidly, ending a period of leveling off in the 1950s and early 1970s. The survey shows a

growth rate of 8 percent for 1974 and 10.1 percent for 1975.

—the number of women enrolled in seminaries almost doubled between 1972 and 1975. Women comprised 15.9 percent of all seminarians in 1975. The number of women in seminary programs that lead to ordination rose almost 150 percent in the same three-year period.

—black and Hispanic-American student enrollment has also been increasing but at slower rates than previously.

Record

Ministers

Henry R. Braun, Waterloo-Kitchener Church, Waterloo, Ontario, has been chosen as a student pastor for the summer by the Inman (Kansas) Church. He is completing his second year in seminary and was a former Paxman in Zaire. He will assist in the Inman Church.

Henry V. Friesen has been appointed to a three-year term as conference minister for the Conference of Mennonites in Saskatchewan effective in August. He has served pastorates at the Altona (Manitoba) Church and the Mount Royal Church, Saskatoon, Saskatchewan. During the past year he has been involved with the clinical pastoral educational program at Prairie View Mental Health Center, Newton, Kansas.

Workers

Terry Burkhalter, Springstein (Manitoba) Church, will be commissioned to camp ministries on June 5. He is serving as camp coordinator for the Conference of Mennonites in Manitoba.

Visiting professors at Associated Mennonite Biblical Seminaries for the 1977-78

Pastor needed

Home Street Mennonite Church, Winnipeg, Manitoba, requires a leading minister with duties to begin September 1. The membership of the congregation is just above 200. For more particulars write Edwin Teichroew, 39 Gerrond Bay, Winnipeg, Manitoba R2Y 1B3, or phone (204) 889-8796.

—more than two-thirds of Protestant clergy participated in at least one continuing education program in 1972 and 1973 and more than half planned to participate in 1974. The congregations most likely to provide time and money for continuing education were large suburban churches.

—total giving is up in actual dollars, but down when adjusted to inflation.

—in Canada, 63.5 percent of the estimated population are church members, compared with 61.5 percent in the United States.

school year will be *Jake Elias*, Toronto, Ontario; *Owanga Weldo*, Zaire, Africa; *Jan de Gruchy*, Cape Town, South Africa; *Marlin Jeschke*, Goshen, Indiana; and *J. Richard Burkholder*, Goshen, Indiana.

John L. Florell has been named director of pastoral counseling and consultation services at The Health Center, Bloomington, Illinois, effective June 20.

Bill and Kaye Merritt, voluntary service workers with Mennonite Central Committee in Happy Valley, Labrador, have been appointed half-time coordinators for volunteers in Newfoundland and Labrador. They will be responsible for program development and providing administrative and pastoral support to the volunteers. Bill has a BA in sociology and anthropology, an MA in pastoral care, and a MDiv. Kaye is a trained nurse.

Diane Zimmerman Umble, Hesston, Kansas, has resigned as communications coordinator for the General Conference

Copastor needed

The Carlock and North Danvers Mennonite churches would like to call a pastor to serve in their shared ministry program in a part-time capacity. The congregations have cooperated in sharing a team of two ministers since 1971. Elmer Wall is continuing as a full-time member of the pastoral team. Ministers share areas of responsibilities in the congregations with the part-time team member, for instance, preaching about once a month, helping supervise the Sunday schools, and doing some visitation. Can be ideal for a minister who wishes to slow down before retirement.

Interested persons should contact:

Elmer Wall
Box 41
Carlock, Illinois 61725
(309) 376-2781

Mennonite Church, effective at the end of August. She will continue her quarter-time position at the Newton, Kansas, offices as director of Faith and Life Radio and Television for the General Conference's Commission on Home Ministries. In addition, she will be teaching part-time at Bethel College, North Newton, Kansas, as lecturer in the communications department. At Bethel she will teach courses being introduced into the curriculum for the communications minor and will supervise field placements in communications. Ms. Umble has served three-fifths-time as communications coordinator under the conference's General Board since September 1975. In that position, she has coordinated brochures,

advertisements, posters, audiovisuals, and mailings to congregations and individuals. She is a 1973 graduate of Messiah College, Philadelphia campus, with a major in radio, television, and film. Before coming to Kansas she was a writer-producer for Mennonite Broadcasts, Inc., Harrisonburg, Virginia.

Calendar

June 6-10—Mennonite Voluntary Service orientation, Camp Colorado near Sedalia, Colorado

June 9-12—Pacific District Conference annual sessions, Aurora, Oregon

June 16-19—Northern District Conference annual sessions, Huron, South Dakota

July 23-27—Conference of Mennonites in Canada, Toronto

July 28-August 3—General Conference triennial sessions, Bluffton, Ohio

Eastern

June 19-24—St. Davids Christian writers' conference, Eastern College, St. Davids, Pennsylvania

Northern

September 18-25—Crusade '77, high school auditorium, Mountain Lake, Minnesota; Myron Augsburger, speaker

Western

July 11-14—Personal development training conference for clergy and church-related workers, Prairie View Mental Health Center, Newton, Kansas

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Letter

Eternal life gets priority

Dear Editor: Dennis L. Derksen (May 3 issue) states, "If we really knew God and his Word, we would know our earthly duty has as its No. 1 duty the prevention of shedding the blood of innocents."

If we really knew God and his Word, we would realize that our No. 1 duty is higher than preserving physical life. The last words that Christ left with his followers were not words about preserving physical life, but about making disciples. When a person becomes a disciple of Christ, he does not just have life for another thirty, fifty, or seventy years, but forever.

Christ came to seek and to save that which was lost. He came to die so that we could have eternal life. His greatest mission was not the feeding of the 5,000 nor the healing of those with terminal illness (although that was great and should be of concern to us). His greatest mission was dying and giving eternal life. If his No. 1 mission had been to give physical life, he should have taken the thief down from the cross, instead of letting him die while providing him with eternal life.

If our mission of giving bread takes priority over the mission of giving eternal life, it is no wonder that our witness is weakened for the gospel of Jesus Christ (1 Corinthians 15:1-3) is the *power* of God unto salvation (eternal life). And we can only expect some of our people to turn to churches where that power is given a greater emphasis.

While I like to help people in material need, I must ask myself, Am I more concerned about their eternal life than their material well-being in this life? *Paul M. Zoschke, pastor, Woodland Mennonite Church, Box 1, Warroad, Minnesota 56763*

May 3

The music program gives particular attention to church music which also serves as a good background for other musical careers. Areas of study include: Choral work, Vocal studies, piano, organ, history, religious studies, liberal arts

The theology program is a balance of studies in religion and arts to serve as a background for work in a church vocation or for further study. Areas of study are Bible, theology, music, church history and liberal arts

Discussion

Enough is enough

Phil Richard

If you know that millions of church people are being misled and perhaps robbed? A petition drive is going on across the United States claiming that religious broadcasts are threatened. The circulating petitions call on Christians to protest an alleged petition by Madalyn Murray O'Hair to ban religious broadcasting.

I decided that after seeing a number of articles concerning the ongoing useless campaign, enough is enough.

First is some background information. I am a Mennonite and a radio news director in southwestern Michigan. I was working at a Christian radio station near Chicago when the Lansman-Milam Petition (RM 2493) was filed with the Federal Communications Commission (FCC) in December 1974. The petition sought to limit the number of educational FM radio channels that could be assigned to religious organizations.

Jeremy Lansman and Lorenzo Milam, two California broadcast consultants, said minorities and others were being denied access. But in August 1975, the FCC in a unanimous decision denied the petition requests, noting that the First Amendment requires it "to observe a stance of neutrality toward religion." So the crisis was over with the FCC denial, right? Right, but unfortunately, a completely false campaign would have you believe otherwise.

As one writer so aptly put it, "The dragon refused to die." The flood of mail urging the FCC not to ban religious broadcasting continues. Over five million letters have been received in the past two years, and they are still coming in, according to reports in late January of this year, at a rate of six to seven thousand a day!

Why the unnecessary flood of letters? The current unfounded campaign appeared in the religious publication this past January under a caption "Help Save Religious Broadcasting." The article claims that Ms. O'Hair has been granted an FCC hearing on a petition that would ultimately eliminate the proclamation of the gospel on the "waves of America."

To make matters worse, the article claims that one million signed letters are needed to stop Ms. O'Hair's petition. Although the pronoun *we* is used numerous times in the article, a group or organized drive is never mentioned.

Apparently, the Christian world is believing this hoax. But there are some solid facts to refute the drive.

Both the Associated Press (a national news gathering agency) and *Broadcasting* (a newsworthy of broadcasting and allied arts) carried articles in January dealing with the hoax. FCC chairman Richard Wiley spoke before the National Religious Broadcasters at its annual convention in the nation's capitol in January. There he reportedly asked the religious broadcasters to help stop the avalanche of mail being received by the FCC. And according to the Associated Press, a panel of religious broadcasters at the same NRB meeting indicated they had tried without much success to stop the letters since last year when Wiley made a similar plea.

In an Associated Press wire story on December 15, 1976, Ms. O'Hair said she had received a lot of hate mail on the current "issue" (quotes mine), but says, "The whole thing is nuts." The AP story continues, "She says she is not interested in banning anybody, but only in getting more atheists on the air."

I write now not to point fingers at anyone, but to sound a word of warning. The current campaign is completely false, but we cannot rule out the possibility of a future one that is authentic, and for that I am glad to see the Christian support. But to rally to combat something that doesn't exist makes us look silly.

I would like to point a finger at the person or persons who started this current hoax, and I aim to find out who it is. As I see it, the present campaign to stop Ms. O'Hair's imaginary petition resulted from Christian concern over her successful efforts to stop Bible reading and prayer in schools. But this time that genuine concern has now turned into extreme paranoia. What concerns me the most is the resulting inaccurate report(s) circulating through what I choose to call the "Christian grapevine." I hope that the credibility loss we as Christians have suffered as the unfounded campaign continues is not irreversible. We profess to know the truth and the light, but I am afraid that this time someone didn't try to get the facts.

Stewardship and the waste of money are also a concern. One article puts FCC estimates at nearly \$570,000 in postage that has been spent to send the letters to that

federal agency as of November of last year. That money obviously could have been used for the Lord's work elsewhere.

Not only are Christians being misled, they may be getting robbed! The Associated Press, in its December 1976 article, quoted FCC mailroom chief Robert Nelson as saying that "some ministers are collecting money to help wage the campaign." How shocking! With a dead issue, but an apparently live campaign on our hands, I can only wonder what the money is really being used for.

With that I rest my case. Let this be a lesson to check sources of information and ask for help in the search, if necessary. Let us make sure the facts are known and presented and that any campaign and accompanying fund drive, be it Christian or otherwise, is addressing a real and significant issue.

No man
can be called
friendless when he
has God and the
companionship of
good books.

—Elizabeth Barrett Browning

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159 West Main, Berne, Indiana 46711

Box 247, Newton, Kansas 67114

Fellowship Bookcenter
302 Kennedy
Winnipeg, Manitoba R3B 2M6



Steve Bachman, MDS volunteer from Bethel College, North Newton, Kansas, shovels a large pile of mud from the kitchen area of Ethel MacDonald's cabin in Glen Haven, Colorado.

A thank-you letter for MDS

Dear Mennonites: As a former relief worker in postwar Europe, I realize that one often wonders what the disaster victims think of these strange people called "disaster service workers" who descend on them to "help."

Not that one works in order to receive gratitude; the motivation should be elsewhere than on the human level.

But even Jesus did not reject the gratitude of the one person who returned to thank him for his healing. It is easy to condemn those who didn't return, but in this complex modern world, offering one's gratitude is not always easy.

A few days after the devastating July 31, 1976, flood in the Big Thompson and Glen Haven canyons near Estes Park, Colorado, the Mennonite Disaster Service (MDS) arrived to help with immediate needs of canyon residents.

Although our family lives in untouched Estes village, many of my friends lived in Glen Haven and were recipients of MDS aid. Now that the initial shock has worn off, they are profuse in their praise of the Mennonites but know no way of sending their thanks to the many who helped.

Irma Sidwell, Glen Haven postmaster, talked about the reaction in her small mountain village.

"At first it set everybody back," Mrs. Sidwell said. "People didn't know what to think when strangers came and offered to do the dirtiest jobs without pay."

"After getting the owner's permission, the Mennonites would go into a house half full of mud and just set about shoveling it out."

"Not a word of dissension," she added, "although they came from all walks of life—farmers, business people, and students."

"I was trying to clean out the post office," Mrs. Sidwell continued, "but the front steps had washed away and I didn't know what to do. So I went over to the firehouse where the Mennonites ate, and I asked for help."

"They not only sent me two strong men, but two women came with them," she said. "While the men hauled a huge rock to make a new stoop, the women washed all the windows in the post office."

"It didn't matter how bad the job was, they'd tackle it." Mrs. Sidwell's sentiments were echoed by Mrs. Russell Batie, Glen Haven columnist for the Estes Park newspaper.

"They cleaned up muck and mire that others wouldn't even touch. Besides all the dirty work they did," Mrs. Batie said, "their just being down here helped people's morale. They weren't at all pushy. They came around

asking everyone if they needed help, even those like me whose homes were well above the floodplain."

Mrs. Batie explained that many of the houses in Glen Haven are summer homes, although in both canyons the majority are permanent residences. Roughly 60 percent of the surviving victims are over age fifty, nearly half living on Social Security.

Ethel MacDonald was a former resident of Estes Park now retired to Loveland. She had a modern summer residence in Glen Haven and two rental cabins.

"When I finally got into the Glen (the switchback road had been left a gaping forty-foot ravine) I didn't know what to do," Mrs. MacDonald said. "My home was gone and both cabins were damaged. With most of the road in the Glen washed away, it was difficult to get about."

"Finally Mr. Sidwell said that he would try to locate the Mennonites for me," she said. "He called later to say they would come to my house the next morning."

"People in the surrounding areas also did what they could to help," Mrs. MacDonald added, explaining that churches in Loveland had taken turns feeding the MDS workers housed at the bottom end of the Big Thompson Canyon.

Bill and Doris Wells, owners of the Inn of Glen Haven, provided sleeping and office space, though the Inn itself had suffered considerable damage.

Although the Red Cross was in charge of the meals served in the local firehouse, the Mennonite women helped with the cooking and serving.

The YMCA of the Rockies, a nearby conference facility which has employed many Bethel College students over the years, took in up to twenty MDS workers at one time, feeding and housing them without charge, according to Gene Garris, resident director.

The Estes Park Area Historical Museum postponed a scheduled centennial pageant to two weeks after the flood. As president of the local group, I called the YMCA to invite the Mennonite workers to attend as our guests.

It took several attempts before I was able to catch someone in the dorm. The voice at the other end of the phone sounded very young and very tired.

When I proffered my invitation, enthusiasm flooded the telephone in his one-word answer, "Fantastic!"

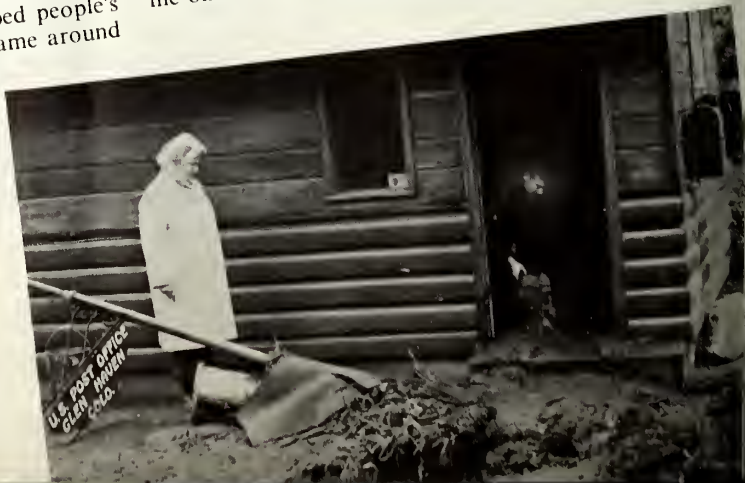
That upbeat word seems to also best describe the feelings about the MDS work in our stricken area. For all those who can't tell each of you personally, let me once more say, "Thanks."

Mary Barclay Howarth



MDS volunteers from Bethel College clear mud and debris from a home in Glen Haven after the July 31, 1976, flood.

Irma Sidwell surveys destruction outside the Glen Haven Post Office caused by the Big Thompson flood.



Unity begins with you

The first three years of our married life, my husband and I searched for The Church. Essentially what we were searching for was unity, the kind of unity that was supposed to be fit by the members of Christ's body, the church. We were beginning to think that it didn't exist anymore as we went in circles from denominations to home meetings. All the while, we prayed that the Lord would reveal a ray of truth to us.

It wasn't until we ceased searching for unity that we began to find it. We had been searching for a buried treasure and finally our treasure maps led us back to the only place true unity can be found, the Holy Spirit. Then we had to look inside ourselves to see why we weren't experiencing unity. Were we in some way hindering the Holy Spirit?

Unity comes from within. Because we were searching for unity with a critical eye, we never seemed to find it. Our attitudes were wrong. Unity acknowledges and accepts differences of opinion without adopting an attitude of "I'm right and you're wrong." Truth should never be sacrificed for the sake of unity, but at the same time we must be patient with each other on points of Scripture where disagreement is possible. The level of our Christian maturity determines how we interpret Scripture.

When you were a small child, you had no concept of time. If adults had tried to explain to you the meaning and relationship between today, tomorrow, and yesterday or how days, weeks, and years are measured, they would have been speaking of things you weren't ready to understand. If a brother or sister is on a different level of maturity from yours, they may see things differently. In time the Lord will make clear to them or to you what the truth is, not through fruitless arguments and discussions, but by his Spirit. "Let us therefore, as many as are perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you" (Philippians 3:15).

We have so much in common. "There is one body, and one Spirit, even as ye are called in the hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all" (Ephesians 4:4-5). Christ prayed that we would all be one as he and the Father are one. But what is the secret of that oneness? I believe the secret doesn't lie in Christians becoming more like each other. The key to oneness and to unity lies in Christians becoming more like Christ. He is our only perfect example.

My husband and I aren't searching for unity anymore. We are enjoying it. Christ has changed the attitudes that prevented us from experiencing the unity that already existed. We are all part of Christ's body if we are born-again Christians. If we love and care for the different parts of Christ's body, instead of being critical, argumentative and stubborn, his body here on earth will be strong, healthy, and unified.

Terry Rhoades

Hollow victory

We won, Lord! We won!
We accumulated more points
than the other team.
The scoreboard reflects our victory.
It was a hard fight, Lord.
We had to scramble and scratch
and trample the other players.
But it was worth it! We won!

Someone had to win, Lord.
Only now, our defeated opponents
are no longer our friends.
Our desire to be first has brought us
only a hollow victory.

Janice Pauls

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Don't look over your shoulder

Marshall McLuhan says that one of our greatest hindrances for advance is the rear-view mirror syndrome. He writes, "When faced with a totally new situation, we tend to attach ourselves to the objects, to the flavor of the most recent past. We look at the present through a rear-view mirror. We march backwards into the future" (*The Medium Is the Massage*, pp. 74-75).

We do this in a variety of ways. A pastor recently told me about a person in the congregation who frequently expressed concern that their church was unable to move ahead because of the older people. At their annual meeting, he again stood up to lament the resistance from the elderly. But while he stood and looked around after his speech, he suddenly came to a frightening realization. *He was the oldest person present at the meeting!* This man had been looking over his shoulder for so long, he had never noticed the line growing longer in front of him.

McLuhan writes, "Our Age of Anxiety is, in great part, the result of trying to do today's job with yesterday's tools—with yesterday's concepts." We spend too much time looking over our shoulders and lamenting that tomorrow can't become yesterday.

The English philosopher Alfred North Whitehead (d. 1947) once said, "The major advances in civilization are processes that all but wreck the societies in which they occur."

If that is true about societal progress, just imagine what the greater introduction of the spiritual dimension must mean. We have just celebrated Pentecost, the anniversary of a special Holy Spirit outpouring. The advent of God's Spirit introduced a radical new people who were so much like Jesus Christ, that they became nicknamed "Christians" (Acts 11:26). These people were characterized by a vigorous, unorthodox, and zealous movement outward and forward.

The calling of Christians is that of the angels' message to Lot and his wife, "Do not look back or stop anywhere in the valley" (Genesis 19:17). The

response of Christians is too often, "But Lot's wife behind him looked back, and she became a pillar of salt" (19:26).

Jesus said it explicitly to would-be followers, "No one who puts his hand to the plow and looks back is fit for the kingdom of God" (Luke 9:62). Many people, then and now, want to be followers of Christ, but only if it is a "sure thing." We want to do it on our own terms. Before taking any step of faith, we must be able to see exactly how it fits the past and that it won't put us out on a limb.

Alfred North Whitehead also once said, "It is the business of the future to be dangerous." That is doubly true for us. We need to cope with the uncertainties of the unknown *and* with the fact that ours will always be a minority position and conviction and life-style.

To keep ourselves from preoccupation with looking back doesn't mean that the past is unimportant. Our past is always a building block for our lives. We can never deny that without severe consequences. But the Christian faith gives us a confident hope. We have a relationship to the Father which makes it possible to risk our lives. The most that can happen is for us to lose our physical lives and find eternal life in Christ. Vulnerability for us is not a weakness; it is a sign of growing faith.

We can reach out in untried ways to become involved with offenders. We must stop wasting our energies and resources to maintain life-styles that are unjust to most of the world. We need to be prophetic in demonstrating new alternatives in a Xerox-mentality culture.

You and I can face forward and reach eagerly for tomorrow. Everything is changing, but that is what we expect. We are looking for the re-creation of humankind for as long as we live. All of creation "groans" for deliverance (Romans 8).

There is no one behind us that we can blame. And the best compliment we can pay our past is to prophetically and bravely face today and tomorrow. There are radical new applications waiting to respond to any and all challenges. BW

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The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST



92:23 JUNE 7, 1977

Family in Focus



gasoline cuts likely
 Ban?
 Old Sunday spin
 the countryside
 energy cr
 Eco
 by

Living in The agony

Mark Olson

There's no way to get around it: to be antifamily is to be antilife.

Nevertheless, I find myself turned off by much of what is blared forth today about how we've got to "save" the family. Most of what people want to save is only a romantic image of what they think families were like two generations ago, based largely on memories created by the Waltons or some other nostalgic distortion.

The whole picture is further clouded by a host of book publishers, seminar artists, and roving evangelists who exploit the family for their own gain. Some engage in nothing but flamboyant scare tactics, citing an armful of dismaying statistics and building on the personal failures that we all have experienced. The style of healthy living proposed, however, normally requires a huge dose of middle-class conditioning and is so far beyond the reach of the North American poor—not to mention the third world—that it's ridiculous.

Yet families are people. And people count, for they're God's best creation. When two people who've loved each other fall apart, God shares the hurt. When children suffer at the hands of uncaring parents, God feels the sorrow.

But Jesus didn't spend a lot of time talking about the family—or if he did, the evangelists don't seem to have recorded it. He was, from what we can tell, far more interested in talking about the kingdom, the poor, and the right attitude toward God.

Jesus had a family. He took some time on the cross to care for the needs of his mother (John 19:25-27). But for the most part, Jesus' family doesn't seem to have played a very important role in his life.

Part of this could be cultural. At various times and places, the people of the world have had different definitions of the family. These different values result in different behaviors, and it would be naive to think that the family patterns of Jesus' day would match the family patterns of our own.

What Jesus does say about the family almost amounts to a repudiation of the family, at least as many cultures have defined it. Caught in the temple instead of with his parents, the twelve-year-old Jesus explained that his first priority was to care for "the Father's" business—and he didn't mean dear old dad (Luke 2:41-51). Confronted by a

worried mother at Cana, Jesus publicly reminded her that his Father's will came first. And similarly, when Jesus' brothers suggested that he go with them to a feast in Judea, he refused—going later on his own (John 7:2-10).

I doubt that Jesus was saying that family relationships never count. But I do think he was saying that for him there was something higher and more important. He strove to obey the One who had sent him, even when that meant ignoring the desires of his mother and brothers. For Jesus, God came first.

It's easy, of course, to say that Jesus was special. Indeed he was. But I'm convinced that his family behavior was more than a quirk of divine-human nature. I suspect he was modeling something for us. I suspect he was showing an attitude that we, too, should have, agonizing though that attitude may be.

Jesus came proclaiming a new kingdom, a time when God would reign, a time when the world's crazy values would be turned upside down. He said it was coming and indeed would soon be upon us. Jesus' resurrection, says Paul, was the "first fruit" of what God has promised (1 Corinthians 15:20).

The tensions felt by all Christians are the tensions of living in two worlds, two kingdoms. We stand with one foot in an earthly kingdom of war, hate, evil, sin (Romans 7:18-20). It's all around us and we can't seem to get out. But our other foot, by virtue of God's Spirit within us, stands firmly in God's new kingdom of love, peace, and justice (Romans 8:18-23). This is the kingdom that will soon dawn with power and authority. This is the kingdom whose values Jesus taught.

So we struggle with mixed allegiances, trying to live by the values of God's new age when we still stand with one foot in a mixed-up world.

When it comes to the family, a similar situation exists. Jesus shows us, and the New Testament teaches us, that Christians are really members of two families. On the one hand is the earthly family in which we find ourselves: narrow, self-centered, isolated. No, it's not all bad; there's a lot of good as well. But it's imperfect, mixed up, and distorted. On the other hand we have God's new family, a community of believers called to new standards and new relationships as God's adopted children. This is the already-

here-but-not-yet-fully-come family. This is the family of promise.

Remember when Jesus' mother and brothers were trying to see him? Jesus ignored them and said, "Look! Here are my mother and brothers! For the person who does what my Father in heaven wants him to do is my brother, my sister, my mother" (Matthew 12:49-50).

Jesus proclaimed a radically new kingdom. He also proclaimed, as a subset of that, a radically new family—a family in which God himself would serve as Father. He came not only announcing the end of our national divisions but also, as a subset of that, an end to our social divisions. There is to be one kingdom—with God as ruler. And there is to be one family—with God as father.

The Sadducees came to Jesus and posed a question. What if a woman's husband died and she marries his brother (as was the custom)? And what if that brother also died and she marries the next brother? And what if she keeps that up until she has married seven brothers? Whose wife will she be in the resurrection?

The Sadducees were trying to show the foolishness of believing in a real life after death. Jesus replied, however, by showing the shallowness of their understanding of God's family. "The men and women of this age marry," he said, "but the men and women who are worthy to be raised from death and live in the age to come do not" (Luke 20:34-35, TEV).

Like many of Jesus' statements, the longer you think about that, the more radical it sounds. At the very least, in the family "to come" there will—it seems—be no marriage, no separate family units, no social hierarchies, no divided loyalties. We who are God's children will live together as one family—"blood" brothers and sisters serving each other in the spirit of Jesus.

What business, then, do Christians have on the "save the family" bandwagon? Well, by "save the family" we mean "preserve" the family as we now know it (its present structure), the answer is, "None." God's plan is for that family to pass away. He has called us to live in a new family, his family. To work for that which God is replacing is to accuse God of ignorance. It makes about as much sense as campaigning for the preservation of our fallen governmental system in the face of



Most of what people want to save is only a romantic image of what they think families were like two generations ago, based largely on memories created by the Waltons or some other nostalgic distortion.

new hope and life to old, earthbound family relationships. No, the old will never be all that God intended, but as we wait and struggle for what God has promised, bursts of new life and new hope can shine even in the old. Parent-child-spouse relationships can be renewed as they begin to take on some tender, loving qualities of the new family that God has promised.

God is exploding our limited, human thinking. He's creating a new family in which all will live as one. But until that family fully blossoms in our midst, we who are Christians must learn to live with love and compassion in a broken world reaching out to parents, sisters, husbands, and children who need our care.

No, we don't want to "save the family" as an institution. It's a broken and fallen structure. We know God has something better in mind. But we want to reach out to love those who, like us, are living in the agony of an unfulfilled promise.

Simultaneously, however, we can and must work at developing more Christ-like relationships in the kinds of cross-family ties that will characterize God's new kingdom. Toward this end, some will teach their children to accept love and affection from more than mommy, daddy, and grandma. Some will live "in common" with other brothers and sisters. Some will force themselves to develop broader ties by not marrying, while others will forego the inward-looking temptations that are so often brought on by children. But whatever the method or methods, the motive must never be selfish or escape but openness to others in the pattern of Jesus.

I've made some efforts to live as if we are all God's children. I've made some attempts at new relationships. But my attitudes—and needs—are still far from the kind of "new family" living that Jesus called us to. One foot keeps dragging in the hard-packed dirt of a fallen world, a fallen kingdom, a fallen family. And I stumble.

It scares me and it excites me, but God in his wisdom is bringing to life a new family. It's his family. I want to be a part of it, but I'm torn between two worlds. And I keep looking back.

Maybe Jesus, who has walked the agony before me, can help straighten out the furrow.

The style of healthy living proposed normally requires a huge dose of middle-class conditioning.

God's coming kingdom.

In fact, the two issues are rather closely related. If you listen carefully to most of those who cry about saving the family, you find that their motivation is often a desire to preserve society as we now have it. They seem to think that if the family "goes," everything else will "go" with it. What they don't realize is that from God's perspective both the family and society have already gone. Both are fallen. Both are beyond saving. Both are in the process of being replaced by a greater and grander idea. (It's only natural, isn't it, that those who campaign the hardest to preserve our fallen family structure are often the same folks that campaign so earnestly to preserve our fallen political and economical structure!)

But wait a minute, you say. We can't just wave away with the family!

You're right. And that's the catch. God's new family has not yet fully come. Like God's new kingdom, it's here—and yet it's not here.

So what do we do? We learn to live in the in-between. We learn to live in the between times, with one foot planted firmly in the old and one foot planted firmly in the new. We straddle the fence and strain hard for that which God has promised. We can't escape our old order and the responsibilities to which we are tied. But at the same time we've got to begin living in God's new way. And the conflicts can be immense.

God wants us to start living as if his new kingdom has already come. Jesus, James, and John, for instance, all tell us to start treating everyone, especially other believers, as if they were our brothers and sisters. "See how much the Father has loved us!" says 1 John. "His love is so great that we are called God's children—and so, in fact, we are" (3:1, TEV).

Right now we who are Christians are to begin living as if we are one family. We are to treat each other not as a friend treats a friend ("I'll be nice to you if you'll be nice to me"). Such an attitude is at the core of Jesus' teaching, especially in the Sermon on the Mount. It also permeates a lot of what Paul had to say, especially about personal relationships. "Since you are God's dear children," he wrote to the Ephesians, "you must try to be like him" (5:1, TEV).

The essence of living in God's new family is a spirit of giving—a generous, free giving of ourselves to others. We are to give to others not because they deserve it, not because they've done anything to earn it, and not just because of some fragile, earthbound marriage vow or blood relationship. We are to give ourselves to others—regardless of how much they give back—simply because they, too, are dear children of God, siblings in Christ, equally rescued from weakness and failure.

As we begin to live as if God's new family has already come, we simultaneously bring

Ben's boys

Larry Kehler



Willie Hamilton, left, stands with Ben Martens and one of the cooks.

Ben Martens loves his kids, all thirty-two of them. He doesn't pander to them, nor is he intimidated by them. His relationship to them is candid and open. When he's displeased, he "blows up," and then the matter is forgiven and forgotten.

Ben's family is big, so big that it takes three homes in Winnipeg to house them all. Furthermore, they're all boys. Their ages are from eleven to eighteen.

Group homes have been Ben's thing since 1972, after he and his wife, Mary, returned from a year's experience with group homes in Ontario. He started with a home on Banning Street, but this was relocated to the present place on Alverstone in 1974. A second home was opened in 1973, and two years later the doors to another place in Winnipeg and a farm, then near Grunthal, were opened. The farm was moved to New Bothwell last summer, but had to close because of lack of staff.

The boys come to Ben's homes via Children's Aid and as probation referrals. Ben estimates that their average length of stay is about six months, although some stay much longer.

Willie Hamilton, for example, has been with them for well over three years. He's

seventeen now, plays in a small rock group, and considers Ben's place his home. In another year, when he's eighteen, he'll be on his own. Willie has come through rough times, but he seems to be getting things straightened out. He proudly shows off his well kept and creatively decorated room.

But not nearly all the boys stay as long as Willie. The roster at the Home Street house shows over 200 boys have come and gone in the last three years.

The only way the program can make an impact is to have good staff. Ben emphasizes this point strongly. He has a payroll of fifteen. The most effective staff person is probably Vivian, Ben and Mary's daughter. She communicates easily with the boys and has their ungrudging respect. She's been a cook in one of the homes, but now she's a "troubleshooter," floating from house to house as needs arise.

Ben feels fortunate in having a caring staff. He particularly notes Doug Cox, who has been with him for four years, and Bruce Rathbone. The key factor that Ben looks for in his staff is the ability to love the kids. If that doesn't come easily, they might as well forget it.

Bruce heads the place at 232 Home Street. He once wrote for the *Winnipeg Tribune* and has been a promoter of musical events.

Big brother, parent, and guardian—that's how Bruce sees his responsibility to the boys. "I like to show them affection and to kid around with them. I work at the reward

system," he says. "We try to be very forgiving."

Bruce's workdays often stretch to twelve hours or more. That's one of the demands of the job. You need to be flexible and available at almost all times.

Doug serves as Ben's associate. Ben speaks of him with generous appreciation. He also commends the cooks. They are important because they have the opportunity to become mother figures for the boys.

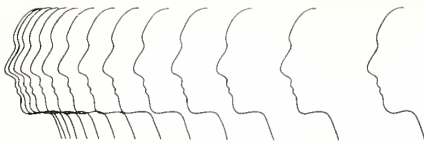
Pornographic material is not permitted in the homes. "It creates the wrong impression of women," explains Ben. He also insists that the boys and the staff refrain from the use of vulgar language. Staff is also discouraged from trying to impress the boys with "tales" about their own youthful exploits.

When discipline becomes necessary, Ben sometimes has to become the administrator of "justice." It is his policy not to spank, but on a few occasions he has resorted to the strap. The most recent occasion was when several boys failed to go to school after several pointed reminders and warnings. However, he can count on one hand the number of times the strap has been applied during the past four years.

But Ben also has good times with them. Last summer he took eight of the boys on a three-weeks trip to British Columbia.

His concern doesn't end when the boys are discharged from one of his homes or placed elsewhere. He took me to the Youth Detention Centre in Tuxedo, where he spoke to two boys who had previously been with him. He chided one for being there and tried to encourage the other, who seemed to have no business being there.

Ben loves kids. It's his business, but it's also his mission as a Christian.



CONGREGATIONAL PROFILE

FIRST MENNONITE CHURCH, BERNE, INDIANA

pleased the Lord" to take Sammie from the Jura Alps in Switzerland to Adams County, Indiana, to build his church in Berne, Indiana.

Samuel F. Sprunger's mother died on January 16, 1850, and one of the relatives whispered these words, "If it had only pleased the Lord that his mother might have taken little Sammie with her, how well he would be cared for." At his mother's death, Sammie was only fifteen months old. Little did the woman realize how it would "please the Lord" to make Sammie the spiritual leader of the more than seventy Swiss Mennonites which formed the nucleus of two congregations, the Baumgartner Church and the Berne Church, that settled in Vera Cruz and Berne, Indiana.

Under Samuel F. Sprunger's leadership, a third congregation was started which eventually led to the union of the three congregations to form the First Mennonite Church, Berne. Here were small churches that chose to be big.

Although there are those who frown upon small churches, there are many advantages in being a large church. There is a substantial

reservoir of leadership and sufficient financial resources to support God's work. The church can provide an adequate program of Christian nurture and training which will equip the members to fulfill their calling to be "a priesthood of believers." They can take Jesus' final mandate seriously when he said, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

In order to fulfill Jesus' challenge there needs to be effective preaching and teaching of God's Word as well as its practical implementation by consistent Christian living and through a winsome witness. At the heart of the church at Berne is a strong teaching and preaching ministry where the people of God apply biblical truth to contemporary situations. The Sunday school and midweek services are not only times of prayer and Bible study, but they are training sessions to equip the members to become "a priesthood of believers." The sessions include methods in Bible study and teaching, catechetical instruction, steps to

successful Christian living, lessons for communication in marriage, and ways to witness effectively.

The church provides practical opportunities for in-service training through the Sunday school, the midweek sessions, the junior church and Bible Hour, and outreach. The Sunday school has initiated a cadet teacher training program which enlists high school youth to serve as assistant teachers. Perhaps the most encouraging program is Evangelism Explosion. This involves twenty-eight people in weekly outreach under the training of seven certified trainers. This training program includes an additional eight trainees from the Maplewood Mennonite Church in Fort Wayne. The benefits from outreach have been a new sense of purpose to the church, a new confidence in witness, new commitments to Christ in the community, and new members brought into the fellowship. It has also created a desire to start a sister church.

In investigating possibilities of establishing a sister church in another locality contacts were made with the Fairhaven Mennonite Church in Fort Wayne. This is a struggling church under the Indiana-Michigan Mennonite Conference. The Fairhaven Church extended an invitation to the First Mennonite Church, Berne, and we are now working together under a joint committee with two families from Berne who have covenanted to fellowship and serve at Fairhaven for the next six months.

The First Mennonite Church, Berne, has always taken Jesus' mandate seriously. In its history it has had 250 members serve in Christian ministries through missions, the ministry, voluntary service, TAP, Christian education, conference leadership, and MCC. The church is still sensitive to Jesus' challenge of "go ye" and make disciples and his promise "Lo, I am with you always, even to the end of the age."

How is part of a display for the missions festival.



Mennonite family life 1940-77

R. Bruce Woods

What has happened to the Mennonite family since the 1940s? I have just completed a study of family life issues and trends in the General Conference. In the next issues of *The Mennonite*, we will report the findings.

"The Mennonite family is not such a troubled institution as the American family in general," wrote Menno Harder in the 1940s. He noted the following strengths in our families: (1) Mennonites believe in endogamous marriages. Few marry outside the group. (2) Mennonites believe that a mother's place is in the home. Working outside of the home is frowned upon by members of the group.

By 1947 Carl Smucker, at the sixth conference on Mennonite educational and cultural problems, revealed a growing sense of vulnerability among Mennonites. He affirmed that the Mennonite family is "apparently a relatively strong family and has not been affected by drinking, divorce, movies, dancing, . . . and other similar social evils." However, he also said, "Farm life alone will not insulate our families from

modern trends of secularization," and "Family life is invariably affected by change. We cannot stand still in point of time nor do we wish to go back. We do not live in the same world into which we were born."

At the 1957 conference on education and cultural problems, J. Howard Kauffman said, "Family life among Mennonites has been undergoing changes apparently quite similar in many ways to the changes in the larger society. Certain traditional forms have given way to the newer, emerging patterns of family behavior."

J. Winfield Fretz addressed the same conference on social trends affecting the Mennonite family at midcentury. He wrote that the family in the home is ceasing to be a production unit and is almost totally a consumption unit. Another trend was changing morality. There was a decline of masculine dominance and the emergence of a democratic family, he said. And the "roles" in modern marriage were changing.

Calvin Redekop, also in 1957, added, "Family life was authoritarian and closely tied to values of togetherness. Social life was group oriented. Religion was a group affair . . . These characteristics have undergone a transformation so that now Mennonites no longer conceive of themselves as a group, but as individuals in a competitive society. In brief, the competitive way of life of American society has been exchanged for the community type of living practiced earlier.

"It would seem," said Mr. Redekop, "that Mennonites are now in the third stage of a three-stage cycle—from a community of believers, to a community of relatives, to a community of individualists. In each stage, however, the community concept has suffered progressively so that 'community' for the individualist stage is hardly applicable."

College students in marriage and family classes in three different Mennonite colleges—at Tabor, Hesston, and Bethel—concluded that they, too, observed change in Mennonite family life in contrast to those of former generations. They felt in 1957 that (1) children's opinions and wishes are more respected; (2) parents have a higher economic level, hence children today have more money and material things; (3) Mennonite children have fewer routine chores and regular responsibilities; (4) entertainment and recreation are less restricted.

The word on family life from Howard Kauffman in 1973 is a prophetic update of an earlier word spoken in 1947, "Mennonite families in the United States and Canada also partake in the rising tide of family problems. We may have built some protective cultural fences around our family and kinship groups, but we have no immunity to the destructive forces that threaten the family system."

In 1975 the General Board of the General Conference observed, "It is painfully obvious in many churches that there are forces at work which lead to family fragmentation."

Out of this concern in 1975, the Commission on Education was asked to study such issues as marriage, divorce, remarriage, and related family life areas. In response to this request, COE appointed a committee on family life and engaged a part-time staff person.

As part of our work, we held a consultation on the family and did a careful research project on family life among General Conference Mennonites.

Next week's article will indicate the group tested and the needs most often identified as concerns in our congregations and communities.



Resolutions proposed for General Conference

Following are summaries of several resolutions which are being proposed for action at the General Conference triennial sessions July 28 to August 3 in Bluffton, Ohio. Full text of these resolutions and others are being mailed to each General Conference congregation. Some wordings may be changed by the time the resolutions reach the conference for.

Civil disobedience and war taxes

The resolution reviews the history of General Conference discussion of the war tax issues from a sentence in the 1971 statement "The Way of Peace" to General Conference deliberations on an employee's request that war taxes not be taken out of her paycheck.

The resolution asks that congregations and regional conferences "commit ourselves to a serious study of civil disobedience during the next eighteen months, that the Commission on Home Ministries help facilitate such a study . . . , and that a triennial miniconference be convened for congregations to report on their study and to recommend actions related to civil disobedience and war tax resistance, including the question of Mennonite institutions serving as war tax collectors for the state by withholding these taxes from employees."

Pastoral ministry

The resolution notes the shortage of candidates for the pastoral ministry and recognizes that every congregation has people with gifts as pastors and teachers.

"Be it resolved that:

- every congregation take responsibility for identifying and calling out persons with gifts for the pastoral ministry;
- every congregation make this an important and ongoing function of its life and ministry;
- every congregation make use of college, seminary, and conference staff and program for the training of its ministers; and
- every congregation consider calling one more persons from its number for the pastoral ministry during this triennium."

Divorce and remarriage

The resolution recognizes that Mennonite congregations have a variety of attitudes toward believers involved in divorce and remarriage. It observes that God hates divorce but loves the sinner. "Therefore we share the responsibility for some marriage failures and as the 'reconciling community' should seek to explore a redemptive program for those whose marriages have failed.

"Be it resolved that during this triennium we call for General Conference congregations to study and search their hearts that ministries to those persons whose marriage fails might emerge in our midst. . . ."

Marriage Encounter

The resolution reviews the need for helping people have good marriages and observes that Marriage Encounter is a Christian program for couples which other denominations have adapted to their needs. Its focus is on trained lay leadership with a Christian style and language.

"Be it resolved that the Commission on Education, through its family life committee, develop and implement Marriage Encounter throughout the General Conference; that the reports of these experiences and their effect on participants be circulated widely among our churches and pastors for their evaluation; that the budgeting for these initial experiences come from within the resources of the family life committee and participating couples and congregations and other supporting agencies."

Television violence

The resolution notes that Mennonites as a historic peace church have rejected violence as a way of life. It reviews the effects of television violence on children and on the Mennonite church.

"With the adoption of this statement of concern, we recommend that every congregation in our conference be challenged to take some action with regard to a witness against violence on television."

Some suggested actions are studying the effects of TV violence on one's own

community and congregation, monitoring programs for amount and kind of violence, writing letters to sponsors of violent television shows, discussing the issue with program directors of local television stations, and asking the Inter-Mennonite Media Group and perhaps the seminary and church colleges to explore the whole matter of violence on television, encouraging them to become pioneers in producing and encouraging better TV programming.

Church planting

The resolution notes that with the increasing mobility of our society there has been a new interest in establishing additional Mennonite fellowships and congregations.

"Therefore, be it resolved that we encourage the Commission on Home Ministries, the Conference of Mennonites in Canada, the district and provincial conferences, and the local congregations of the General Conference Mennonite Church to increase their efforts and priorities in church planting. We believe that God may bless a new emphasis on church planting with fifteen to twenty new member congregations in the next triennium and fifty new congregations by 1986. . . ."

To meet this goal, the resolution calls on congregations to consider planting daughter congregations and providing leadership and initial support for new fellowships. It also suggests that each regional conference work towards employing a full-time church extension worker.

Other resolutions are planned on Christian missions under authoritarian regimes, offender ministries, moratorium on the Mackenzie Valley pipeline, nuclear energy and responsible use of energy, and the World Peace Tax Fund (U.S. caucus only).



family in focus, bluffton '77

Cutting at the cadeau mentality

"They ask for *cadeau*—a gift, says Teresa Birky, Mennonite Central Committee volunteer about the beggars who come to her door each day in Grande Riviere du Nord, Haiti. "A cardboard box, a tin can—that's a gift—because everything's recycled."

Teresa and her husband, David, would like to cut away at the handout mentality in Haiti which has grown out of years of handout programs from North American agencies. "People want you to give them things," David said.

Sometimes it is not easy to fight that mentality. Teresa sets aside certain days when beggars may come to her door for some milk or whatever she has on hand. It is difficult to say no to them when she knows the Haitians gladly share with each other from much smaller stores of food.

David tries to keep a low-key approach in working with a Haitian-administered self-help crafts co-op so the Haitians won't feel dependent on a *blanc*—white person.

"We're there to help them do what they want to do," he said.

He goes to meetings of the co-op directors to listen and be available for technical or managerial advice.

Teresa works with a committee interested in publishing a newsletter in Creole. Although everyone can speak the French-inspired language, little has been written in Creole.

One problem David confronts in trying to encourage self-sufficiency is that Haitians do not always recognize the same needs as he does. They understand their day-to-day needs are met because they can sell the crafts they make, whether smooth or knot-holed, to the co-op. They don't understand that the future craft market may suffer if standards are not kept up to the assembly-line quality expected by North American consumers.

Besides working with the co-op, David works with people who come for help in such undertakings as capping a spring. To help

improve the pure water supply, one of the biggest needs in Grande Riviere, rocks and dirt are dug out to form a basin where water comes out of a mountain. A pipe is put in the basin and then capped so leaves and dirt will not fall into the water.

David tries to make sure most of the work and direction for such projects come from Haitians. Then, if a pipe later becomes plugged the people will not return out of ignorance to the old unsanitary method of scooping water directly from the basin at the spring.

Although they can see places where the Haitians could improve their production or water supply, David said, "We're the foreigners there. We have some learning to do, too."

The effect of the affluent North American life-style on the poverty of Haiti is one thing they have learned in the first year of their three-year assignment. The geographic insulation between the rich and the poor has been pushed back by their firsthand experience of seeing how the production of coffee, Haiti's main export, depends on people paid so little they can't buy food.

The Birkys have learned a slower pace of life. "They don't operate by our time schedules," Teresa said. "You don't run to this meeting and that." Meetings don't always start on time. Days are not rigidly structured in an office routine.

They enjoy the informality of Haitian society. A chicken walked through church one Sunday, Teresa says with a laugh. When a church member doesn't have the correct change he wants to place in the offering, he doesn't hesitate to make change from the offering bag.

Because the Birkys see positive characteristics of Haitian society, they are concerned about importing too much of the North American way of life with the technical advice given by the ten volunteers at Grande Riviere, where the program includes medical as well as agricultural aspects.

How can they encourage people to make enough money to feed themselves without instilling a lust for money?

"It's pretty tough to carry over good concepts and not bad ones," David said.

Although the Birkys are two of the few white people in Grande Riviere, they feel well accepted. David and Teresa spent 1971-73 at MCC headquarters, Akron, Pennsylvania, where David was a bookkeeper and Teresa a secretary. David is a member of Lake Region Mennonite Church, Detroit Lakes, Minnesota, and Teresa is a member of Eden Mennonite Church, Moundridge, Kansas.

A worker packs self-help shipments for mailing from the artisans' cooperative in Grande Riviere du Nord, Haiti.



Laos fights new war

taking the long and hazardous sixty-kilometer journey to Vientiane had been delayed for three days. Finally the father and mother realized that their eight-year-old son could not recover without help. They weren't sure what he was suffering from but really didn't matter. So many people in their village had the same symptoms and there were no medicines to help anyone. It took all day in the back of a truck and almost all the money they had saved to get to the general hospital in the capital. They were hopeful that now the doctors could help them. But it was too late. Their son died that night of cerebral malaria.

Public health officials describe malaria as the "No. 1 health problem" in Laos. Recent World Health Organization (WHO) surveys in two provinces of Laos indicate that one in three persons suffers from active malaria. Seventy-five percent of the cases are falciparum, the most difficult strain of malaria to treat.

During the war, American aid provided DDT for spraying areas under the control of the Vientiane government. With the collapse of this regime in 1975, all U.S. assistance was cut off and sprayings had to be suspended, causing a sharp increase in the incidence of malaria. This year WHO has provided ten tons of DDT, about 12 percent of the total need, for spraying mosquitos in the most infected areas. For Laos using DDT is a life-or-death choice. WHO officials consider DDT to be the cheapest and safest protection against malaria carriers.

With the destruction of many hospitals and dispensaries in the countryside and the depletion of medical supplies during the two decades of war, disease in Laos today is widespread. In one village north of Vientiane, 20 percent of the villagers are seriously ill with dysentery, intestinal parasites, infections, and malaria.

"How many children did you have?" we asked the mother of a friend recently as she sat weaving cloth under her house. "Oh, many. I don't remember," she answered, continuing sadly, "There are five living, but many have died." WHO estimates infant mortality in Laos at about 123 per thousand, one of the highest rates in the world.

The primary cause of mortality among Lao children is gastroenteritis resulting in acute diarrhea. Most cases of the disease are caused by the lack of basic hygiene and sanitation in many rural Lao villages: water is usually not boiled before drinking, wells and latrines are uncommon, and animals are often kept under houses causing the breeding of germs and germ-carrying insects.

Recognizing the importance of public

health education and preventative medicine in disease control, realizing that most foreign aid in the past benefited primarily the small urban population, and facing serious transportation difficulties over its rugged terrain, the new Lao Government is now seeking to develop a decentralized rural health network. Many villages, even those near the capital, have built dispensaries and received health workers for the first time after the war. Medical facilities, however, face a desperate shortage of equipment and supplies. In a recent visit to the new thirty-bed hospital in Vieng Sai in northeastern Laos, foreign diplomats found only two shelves of medicine in a small cupboard.

The 265,000 refugees who returned to their native villages since the end of the hostilities face other serious hardships. Many of the nearly three million tons of bombs dropped on Laos by American planes during the war have yet to explode. In Muang Pek subdistrict, known as the Plain of Jars, fifteen farmers were killed and five injured by unexploded ordnance while reclaiming their fields last year.

Before the war Xieng Khouang Province had 83,000 water buffalo. When the bombing finally stopped only 250 draft animals had survived. Because of the serious lack in pulling power, groups of eight men harness themselves behind buffalo plows. As a result of the difficulties in reclaiming their fields, most resettled refugees harvested only a two-months supply of rice last year.

Exasperating the difficulties of postwar recovery, Laos faced a rice harvest disaster in 1976. Northern areas were plagued with locusts. Central and southern paddy fields suffered drought during the planting season and then were inundated with floods shortly before harvest.

In an attempt to avoid this problem in the future, massive water-control systems are being built throughout the country. During the first two weekends of April, thousands of volunteers from Vientiane dug fourteen kilometers of waterways and irrigation canals around the capital city. This spring Vientiane was turned into a giant vegetable garden as every available plot of land was cultivated to increase food production.

The new war which the people of Laos are fighting can be won, but not without time, education, and financial help. Assistance through bilateral and multilateral channels has been significant in supplying food and medicines to avert disaster. United Nations agencies have worked closely with the Lao Government in developing projects to provide hospitals, medicines, and equipment for agricultural development, but funds for

many of these projects are not yet available.

Although the U.S. Government spent billions of dollars financing twenty years of warfare, it has yet to help pay the cost of peace. As a result, relations between the governments of Laos and the United States have been seriously strained during the past two years. But as they told President Carter's commission during its visit in March, the new Lao authorities are ready to forget the past. Gestures of American assistance could go a long way in restoring goodwill between the two countries and winning the battle of the Lao people against disease and hunger.

Murray and Linda Hiebert, MCC Laos

Words & deeds

A gap continues to exist between the employment rates, income, and occupational status of white males as compared to minority and female Americans according to a recent report of the U.S. Commission on Civil Rights. For 1976 the median income of women working full-time was 58 percent of that for men, compared to 60 percent in 1965 and 64 percent in 1955. The traditional two-to-one ratio of minority to white unemployment also persists.

Elementary New Testament Greek will be offered from July 18 to August 26 by the Associated Mennonite Biblical Seminaries, Elkhart, Indiana. Course instructor is Gertrude Roten.

Facing a 10 percent budget cut, the Mennonite Broadcasts board has agreed to give priority to congregational public media over multimedia campaigns and national program distribution. Five research and development projects will be curtailed including several new radio spots and a set of TV spots for international release. The board decided to continue *The Mennonite Hour* with a fifteen-minute music message format, but agreed to test a five-minute daily format for possible implementation by 1979. Mennonite Broadcasts, Harrisonburg, Virginia, is the public media arm of Mennonite Board of Missions, Elkhart, Indiana.

The thirty-fourth annual Saskatchewan Women in Mission Conference was held May 7 at North Battleford, Saskatchewan. Speaker Anna Schroeder of Brandon, Manitoba, spoke on the theme "Time—Choosing Your Priorities." Over five hundred women attended the session.

Alcohol education provides alternatives

The following interpretive article was written by Claire Ewert for an alcohol study project sponsored by MCC (Canada).

Why is it important to educate oneself and others on the effects of drinking alcoholic beverages?

Says Wallace Ewert, a former Mennonite Central Committee volunteer who now farms in Saskatchewan, "When I read about the effects of drinking alcohol on such areas as driving, work, and physiological effects, it told me that there was no good reason to drink."

Wallace began working on MCC (Canada)'s alcohol research project (BAAR—Bold Alcohol Action and Research) in July 1975. As a preparation for the project, he spent several weeks reading all available information on the effect and production of alcohol. He has not touched an alcoholic drink since that time.

Before he came to the decision to be an abstainer, he considered himself a social drinker. He would have a "few drinks at parties but didn't drink frequently." Drinking for him was a social activity. He could "take it or leave it."

Wallace took his first drink, a beer, in his early teens. It was taken with a friend following an unhappy personal experience. The legal age then was twenty-one years, so such activity was against the law. "It was a novelty because you weren't supposed to. The other guys thought you were big then."

The reason he continued to drink was "because my friends did. I did it to be sociable. I enjoyed the high from the drink." But he admits that he "didn't enjoy the taste. That's why I drank vodka; it has no taste."

Wallace's change in life-style came about because logical arguments undermined his emotional reasons for drinking. Being a Mennonite himself, he now believes that Mennonites should not drink alcoholic beverages. Mennonites should also not sell grain or grapes for the production of alcohol. "When one considers the world food crisis and our responsibility to our brothers, then the use of grain or grapes for alcohol production is wrong."

As a total abstainer, Wallace does not believe that social drinking is harmless. He is a strong supporter of nondrinking programs, but doesn't go around preaching abstinence to his acquaintances. "It's everyone's choice whether to drink or not. I may indirectly influence the behaviors of others by my own behavior."

Wallace's account of his use of alcohol is not very different from many other young Mennonites. He began drinking almost by

accident. Before he had had time to make a conscious decision on the matter, he was drinking socially with his peers. It wasn't until he was required to become familiar with alcohol and its effects on the lives of others and the potential effect on his own, that he made a conscious decision against alcohol use.

The experience of this young man was magnified many times in the city of Edmonton from December 1971 to January 1972. A public information campaign for responsible drinking and driving aimed at changing knowledge, attitude, and behavior was conducted by the Edmonton and Alberta safety councils. Factual information relating to the problem of drinking drivers and suggestions as to how to avoid alcohol-related accidents was presented to the public, more specifically aimed at the social drinker.

The campaign consisted of distributing campaign placemats, posters, and pamphlets; airing campaign spots on radio and television; sponsoring essay contests on the topic "If You Drive After Drinking"; and providing public speakers to speak at service clubs and schools, among other things.

The city of Calgary was the control city. Calgary was subjected to its normal December traffic safety campaign while the Edmonton campaign stepped up the amount of factual information. A randomly selected sample of the driving population in both cities was tested to establish their blood alcohol contents (BAC). At the same time, questions were asked which tested the level of knowledge of subjects about various points which had been emphasized in the campaign. Their attitudes towards present drinking-driving laws were also recorded. The experimental design consisted of a "before and after" study (before the campaign and after the campaign) in the two cities.

The most important finding of this study was that the Edmonton campaign was effective in reducing the number of impaired drivers from 3.0 percent to 1.4 percent. In Calgary there was also a drop in the number of drivers who were over the legal limit, but the difference was not statistically significant.

These statistics indicate the value of presenting information to the public. Both cities were subject to informational campaigns about the effects of drinking and driving. In both cities there were decreases in the numbers of intoxicated drivers. But in Edmonton, where there was a greater emphasis on presenting information on drinking combined with driving, the drop in drivers who drank to dangerous driving

levels of alcohol was reduced to a significant extent.

Both examples, the individual who familiarized himself with facts about alcohol and the larger community exposed to information on driving and drinking, indicate that knowledge does facilitate a change in behavior. In order to obtain knowledge it is necessary to experience education. Demonstrating alternative attitudes and behaviors is an important part of education. Too often the society in which we live demonstrates only one possible form of behavior.

The Christian community is responsible for providing alternatives. These alternative attitudes and behaviors must then be supported and reinforced within this loving community. This does not leave room for judgment and criticism. We are all responsible for each other.

Winnipeg church celebrates anniversary

The young son of one member stood up on the pew inside a large Winnipeg sanctuary, looked around and said, "This sure doesn't look like a church." So reported chairperson John Lohrenz to the Fort Garry Mennonite Fellowship's tenth anniversary celebration Sunday, May 15.

The fellowship has now operated for ten years without a salaried ministry and without a church building. Ministry duties are shared and space is rented at the Canadian Nazarene College, for Sunday services. Otherwise, most meetings are held in homes.

Characteristics of the group are a strong family emphasis, participation in small prayer and study groups, and a flexible approach to worship and Christian education. The program of the church is guided by a covenant to which members are asked to commit themselves. There are sixty-one members in the fellowship. Several other families and individuals participate actively.

Grosvenor Place, a residence for young men on probation requires staff, either single men or a houseparent couple.

Apply to:

Henry Dueck
306 Notre Dame Avenue
Winnipeg, Manitoba R3B 1P4
Phone: (204) 942-8626 or
(204) 489-2920

Grosvenor Place is sponsored by MCC (Manitoba).

A little ram gives a lot of water

people didn't believe that a little ram (hydraulic pump) could lift water from the river 250 feet to the top of the hill in Mukedi, Zaire, according to Albert and Annie Drudge. But when it was first turned on for several minutes, Albert and the other workers heard shouts from the village before they had even made it halfway up the hill, indicating that water was already flowing out of the pipe at the water tower site.

Putting in water systems at Mukedi and Kandala, small communities about 850 kilometers east of Zaire's capital, Kinshasa, was only part of the job for the Drudges, who were supported by Mennonite Central Committee and Africa Inter-Mennonite Mission. Mukedi and Kandala are church centers for the Mennonite Community in Zaire (CMZA). Funds for the two water projects came from Canadian International Development Agency which contributed 24,000, a provincial grant of \$12,000, and an MCC contribution of \$12,000.

Albert also put in dams and water wheels at a Methodist mission and at a farm sponsored by the Protestant Agricultural Program where several MCC volunteers work. In addition, he worked on construction at a girls' school at Nyanga, a CMZA church center where he and Annie lived during their 2½ years in Zaire. Annie cooked, "kept a coffee house," and served as another and grandmother to MCC workers, missionaries, and their children.

Although Albert used dams and water wheels to pipe water from rivers at the Methodist mission and the farm, he was able to install hydraulic rams at Mukedi and Kandala because there is enough "head," as he drop from the water's source to the ram is called. With a twenty-three-foot head at



Albert and Annie Drudge

Kandala, the pressure of the ram lifts the water 400 feet to the village at the rate of three gallons a minute.

At Mukedi, there is a forty-six-foot head, and the water is lifted at the rate of twenty gallons a minute or 700 barrels a day. "That is really amazing when you consider that it would take one person carrying water from the river half a day to fill one barrel," Albert said.

Completing the entire project at Mukedi and Kandala took Albert and Annie more than a year and several trips to each place. "The only way to get anywhere in Zaire is by truck, motorcycle, or small plane," Albert pointed out. In April of 1976, he rode by motorcycle to Mukedi to help with laying the pipe. Different sections of the village contributed the labor to dig the necessary ditches.

The rams, shipped from North America and trucked inland from the Zairian port of Matadi, were installed in October and November. Albert spent two weeks at Kandala, where he was assisted by fellow volunteer Darrell Martin. Then he went on to Mukedi, working three weeks there. The water tanks, made of disconnected pieces shipped from England, arrived in February. In March, Albert went to Kandala again to put up the 4,000-gallon tank. The two faucets which the tank supplies are near to the maternity and dispensary, he said.

Along with Martin and MCC volunteer Glenn Detweiler, Albert and Annie returned to Mukedi again in March to erect a thirty-three-foot tower where they would place a 16,000-gallon tank. There was one problem, though. Some of the connectable pieces for the tank had the holes drilled in the wrong places.

"We sent a radio message to a CMZA center for mechanics to send us a drill press," Albert said. When the plane brought it in, they had to wait to begin redrilling holes until the electricity was turned on in the evening for the students at the school to study. "We drilled until ten o'clock," he added.

Another problem came up while the Drudges, Martin, and Detweiler were working at Mukedi—they received word that the ram at Kandala was broken. "These rams are supposed to be trouble-free," Albert said. "But we twisted the pilot's arm to fly us into Kandala to see what was wrong."

When they got there, however, they were informed that the village people had already taken care of the problem. One of the braces holding the ram had shaken loose, but they had found someone in another village who could weld and gotten him to repair the break. "It makes me feel confident that they will be able to keep the system going," Albert said.

Drudges were working right up to the time they left Zaire. Although the top of the water tank had not been put on when they had to leave Mukedi, when they flew over a few days later, it was up.

In the few days they had at Nyanga before they left, Albert installed a new pump at the water wheel that supplies that village's water and did some finishing work on one of the buildings at the girls' school.

The Drudges, from Markham, Ontario, had lived in Zaire from 1970 to 1973 as MCC volunteers. During that time Albert worked on a water system for Nyanga and worked in building construction. Annie was in charge of the mail, which is sent out to all the CMZA centers from Nyanga.

Copastor needed

The Carlock and North Danvers Mennonite churches would like to call a pastor to serve in their shared ministry program in a part-time capacity. The congregations have cooperated in sharing a team of two ministers since 1971. Elmer Wall is continuing as a full-time member of the pastoral team. Ministers share areas of responsibilities in the congregations with the part-time team member, for instance, preaching about once a month, helping supervise the Sunday schools, and doing some visitation. Can be ideal for a minister who wishes to slow down before retirement.

Interested persons should contact:
Elmer Wall
Box 41
Carlock, Illinois 61725
(309) 376-2781



Help wanted

Positions in **Seattle, Washington**: Immediate opening for skilled **secretary** with environmental agency. Openings for fall 1977 include work with **retarded adults**; a position at a **spastic children's center**; work with **home health-care program**; and positions at **Seattle Mental Health Institute**. Two-year terms required. Contact:
Mennonite Voluntary Service
Box 347, Newton, Kansas 67114
(316) 283-5100

Record

Calendar

June 16-19—Northern District Conference annual session, Huron, South Dakota

July 23-27—Conference of Mennonites in Canada, Toronto

July 28-August 3—General Conference triennial sessions, Bluffton, Ohio

Ministers

Henry Dyck has accepted the pastorate of the United Mennonite Church, Mission, British Columbia. He previously served the congregation of First Church, Kelowna, British Columbia.

Bruno Epp has accepted the pastorate of the Eben-Ezer Church, Clearbrook, British Columbia, effective in September.

Reviews

Books challenge you to grow

The Cost of Commitment (1976, 89 pages, \$1.95) and *The Fight* (1976, 230 pages, \$3.95), both by John White (Inter Varsity, Downers Grove, Illinois) are reviewed by LaVerna Klippenstein, 753 Fairmont Road, Winnipeg, Manitoba R3P 1B3.

John White, a former staff member with the International Fellowship of Evangelical Students in Latin America, is now an associate professor of psychiatry at the University of Manitoba. In two warm and personal books he helps Christians count the cost of their commitment to Christ.

"For years I felt guilty," he writes, "because I never seemed to be committed deeply enough to Christ . . . I had the feeling that I should be suffering more, doing without more. Yet when I did suffer, my suffering bore little relationship to my commitment. Sometimes it seemed to arise from my lack of commitment and at other times bore no relationship whatever to it."

In seven short but intense chapters the author deals with suffering, cross bearing, and the paradox of freedom through slavery.

"What does it mean to take up your cross when little risk is involved in following

Ralph K. Weber has resigned as pastor of the Walton (Kansas) Church. He continues to serve as manager of Faith and Life Bookstore, Newton, Kansas.

Published

"What Is Television Teaching Your Family?" asks a brochure recently printed by Women in Mission, the women's organization of the General Conference Mennonite Church, in cooperation with Faith and Life Radio and Television. The brochure was written by Naomi Wollman of Moundridge, Kansas, secretary of Women in Mission and its representative to the Mennonite Central Committee Peace Section. The brief article in the brochure covers television violence, advertising, stereotyping, and the erosion of moral values. It suggests how to use

television and how to speak to the television industry, including a list of addresses to write about programming. The brochure is available free of charge from Women in Mission, Box 347, Newton, Kansas 67114.

Workers

Shirley Sprunger King, until recently serving in Haiti, has been appointed part-time instructor in organ at Bethel College, North Newton, Kansas. She will replace *Alice Loewen*, organ and piano instructor at Bethel since 1958, who has resigned.

Jane and Larry Wilson have begun a six-weeks vacation in Newton, Kansas, after two years of service under the General Conference's Commission on Overseas Mission. They have been engaged in church planting and Bible teaching in Armenia, Colombia.

Jesus?" he asks in *The Cost of Commitment*. "Does his teaching about the cross have meaning only when secret police pound doors at midnight? No indeed." And again, "Jesus is not telling us that we must sacrifice all our possessions to inherit heavenly treasure, only that if we were to grasp what glories he has for us would we realize how silly we are to cling to such rubbish."

The Cost of Commitment does not talk about the suffering we all share as humans, nor suffering we bring on ourselves through stupidity or sin, nor disciplinary suffering. The author refers to suffering experienced because of loyalty to Christ—the result of deliberate choice. Thinking adults will find this small pocketbook challenging.

The Fight also deals with the Christian life. In it John White goes through the basic areas of Christian living: faith, prayer, temptation, guidance, Bible study, fellowship, and work. He offers new Christians sound first steps and older Christians refreshing insights into the struggles and joys of freedom in Christ.

Each chapter ends with a set of study questions based on a biblical passage and the reader is urged to work through them. "The miracle of new life does not guarantee beauty

of character," says White. "The life needs to grow and develop. That is why I am writing my book. I feel a great urge inside me to share with you as much as I can of what is important in practical Christian living."

The author draws upon the rich resource of personal experiences to illustrate his points. He does not hesitate to call attention to common misconceptions in biblical interpretation nor to reach behind a facade of piety to expose one's real self; for example, "even to pray for strength to forgive may be a subtle way of postponing forgiveness."

The Fight addresses itself particularly to university students who are new Christians with little biblical background. The sections are short. Descriptive titles in the index help one find a desired topic quickly. The themes and study questions make this book a helpful resource for small-group use on college campuses.

Both volumes go far beyond superficial treatment of concerns common to serious Christians and provide meat to nourish those willing to submit to the necessary disciplines. Both make appropriate reading for personal growth and excellent gifts for friends away at school.

Two dreams

Peter J. Ediger

I had a dream
and in my dream I saw
General Conference Mennonite General Board
seated at the conference table.

And in came Moses
and the Mennonites said
Moses, you offend us
You should give more study
to questions of civil disobedience
before you challenge Pharaoh.

And in came Daniel
and the Mennonites said
Daniel, you offend us
You should give more study
to questions of civil disobedience
before you resist worship of the image.

And in came Jesus
and the Mennonites said
Jesus, you offend us
You should give more study
to questions of civil disobedience
before you upset money changers in the temple.

And in came Peter and John
and the Mennonites said
Peter, John, you offend us
You should give more study
to questions of civil disobedience
before you speak again of Jesus.

And in came Conrad and Menno
and the Mennonites said
Conrad, Menno, you offend us
You should give more study
to questions of civil disobedience
before you defy civil law to follow Jesus.

I had a dream
and in my dream I saw
General Conference Mennonite General Board
seated at the conference table.

And in came Moses
and Moses said
Mennonites, you follow us who've gone before
move with courage
in obedience to the Lord
in challenging your Pharaohs.

And in came Daniel
and Daniel said
Mennonites, you follow us who've gone before
move with courage
in obedience to the Lord
in resisting worship of images.

And in came Jesus
and Jesus said
Mennonites, you follow us who've gone before
move with courage
in obedience to the Lord
in upsetting money changers in your temples.

And in came Peter and John
and Peter and John said
Mennonites, you follow us who've gone before
move with courage
in obedience to the Lord
in speaking and acting in the name of Jesus.

And in came Conrad and Menno
and Conrad and Menno said
Mennonites, you follow us who've gone before
move with courage
in obedience to the Lord
in defying civil law to follow Jesus.

"Two Dreams" came after the General Board, for the third time, refused to honor the request of an employee of the conference to not withhold the war tax portion of her income tax. The General Board has asked the Commission on Home Ministries to give leadership to study the question of civil disobedience and war tax resistance.

Letters

Have you invited others?

Dear Editor: In our daily devotions the verse is given, "God hath chosen the weak things of the world to confound the things which are mighty" (1 Corinthians 1:27) with the thought, "You can be too big for God to use, but never too small."

In Revelation, Christ gives a message to the churches. There were those found faithful, but others needed to be corrected.

Recently I read an account telling of the worldly influences creeping into the church. God's Word commands us as born again believers to "break away" and "come out" from the spirit of the world. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness?" We need to examine ourselves. How do we stand?

In Ephesians 5:27 we read, "That he might present it to himself a glorious church not having spot or wrinkle or any such thing but that it should be holy and without blemish." God sent his son to die and redeem us that if we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness (1 John 1:9).

Having accepted him as our Savior we are entrusted with a message to invite others. Recently as one brought a message, he, too,

asked, "Have you ever invited one to receive Christ?" This is a question to take to heart, please accept him now, tomorrow may be too late. In Luke 14:23 we read, "And the Lord said unto the servant, 'Go out into the highways and hedges and compel them to come in, that my house may be filled.'" The Lord, too, compels us to invite them.

I admit to not being perfect, as we all will. Having received him as our Savior, he will give us courage to witness for him and encourage each other. As Jesus left, he sent his Spirit. As we listen to his voice, he will direct us to give his message in inviting others to Christ.

One person mentioned my inviting him to accept the Lord, and he had rejoiced when he accepted the Lord as his Savior. Again and again in meeting people, his Spirit has led me to invite them. I give all the praise to the Lord. Only one life, it will soon be past. What's done for Christ, that alone will last. *Abe E. Kroeker, Innman, Kansas 67546*

April 19

Taxes for what?

Dear Editor: As a practicing tax accountant I was not able to attend the war tax conference at Kitchener or General Conference at St. Catharines in 1974. However, I do look forward to attending some of the sessions at Bluffton this summer with J. Winfield Fretz, theologian and sociologist, guest speaker.

The American Friends Service Committee case was an example of endeavoring to change the law—withholding. I hope we as a conference find and can work out in a practical way with the government, a solution to many of our tax dollar spending issues.

A recent Federal Tax Guide report indicates the IRS not only gets tough with some tax preparers under the Tax Reform Act of 1976, but "persons who, on the basis of religious or moral beliefs, refuse to pay all or part of their taxes, fail to file returns or fail to file complete returns should expect the IRS to take vigorous civil and criminal enforcement measures. The courts repeatedly have held that the income tax is constitutional, that taxes cannot be avoided on religious or moral grounds, and that returns must be filed despite the possibility of self-incrimination, the IRS emphasized. Thus, continued reliance on arguments to the contrary is almost certain to lead to IRS action" (Vol. 60, No. 24, 4/1/77, *CCH Tax Week Bulletin*).

My files contain all the published data to date on the war tax issue, as well as many cases in this area who have refused to pay their taxes with no biblical basis. Luke 2:1-6—Joseph and Mary went to their own city of Bethlehem to pay their tax because Joseph was of the house and lineage of David.

We need to continue witnessing each day and help to make this world a better place to live. Let us work and pray with our leaders. We are receiving benefits from the state too. May the church and state, however, continue to be separate. We are bringing more government control on ourselves. *Howard A. Bauman, 6641 Evelyn Drive, Middletown, Ohio 45042*

May 16

Time to take a stand

Dear Editor: Much talk has been going on lately on the question of withholding taxes by church institutions. We realize the complexity of the matter along with the many differences of opinion and problems encountered with seeking to be true disciples of Christ and discerning the will of God in the matter of paying war taxes.

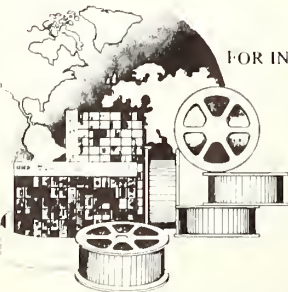
The issue has been in the General Conference Mennonite Church for many years. After having considered the many problems and issues connected with the question of taxation for so long, we feel that enough has been said, and it's time for our church to take a definite stand on the matter.

Some organizations and institutions such as the telephone companies are not required by law to collect the federal excise tax (which is given entirely to the military budget). How then can the church be used as a tax collector for the government? We believe that the church should not let itself be forced to withhold the federal income taxes from its workers' salaries. *Daniel L. Sawatzky, Bryan Saner, Kenneth L. Gaeddert, Donald P. Gaeddert, Brent A. Koehn, and Terry Miller (students at Bethel College), North Newton, Kansas 67117*

May 16

About letters: To encourage readers to express themselves on a variety of issues we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor

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The leadership crisis

A principal pastime of followers is to discuss their leaders. If these leaders tick, the subject is what makes them tick. If they don't, the subject is why the works have broken down.

Along with most institutions, the church is suffering a crisis in leadership. Yet what produces leaders? At times I wonder why some communities have produced more than their share of church leaders. Were the circumstances so difficult and rigid that only the strong could survive, or did spiritual leaders evoke others to follow in their footsteps?

Do leaders emerge when a crisis occurs? Or do persons who are leaders direct events so that the church forges ahead? At what point does an individual receive the gift of leadership from the Holy Spirit?

The church needs giants again, not the kind the ten spies saw when they spied out the land for the Israelites, but giants who stand head and shoulders above others spiritually and who are able to shout the rallying cry for the kingdom of God.

Today the church has many important persons, many extremely capable and well-qualified ones, but too few who say boldly with Jabez, "Oh, that thou wouldst bless me and enlarge my border" (1 Chronicles 4:10, RSV) and with the aging Caleb, "Give me this mountain."

Someone has suggested strong leaders are scarce because our society no longer knows what leadership is. Who or what is a leader? The recent flurry over concepts such as authority, elders, chief shepherds, and so forth hasn't cleared the air as much as some hoped. Some church members want leaders to be forthright, standing against the majority fearlessly when necessary. Others prefer someone who is skilled in handling people, keeping conflict in the church to a minimum.

Some people want a leader who will accept responsibility readily and move toward the cutting edge of society. Others agree heartily, as long as they don't have to share the responsibility of being part of the cutting edge. Some want leaders who are able to share the emotions, hurts, and burdens of those to whom they minister; others want leaders who mind their own business.

A July 1974 *Time* essay points to several reasons leadership has become unattractive in our society. First, institutions have changed in ways that leaders cannot always grasp. "Churches have been dramatically altered by internal disputes over questions of social activism, morals, and even creed. Educators have grown uncertain about the social and intellectual purposes of education."

As a result of such changes, leaders are made increasingly naked and vulnerable. People become skeptical of them. If leaders don't know for sure where they're going, their followers will feel uncertain and pull back.

The essay adds that some of the people with leadership potential aren't around because they may have exhausted themselves during the protest movements of the sixties. I imagine we are now marching to the beat of a different drummer, maybe even beating a drum somewhere.

According to the *Time* writers, leadership is unattractive because of the tremendous and complicated demands made on leaders. Few persons can reasonably accept such high expectations and remain whole. So they duck into some other type of work where the demands on them are less.

Years ago numerous graduates of high school were pushed into adulthood with the words Longfellow's lines ringing in their ears: "Lives of great men, all remind us / We can make our lives sublime, / And departing leave behind us / Footprints in the sands of time."

Today the words have a faintly sentimental, almost maudlin sound. Who wants to make our lives sublime? Who wants to leave footprints in the sands of time? Most people have too much to do now to think of leaving behind a reminder for the next generation.

Yet that's my point. Our generation probably wasn't concerned enough about providing role models (footprints) for the generation which got turned off in the sixties. Unless we can impress this generation that leaving footprints is more important than leaving large estates, the leadership crisis will only get worse.

Katie Funk Wiebe

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Who is my family?

"Do you have a family?"

The question is often asked when people have just met each other. The question usually means, "Do you have a spouse and children?"

One hundred years ago the question might have been answered differently.

Russian Mennonites moved to the prairies with aunts, uncles, cousins, and others in the church. My great-grandparents came to Kansas with brothers, sisters, their children, and mother.

In these post-Industrial Revolution days, things are different. The age of the interchangeable part has meant the age of the interchangeable employee. The job often determines where people live and how often they move.

While the family of yesterday often farmed and lived surrounded by relatives, the family of today struggles to find a city where both husband and wife can have satisfying jobs.

The new definition of family often leaves out single adults because they have no nuclear family to whom to relate.

But we do not have to go back to the farming community to find family again. Many people are forming intentional communities in which couples, children, and single adults live in the same household or the same neighborhood and relate to each other as brothers and sisters. Others "adopt" an older person nearby as a grandparent for their children. Or people form other networks of friendship and mutual help, recognizing that all of

one's needs for relationship cannot be met within the boundaries of the nuclear family.

These kinds of stable relationships are important for marrieds and singles, adults and children.

But there is no perfect form of family any more than there is a perfect system of government. Some forms may be more consistent with the Christian gospel than others. But all forms of the family, like all forms of government, fall short of the perfect love which Jesus taught.

There is one form of family which is to model Jesus' love above all others—the church. The early church after Pentecost resembled a family in many ways; its members ate together, shared possessions, prayed together in each other's homes. They came to regard each other as brothers and sisters.

The church is a family in which no one need feel left out—those who have never married, those whose families have died or have left them, those who do not share the same beliefs as their biological families.

"Lo, we have left our homes and followed you," Peter said to Jesus (Luke 18:28).

Jesus answered, "Truly, I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who will not receive manifold more in this time, and in the age to come eternal life."

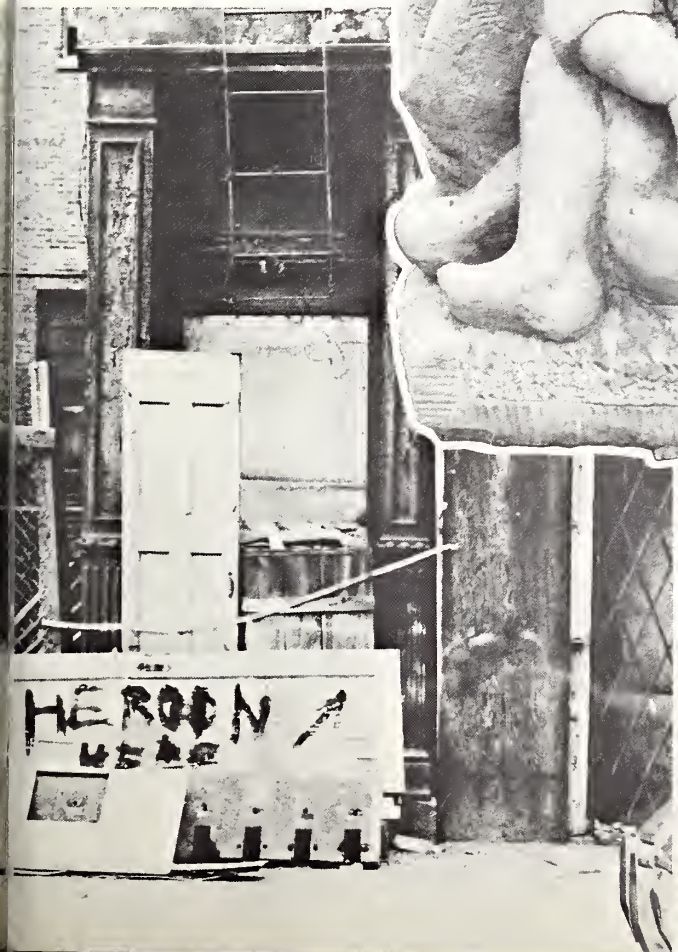
That "manifold more" can be received in the church if the church is willing to take up its task of being the family of God. LB

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:24 JUNE 14, 1977

Mennonite
Voluntary
Service—
healing the
hurts





The city is neither the new Babylon nor the new Jerusalem. It contains elements of both. Maybe it is something like the blessing and the curse of the Old Testament.

After a flurry of interest during the fifties and sixties, Christians seem to be losing the concern for the city. Suburban areas are more responsive to the Christian message and the needs of the city seem simply to be overwhelming for the church.

The pain of the city is the randomness, the breaking down of relationships into impersonality and individuality. The joy of the city is its impersonality and individuality so that people are able to realize anew the potential and gifts. The tragedy of the city is that many fail to create or find this new identity. The seductiveness of the city is that it promises salvation for all and offers it to only a few.

Jacques Ellul's *The City* and Harvey Cox's *Secular City* both promise more for the city than it can offer. It is neither the new Babylon nor the new Jerusalem. It contains elements of both. Maybe it is something like the blessing and the curse of the Old Testament.

A psychologist who was a major leader of the East Harlem Protestant Parish in New York during the fifties recalled how he used to visit suburban churches to plead for assistance in dealing with the then inner-city drug problem. Few took him seriously about this seemingly alien problem.

He smiled and said, "Now I work in suburban practice treating the children of middle-class people who have drug problems. Maybe there is poetic justice after all. The church—Mennonite and not Mennonite—will pay the price for its present indifference to urban areas."

It is easy to be overwhelmed by the statistics of the city. Many more apartments are destroyed by fire in a month in Chicago ghettos than Mennonites repair through their home repair programs in a year.

While we think that the late nineteenth century was a period of mass migration to North America, more immigrants are coming to America's cities now than at any other time in history. The migration is from the country and small towns more than overseas.

Chicago's black population has grown by more than one million in the past fifteen years. The response of the congregations has been to move out of the city, leaving the center of the city with new storefront churches and huge buildings with only a few people attending.

The Mennonites in the city are facing urbanization in much the same way that



People who commute to a city to work or shop and leave by sunset should probably not be expected to know more about it than tourists do.

Dale Suderman

Suppose a city

her ethnic groups do. The first generation tries to continue the pattern of the old country. The second generation overcompensates and becomes superpatriotic Americans and Canadians in an effort to deny their origins. The third generation may become reflective and spend its energy on folk festivals to celebrate its identity or make some other effort at synthesis.

Just as this pattern works nationally, so a condensed version seems to happen with many Mennonite urban congregations. Some are attempts to reproduce rural patterns. The urban life-style is based on rural values and concepts. The second generation tries to become urban—urbane or hip—and deny its rural and ethnic heritage. The third phase attempts to ask some hard questions about what it means to be both an individual and collective Mennonite in the city. The pattern of upward mobility has been as much a part of this group as of other white ethnic groups. Along with the upward-mobility pattern comes the move away from the city to more comfortable suburban or even rural communities. It must be said that this pattern does not apply to non-German Mennonite churches in which, at times, persons may be attempting to work out a Spanish or black heritage as well as a Mennonite identity.

Suburbanites seem to have many of the same fears, prejudices, and stereotypes about the city as do rural and small-town persons. People who commute to a city to work and leave by sunset should probably not be expected to know more about it than tourists.

The needs of the city are physical and spiritual. Rather than raise the argument about evangelism and social action, we should face the fact that in the city we have generally done neither. We have sent money for both social action and evangelism programs, hoping that it would serve for us. At the same time, we have pursued our own interests in other places.

The city does not need more programs as much as it needs people who are willing to become good neighbors and friends. "We don't ask the church for bigger churches or more gifts. We ask the church for its presence with us, beside us, as Christ among us. We ask the church to sacrifice with the people for social change, for justice, and for love of sisters and brothers. We ask for servant-hood," says Cesar Chavez.

The critical ingredient is not our profes-

sional skills in preaching, social action, or teaching. Rather it is for us to be good listeners in the restaurants and parks in our neighborhoods. This need will not be met unless it is done on a long-term basis by persons willing to make long-term commitments to the city.

I have fantasized about what the church could be. My fantasies may be unrealistic. But just suppose the denominations and congregations worked for an 80 percent reduction in all existing budgets. This would effectively collapse most church programs as we now have them. It would unemploy all church professionals and end board meetings and conferences. In the silence we would be freed to talk to each other. Perhaps we

would then realize that whatever mission the church had was now up to us. We would no longer need to earn as much money to support church programs.

Suppose further that urban congregations agreed that all members had twelve months to move within a mile of the church so that we could talk to each other and so our talking to each other would become visible and known to those around us.

Suppose that we agreed that our mission was not the money we gave or the number of congregational committees we served on or the number of volunteer hours we spent doing "good," but rather the number of times we listened and talked with people.

Suppose. . . .

The new widow

Roberta Mohr

We took up a collection for her
because all five kids came to Sunday school.
It was the least we could do.

She rinsed out a cup and filled it with coffee for me.

"He was a good man; never drank much."
(He always had a bottle of beer in his hand when I saw him!)

"Never beat me and the kids."
(I remember a time you cried because of all your bruises.)

"Never ran around."
(That's not what you said a few months ago.)

"He was a good man; now he's gone. Guess I'll pack up and go to Chicago to my sister's. She wrote and told me to come. I got some money put aside."
(What about all the doctor bills?)

"My kids sure will miss your Sunday school. I ain't no unbeliever. I prays to God. He gives me the strength to carry on."

(He's always ready to help when we call on him. It doesn't matter what color we are or what kind of a shack we live in or whether we never went inside a church in our whole life. He's always ready to help. Please, Father, help me to be more like you.)

Voluntary service is...

Jan Lugibihl

Voluntary service is a myriad of personal, individual things.

It's a job in which I can feel fulfilled and can learn something. It's wondering, in the beginning, why anyone ever thought I could do this job, then finally beginning to think myself that I can do it and ending up loving it. It's feeling like a competent professional and becoming angry when people speak of VS people as anything less than that.

It's hearing people call us "gifts from heaven" and feeling embarrassed.

It's coming to a unit in a strange place full of people I've never met before and going through the first joyous time of getting acquainted. It's moving a few months later to pain and frustration when I wonder if we'll ever enjoy living together again and a year later looking at those same people I earlier had conflicts with, knowing they are special to me now and being aware that this feeling comes partly because of those things we worked through together.

It's getting to know people in VS administration and volunteers in other places and feeling a part of some larger work that's happening in the world and somehow getting support from that.

It's learning to eat vegetarian cooking because most others in the unit do, but still feeling the need for a hamburger-fix every now and then.

It's becoming part of a local church and feeling accepted by its members as an individual, not just "one of the VS unit."

It's learning that touching and being hugged and held is

beautiful and healing and that becoming angry and even yelling at someone does not mean that person will disappear.

It's the contentment of spending a long Sunday afternoon talking with one other unit member and the fun of going to a concert or a ballet all together.

It's knowing that a lot of the time building community involves basic things like dishwashing and cleaning schedules seasoned by occasional flashes of insight that with these people I have found real, pure, loving community.

It's the security of coming from a government job and realizing the church and VS are often places where alternative, effective forms of life-style and work are possible.

It's a place to feel alternately creative and stifled, loved and alone, valuable and unsure that anything I am doing is helping anyone—even me.

It's wondering whether, after my VS term is over, I can carry all of this on by myself.

It's deep feelings of depression wondering if VS is not just an escape from the "real" world and trying to decide if I'm taking advantage of that and should leave.

It's hearing another unit member say, if I left, things would be changed and unit life diminished and knowing I feel that way about every other unit member, too.

VS is this and so much more, but ultimately, for me, it is a realization that I have found a home, a family, and the church.

When I look at VS

The following article was written by Dorsy Hill, a member of the Arvada Mennonite Church.

Voluntary service people have been teachers of the Mennonite way for us.

We first came into contact with the Arvada Mennonite Church three years ago. Two VS people were helping with worship at that point and we became involved in dialog with them. Issues were raised for us which we had not perceived as part of the Christian message:

—simplicity in life-style: Were these people really willing to live on such a small income? What was that about?

—service as a major Christian emphasis: Wasn't the belief system the critical emphasis? It had been in our experience. Was there more?

—community living as a chosen way: Living in individualistic suburbia for years had not prepared us for community thinking. Watching VS persons work at a community way of life, with serious efforts at communication and sharing, has deeply affected us over the past three years. We want to know

more about that and live in community ways as we can.

The theology we held has been expanded and rearranged in places partly because of involvement with VS workers.

Pacifism, as part of the message of Jesus, is a clear position for several workers in this locale. The conscientious objector stance, part of the history of voluntary service, was vaguely familiar to us. But the presence of persons who are living out that position sharpens the image. We've had to take some new looks because of their commitments.

—World hunger has come into view for us. I had met few people before who thought seriously about their own eating habits in relation to the food shortages in the rest of the world. Several VS workers have recently spearheaded a buying co-op here which provides good food at lower prices for a number of people.

The modeling and informal, day-to-day teaching by the unit are life elements we value. We're grateful, not only for ourselves, but for our children. And I wonder about future paths when our twelve-year-old daughter asks, "Mom, how does a person get a job in VS?"

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Markham Mennonite Voluntary Service



Charles Neufeld

More than seventy volunteers have served in Markham MVS. They work with day care, the mentally ill and mentally retarded, and with youth.

Markham, Illinois, unlike most suburbs with their contemporary ranch-style bungalows, is an older city caught up in the urban sprawl of Chicago. About 60 percent of its 7,000 population is black, the remainder are of various European backgrounds.

The Markham Community Mennonite Church, begun in the late fifties, now has seventy-five members, divided equally between black and white. In 1964 the congregation invited MVS to assist the church with its mission to the community.

The Community Day-Care Center provides care and education for sixty children of working parents. This program is housed in the sanctuary and Sunday school wing of the

church. The program was begun with an Amish VS couple and a director (a member of the church). Many of the administrative functions at first were done by the pastor. Even today, this is the only day-care center in Markham.

In 1971, Markham MVS helped to establish a sheltered workshop to provide on-the-job training for the mentally handicapped. The goal is to provide working skills which can assist these people to reenter the community. The Markham workshop has grown to a staff of twenty and a satellite workshop now operates in Tinley Park. There is now also the community house, which provides training in domestic and other skills for persons who are living back in the community, but need further help with living skills. Seven MVS volunteers presently work in these programs.

Youth work is a third area of involvement. David Orr of MVS relates closely to the Markham Youth Office, which works primarily with referrals from area schools. This office is located in the Mennonite church. David provides help for summer camping and other recreational programs. He has also achieved a first for MVS; he won a citywide election to the city park commission. He regards this as a part of his commitment to Markham youth.

The volunteers live in three houses—prosaically known as the brown, gray, and white houses. The “white house” designation sometimes makes for interesting telephone responses.

In an effort to get stable telephone listings, the unit lists their names as Menno Simons, George Blaurock, and Hans Denck. Menno Simons was once requested on the phone by

Members of the “white house” voluntary service unit in Markham, Illinois, include, from left, Rebecca Schaller, David Orr, Dana Maiani, Jon Jantz, Karen Graber, and Doreen Bergen.



a salesman for aluminum siding.

The sixteen volunteers meet weekly for supper and a unit meeting. April 12 minutes include a report about birthdays, plans for new involvements, a handbook for MVS, a report on use of unit vehicles (the sixteen people try to restrict their total driving to 1,000 miles per month), and plans for a downtown visit and a camping trip.

The MVS unit faces numerous frustrations. Volunteers have just become integrated and then their term is up. Personal service work demands long, exhausting hours.

Living together means a compromise of privacy and individual rights. MVS alumni will usually regard unit life as both the high point and the low point of their service.

Over the years, some volunteers have decided to stay. Marlene Suter came in the late sixties and is still providing leadership in the community. Rudy Steiner helped to begin the day-care center and is now employed at the sheltered workshop. Bonnie Neufeld stayed after her term expired and is now a member of the church council.

Markham MVS has always maintained a

close relationship to the congregation. They help with Sunday school, music, and drama. Several have become members of the church. Paul Mares is on the church board. Karen Graber is the pianist, and Linda Chezum often does the children's story.

Church members will voice a frustration that they just get to know the volunteers and then they leave. But these same members are also quick to state that MVS has made possible much of their witness in the Markham community. For this we all rejoice.

MVS personnel

Eleanor and Donald Kaufman

People are our most important resource.

Approximately 110 persons served in MVS during the year 1976. By expanding the number of VS units to twenty-three and by increasing the number of volunteers, the MVS staff hopes to reach a total of 150 volunteers by the end of 1977. Currently there are 136 persons in service.

Females outnumber males two to one. This has been the normal proportion since the end of the U.S. military draft in July 1973. Since then we have seen a confirmation of the prevailing pattern which channels women into service professions and volunteerism while most men submit to our society's expectations by getting into earning positions.

Last year the median age of persons placed in assignments was twenty-one: 20 percent were ages eighteen to nineteen; 62 percent were between the ages of twenty and twenty-five; 15 percent were twenty-six to twenty-nine; 6 percent were thirty to sixty-five.

Although MVS attracts primarily younger persons, people in their forties to sixties are giving the program more consideration. As Walt Neufeld put it: "We hope this sets a precedent by which many other adults will take up the challenge of voluntary service."

Canadian citizens made up 20 percent of

the volunteers in service while the remaining 80 percent were U.S. citizens.

The educational level of MVS workers is impressive: 67 percent of last year's volunteers had some college education or were college graduates; 54 percent of the total were college graduates; 15 percent had done postgraduate work. Only 18 percent had high school education or less. These statistics reflect a growing emphasis in the MVS program which calls for mature persons with specific skills.

Another significant trend has been to call for persons who are willing to serve at least two years. A number of MVS units now require two-year terms from those who join the unit. Over half of last year's volunteers committed themselves to two-year terms.

MVS personnel come from a wide variety of backgrounds with 64 percent being of Mennonite background and the remaining 36 percent being from other denominations or unaffiliated.

Most volunteers learn about MVS through direct recruitment on college and university campuses, through local congregations, and through church publications. Perhaps the major recruitment factor is satisfied VS workers—the witness and enthusiasm of MVS alumni who share their experiences with friends.

GC family life needs

R. Bruce Woods

Marriage-divorce, rearing children, and loneliness were reported as the top family life needs in a recent survey of General Conference Mennonites. The respondents to this Commission on Education-sponsored survey included four target groups: (1) pastors of GC churches, (2) lay persons fifteen years of age or older systematically selected from the mailing list of *The Mennonite* and from elected congregations, (3) college-age Mennonites systematically selected from the *Forum* mailing list and from General Conference college campuses, and (4) single Mennonites who attended the 1975 and 1976 singles' conferences sponsored by COE.

A return of 674 questionnaires out of 1,182 mailed out, a 57 percent response by the February 1 deadline, is a very good return by the standards of social research. Tables one and two give a profile of the people tested. Table three presents an overview of the issues selected by the total sample group.

The questionnaires listed these thirteen

issues and asked the respondents to indicate whether these are problems in their congregations and communities. A space was provided to list other issues not listed. This space was seldom used. Statistically, the chi-square test was applied to test the hypothesis that the four groups would not differ in their responses. The results indicate significant differences among the groups.

Mennonites still have a low divorce rate, but concern about the quality of marriage is high. Child rearing, loneliness, aging, alcoholism-drugs, single parenting, and remarriage after divorce, all are issues for at least one of every three persons tested.

On all issues except two, the pastors far "outsee and outfeel" the other groups. The needs "loneliness" and "single parenting" were named most often by the singles' group.

In a follow-up questionnaire to pastors about programs for people who are never married, widowed, or divorced, pastors indicated few such programs and offered their "apologies."

Some resources for dealing with singleness are Dorothy Payne's *Women Without Men*, Hoover and Edwards' *The Challenge of Being Single*, and Helen Hosier's *The Other Side of Divorce*.

Next week's article will consider the differences in response due to age, education, sex, and community. We will also look at who is the counselor when people seek help.



TABLE ONE

1. Pastors	332 mailed	200 returned
2. Laity	587 mailed	305 returned
3. Singles	63 mailed	47 returned
4. College age	200 mailed	122 returned
TOTAL	1,182 mailed	674 returned

TABLE TWO

	Average age	Male	Female	Some college	Bachelor's degree	Post-bachelor's degree
1. Pastors	43	94	6	15%	24%	54%
2. Laity	43	51	49	23%	22%	22%
3. Singles	47	9	91	19%	28%	23%
4. College age	20	43	57	84%	6%	3%

TABLE THREE

Identification of specific family life needs of persons in respondents' communities and churches (N = 674)

Issue	Number	Percent
Marital harmony-divorce	411	61.7
Rearing children properly	372	55.9
Loneliness	355	53.3
Aging family members	282	42.3
Health problems	263	39.5
Alcoholism-drugs	232	34.8
Single parenting	232	34.8
Remarriage after divorce	229	34.4
Vocational problems	179	26.9
Midlife crisis	163	24.5
Sexual life	149	22.4
Infidelity	94	14.1
Birth control	74	11.1

Youth sessions set for General Conference

Youth are planning some separate sessions at the triennial convention of the General Conference July 28 to August 3 in Bluffton, Ohio.

Although workshops and evening sessions will be together with the adults, youth who have completed grade nine or higher will have separate morning sessions from 9:00 to 11:30 at First Mennonite Church in Bluffton. Topics will center around decisions of youth.

Friday morning's speakers will be Bob and Phyllis Carlson of Newton, Kansas, where Bob is chaplain at Prairie View Mental Health Center. Their topic is "Why Is Everybody Blushing? Ethics and Sexuality."

Other speakers on Saturday, Monday, Tuesday, and Wednesday will include:

—Liz and Perry Yoder of North Newton, Kansas, on spiritual development. The Yoders are completing two years as traveling People's Teachers of the Word under Mennonite Voluntary Service.

—Frank Epp, president of Conrad Grebel College, Waterloo, Ontario, on "Is the Church a Family? Ethics and the Church."

—Bruce Woods, family life education director for the General Conference's Com-

mission on Education, Newton, Kansas, on "Is the Family out of Focus?" The topic will include conflict resolution, divorce, abortion, and communication in the family.

—Peter Ediger, Charles Neufeld, and Dale Suderman, all on the staff of Mennonite Voluntary Service, on the topic "Am I a Person in a World of People?" (being a loner, peer group pressure, conformity, singleness).

Other special activities for youth at the General Conference sessions will include recreation most afternoons (including new games like Hagoo and Caterpillar), Out-Spokin' bike tours on Tuesday and Wednesday afternoons, a late-night coffeehouse, a late-night film festival, and a youth choir.

Those who want to sing in the youth choir, which will perform for the closing celebration of the conference, may sign up at registration. Director will be Diane Schrock, music instructor at Bethany Christian High School, Goshen, Indiana.

The youth planning committee is also responsible for a "Youth Night" presentation for the whole conference on Saturday night.

Youth may be lodged for \$1.00 per night in a local gymnasium. Food is available for a

variety of prices on the Bluffton College campus, where the main sessions will be held.

Three hundred to 500 youth are expected for the conference.

Registration for youth is \$15.50, which includes a conference T-shirt. Registration and a \$5.00 deposit may be sent to Youth Office, General Conference Mennonite Church, Box 347, Newton, Kansas 67114 and a conference T-shirt will be mailed before the conference.

Adults are welcome to participate in the late-night activities and in the recreation planned by the youth. Afternoon workshops are planned for both youth and adults mostly around the theme of the conference "Family in Focus."



family in focus, bluffton '77

New GC-MB agreement proposed for CBI

A new working agreement regarding Columbia Bible Institute was adopted May 13 in a special session of the Conference of Mennonites in British Columbia.

Delegates voted overwhelmingly to support a proposal for a new working agreement with the British Columbia Conference of Mennonite Brethren Churches regarding the school in Clearbrook.

At the February annual sessions, the Conferences of Mennonites in British Columbia had agreed to draft a resolution regarding the joint CBI venture. Conference members of the CBI board, the conference executive committee, and a study commission presented the resolution to the special session. After prolonged discussion, it passed 236 to 17.

The resolution calls basically for continuing the existing agreement. Although delegates expressed some concern over the proportion of GC to MB members on the board, they agreed to a four-to-eight arrangement.

The resolution also seeks to strengthen the board's autonomy in administering the school. Board members are to elect their own chairperson, and president and vice-president are to be from different conferences.

Delegates expressed their confidence in the faculty and their agreement with CBI's theological position. While the resolution states only that faculty should agree with the CBI statement of faith, there was some concern over the small number of General Conference members on the staff—two in the coming year.

After considerable discussion ranging from a need for equity and property to a call not to make property an issue, the delegates accepted the resolution as drafted: "The Conference of Mennonites in British Columbia declares its willingness to be involved in future CBI development, either on an independent basis or on a shared basis, with the Mennonite Brethren conference, to a maximum of \$600,000. As an alternative, or

in addition, to the acquisition of property we are open to a negotiated rental agreement."

The GC conference also declared its willingness to continue its share of the operating subsidy on a per-student basis for all General Conference students and for one third of non-Mennonite students.

Delegates also recommended that all questions about the interconference relationship at CBI be dealt with by the two conference executive committees in consultation with the CBI board.

This proposal will now be submitted to the annual sessions of the Mennonite Brethren conference this summer for its consideration.

While delegates expressed some pointed concerns, there was a positive spirit to cooperate at CBI.

The General Conference Mennonites and the Mennonite Brethren have been cooperating in Columbia Bible Institute for about five years. *Alvin G. Ens*

The Mennonite Overseas Mission Edition



JUNE 14, 1977

Training National Leaders at Every Level

In 1972 the Commission on Overseas Mission adopted "leadership training" as its number two priority for this decade. COM stated that its priority/goal is to "assist the Mennonite churches related to COM to extend and improve national leadership training, giving particular attention to lay leaders" (GPS Statement—June, 1972).

The Purpose of Training

Christian training, in its most basic form, nurtures the disciples of the faith, helping the person to grow in obedience, intellectual awareness, and personal devotion. Training is set within the mission of the people of God and seeks to prepare the individual to fill his role as a member. The Christian education task takes on new dimensions as children are born into the Christian community. Training children from Christian homes so that they will also become disciples is an important task.

At another level the church must provide training which equips teachers for the task of Christian nurture as well as the pastoral and preaching ministries.

Every group must provide for its organization and leadership. A local Christian assembly needs identifiable direction. Central to the life of the assembly is ministry which stems from God's word and provides example and direction. This ministry is manifest in persons in whom the assembly discerns the Holy Spirit's gifts of leadership. These persons need to develop skills in order to equip all of the disciples for the work of ministry.

To carry out this purpose, COM has established the following educational programs in its worldwide ministry:

Overseas Churchmen Abroad Study-Service Program This program was inaugurated in 1972. To date we have had fifteen persons who have spent one year at AMBS in Elkhart. One Colombia pastor studied in Costa Rica and one Indian lay person in Japan.

TEE (Theological Education by Extension) in Lower South America Since the closing of the Montevideo seminary in

1973, Henry W. Dueck has been actively engaged in seminars, workshops, conferences, and retreats in a modified TEE program for Mennonite congregations in Uruguay and Paraguay.

Advanced Training in Taiwan In September, the Fellowship of Mennonite Churches in Taiwan decided to place one of their pastors in a Ph.D. program. This Taiwanese will eventually become an Anabaptist professor at the Taipei/Tainan seminaries in Taiwan. Most of our Mennonite church leaders (both men and

Shirley Hildebrand uses recordings to teach English Songs to her students at Taiwan Theological Seminary where she is instructor of church music.





Young people's group which meets Saturday evenings in the home of Henry and Helen Dueck, Montevideo, Uruguay. Henry is coordinator of theological education, offering evening classes, seminars, and weekend retreats in Montevideo. Helen teaches Christian education of children in the seminary program.

women) are trained in these two seminaries.

Visiting Professor Program COM has participated in sending two visiting professors (Drs. Henry Poettcker and Burton Yost) to Taiwan who taught church history and Biblical studies. At present, an invitation is pending to send a Mennonite professor of Christian Education to the China Evangelical Seminary in Taiwan.

COM, through the channel of Africa Inter-Mennonite Mission, will cooperate with the newly developed South African Theological College for Independent Churches. Scholarship assistance will be provided for several persons from Botswana.

Anabaptist Study Center in Tokyo COM, the Elkhart Board, and the Mennonites in Japan, will participate in establishing an Anabaptist Study Center in Tokyo. The Center will enable church leadership to have access to Anabaptist books coupled with special seminar-type classes and courses.

Bible Institute in Mexico Beginning in 1977, Mexico will initiate a three-year Bible school program to serve the German-speaking youth and adults. The program will be on two levels—advanced training

for the more educated leadership and a basic level for the church laity.

Theological Study Center in Asuncion The year 1977 should mark the opening of a new Theological Study Center in Asuncion, Paraguay. COM will cooperate with this new school for leadership train-

Women students at Theological Institute of Kinshasa, Zaire, an interdenominational seminary where Peter and Gladys Buller teach.



ing with personnel and/or funds.

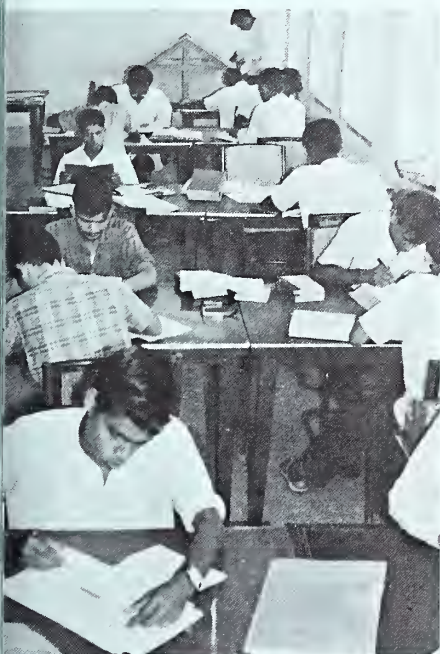
Graduate School in Hong Kong The China Graduate School of Theology in Hong Kong is in its second year. While 80% of the operating expenses for the school come from Chinese sources, COM has made contributions for their library development. COM is interested in giving assistance when appropriate.

TEE Director in Taiwan Hugh Sprunger, COM missionary, has served for a number of years as Director of the TEE program for Taiwan. This program is based at the China Evangelical Seminary in Taipei.

Union Biblical Seminary in India COM has long been directly related to UBS in Yavatmal with funds and personnel. The relocation of the seminary to Pune is a new development for which COM has committed \$100,000. Lubin and Tillie Jantzen have recently been assigned to UBS.

Personnel at Bible Institute in Colombia COM, through a new missionary couple, has entered into cooperation of the Christian and Missionary Alliance Bible Institute in Armenia, Colombia. It is hoped that placing a Mennonite professor in the school will help attract potential church leaders for training.

While it is difficult to determine how much money is spent annually, directly and/or indirectly in formal/informal leadership training programs by COM, an estimate would be approximately one-third of the 1976 budget of \$2,000,000.



Students in the library of Union Biblical Seminary, Yavatmal, India.

Testimonies Stimulate Seminar Participants

Bishop Sunder Clarke and Rev. P. T. Chandapilla of Madras were the main speakers at a Christian workers' seminar held at Union Biblical Seminary, Yavatmal, India, in early February. Thirty-one workers from many parts of India, some from as far as two thousand miles, as well as seminary students and faculty, participated in the ten-day event which concentrated on the theme, "Mobilizing the Church for Action."

Lubin W. Jantzen, business manager of the seminary, reports as follows the testimonies of two visiting pastors which stimulated and encouraged the listeners:



Hugh Sprunger with James Taylor, great-grandson of J. Hudson Taylor, founder of the China Inland Mission in 1865. Sprunger directs the Theological Education by Extension program of China Evangelical Seminary, which serves a number of churches and missions.

"The first was born and raised as an orthodox Hindu Brahmin in a wealthy and influential family at the southern tip of India. He was particularly trained to defend his religious rituals and beliefs from the attack of any other religion. One evening he entered a Christian meeting for the specific purpose of arguing with the minister and disrupting the service. Instead of hearing tirades against Hinduism, as he had expected, he heard the message of One who can forgive sins and grant peace of heart to those who come to Him. His interest became so intense that before the meeting ended, he chose to leave his old religion and turn to Jesus Christ. Shocked and perturbed, his family opposed and persecuted him. Still he went ahead in due time to be baptized. His family attempted to persuade him to marry a Hindu girl, but he refused. After some time he informed his parents that he would like to marry a certain Christian lady. After tensions and persuasion, the wedding was finally arranged. The number and calibre of Christian guests who came to the wedding utterly amazed the family. Though none of his family have

joined him in his new faith, he now serves in an old congregation in Bombay, in which God has used him to rebuild and enliven that which was broken down.

"The second guest grew up in a Christian doctor's home in Orissa. After a good education, he began working in the administrative branch of the State Government. His talent and sound work were rewarded with numerous promotions. At one point, he was called to a high position in a new steel factory which was being built. All the time he felt God was calling him to some other work, which finally brought him to a crisis similar to Jacob's at Bethel. God gained the victory. He resigned his lucrative position. But then what? For a time, nothing seemed to open up for him. Then he became the Secretary for the Bible Society in Orissa and served there a number of years. More recently God has used him to bring revival and new growth into various areas where he served as an evangelist. At the time of his visit here, he was at another critical choice for his life, awaiting God's leading. He feels a burden and sees a vision for new things in God's great harvest."

Yavatmal Seminary Focuses on New Mission Era

by Lubin W. Jantzen, treasurer and business manager
Union Biblical Seminary

Some churches in the West report that they are nearing the close of a mission era, especially in India. Not so at Union Biblical Seminary in Yavatmal, near the heart of India. The first missionary conference ever, held here January 18-23, symbolizes the opening of a new mission era.

The moto, "Jesus Christ is Lord," elaborately displayed in English on the seminary building and in Greek on the chapel stage curtain, challenged speakers and listeners. The planning and managing of the conference was the responsibility of a student committee. They called speakers, arranged prayer groups, prepared and distributed decision cards, and arranged hospitality for guest speakers.

Speakers included a British missionary who has worked among tribal groups and has recently surveyed numerous tribes in India who have never had a Christian witness. His pictures opened many eyes to the need for the gospel and students who knew only their local environs suddenly saw a whole new world.

A seminary alumnus from southern India reported on opening an evangelism work in Kashmir, India's northernmost state. Working among a 95% Muslim population, he and his wife had to face much opposition and persecution. But they kept on and the Lord gave them fruit in new believers. By now there are twenty other missionaries working with them. This report gave students a new vision of how God could use them.

An African from Ghana told of following God's call to him. Trained as a chemical engineer in London, Ghana's first, he worked in a lucrative position for Mobil Oil. He resigned from this to become active among Ghana's university youth. Later he became pastor in Nairobi, Kenya, where he drew many Kenyan students into his congregation. From there he was called to become executive secretary of the Continuation Committee of the

Lausanne Congress on Evangelism, which he helped organize.

In the past two decades new mission boards have been formed by India's national Christian leaders. The India Evangelical Mission, Bangalore, has more than twenty-five missionaries in different parts of India. The Kashmir Evangelical Fellowship has nearly as many concentrated in Kashmir. The Friends Missionary Prayer Band, Madras, has a vision of sending 440 missionaries to northern India.

These reports stir us who are here to intercessory prayer for the Church in India, for this and other seminaries, and

for the missionary outreach. It also challenges the Church of the West to renew its vision and concern for India's 650 million people, and to explore new ways to help them—together with our Asian and African coworkers—in a new mission era.

Correction

Fourth Decade the Best, December 14, 1976, page 6:

The following corrections should be observed:

Paragraph 1: Anna Liechty wrote (not translated) Bible stories, devotionals, and lessons in the Tshiluba language.

Paragraph 2: In 1966-67 she taught under Ilunga ex-Robert, who studied at Freeman and Bluffton Colleges from 1961 to 1965 (not Mukanza Ilunga, who attended Mennonite Biblical Seminary).



Bogota's Elderly Enjoy Retreat

The Mennonite Church in Colombia opened a home for old people in Bogota in 1976. Its purpose is to provide for those elderly who have almost no resources. When possible they pay about fifteen dollars a month to live there. When they cannot pay, they are subsidized by the church and the mission. The home is under the capable administration of Oliva de Bastides, a woman of deep compassion and spiritual insight. Rev. Antonio Arevalo, pastor of Central Mennonite Church of Bogota, Glendon Klaassen, and Gerald Stucky serve as chaplains.

Since the residents of the home spend most of their time walled up in an apartment house in Bogota, they long for the wide open spaces of the country. During March of this year, for a period of three days, the old, the blind, the deaf, and the halt were taken to the retreat grounds in Cachipay to enjoy the beauty of nature. They rejoiced in the grace of God, who made it possible for them to receive this blessing. *Gerald Stucky*

Hospital Ward Becomes Baptistry

by Sue Martens, Director of Nursing Services
Mennonite Christian Hospital, Hwalien, Taiwan



Mrs. Hsu's baptism

In spite of her terminal illness, Mrs. Hsu was opposed to anything that dealt with the Christian gospel, but we still made friendly bedside visits. After she was discharged, the occupational therapist and Bible woman, Mrs. Pan, and I decided to visit Mrs. Hsu. Upon seeing us, she cried out, "Lord, save me!"

Within a short time she had to be readmitted to the hospital. One day she called for me and said, "I've just told my bed neighbors that I'm now a Christian. I want you to go see a friend of mine who is just like I was (not a Christian). Go tell her about Jesus." I told her I would.

Mrs. Hsu's commitment was firm. She wished to be baptized in a church building, but her weak state did not allow that. And so her ward became the chapel as a small group of staff and her physician gathered around her for this sacred event.

Again she went home and we visited her there. Repeatedly she expressed the need for Christian fellowship. On several occasions a small group went to worship with her. It was not long until she went

to the Place where worship and praise never cease.

After having been away on a business trip and returning to the hospital about 4:30 p.m., it seemed that the best way to spend the rest of the day was to become acquainted with the patients. One glance at Mr. Sun Sheng-fan, an emaciated twenty-four-year old man, told me he was very ill. Silently the supervisor and I stood at his bedside. To ask, "How are you?" hardly seemed appropriate. So I ventured, "Where is your greatest discomfort?" He motioned to his distended abdomen and said in a slow, weak voice, "It hurts all over here."

After inquiring about his treatment, I edged out with, "I feel helpless standing here, Mr. Sun, but I wish so much that you could find comfort in God's love."

Immediately he told me about Dr. Tien's explaining to him the night before who Jesus was. We asked if we might pray with him. Then I left, only to be called back after a few minutes.

He said, "When I was a boy, before I went to school, an old minister in our village told us children stories about Jesus. But when school and other activities entered my life, I stopped all Christian activities. Now I want to come back, but will Jesus accept me?"

I quoted Jesus: "Him that cometh to me I will in no wise cast out."

Mr. Sun said he wanted to come. "I have faith in Christ. Is that alright?"

After I had affirmed him, he dismissed me. About a week later he was baptized on confession of his faith in a simple ceremony at his bedside. Again it was my privilege to be present.

Daily he became weaker in body and stronger in faith. He told his family about his new life in Christ and said he wished they would accept it also. His family con-



Mr. Sung being baptized in hospital bed.

sented to his wish for a Christian funeral. That day soon followed. The fifteen minute service was one of praise: "His body we see here, but his soul is experiencing eternal joy."



Pastor Takeji Nomura

Pastor Nomura Comes to "Hill of Blessing"

Mr. Takeji Nomura, a Japanese pastor formerly serving the Aburatsu Mennonite Church in Nichinan, is now helping George and Martha Janzen with their work in Fukuoka.

The Mennonite church in Fukuoka was begun in late summer 1976 with six adults meeting in the Janzen home. Now, both George and Martha lead at least seven small groups that meet weekly.

Janzens are working on plans for a combination of home and meeting place facilities.

Fukuoka, meaning "hill of blessing," is the largest city on the island of Kyushu, where the General Conference Mennonite Church concentrates its mission effort in Japan.

Rice and the Mennonite Presence

On the slope of Mt. Maquiling, a verdant and defunct volcano in southern Luzon, the Philippines, is an American-style housing area. Here live, in order of ascent, the V. Arnold Dycks of *pluma moos* tradition, the Harold Kauffmans, where it's shoofly pie, and the Elvis Heinrichs, who are probably frying *graeven* (cracklings) and potatoes. These families, writes Betty Mae Dyck, make up the "Mennonite presence" at the rice institute, located forty-five miles southeast of Manila.

The institute was founded in 1960 as a cooperative venture of the Ford and Rockefeller Foundations, but is today being funded by a variety of government and private agencies around the world. A team of forty-five scientists from nine countries with a support staff of about 1,000 Filipinos work together to grow more and better rice to feed more and more people. The institute has virtual global responsibility for rice research.

Entomologists Heinrichs and Dyck are working to control and manage the many insect pests which attack the rice plant. Kauffman, a pathologist, has recently initiated the International Rice Testing Program in an attempt to spread rice technology faster and produce more varieties of the grain. (He has also helped arrange for training of MCC agricultural personnel in Asian countries.) All three spend twenty percent of their time giving consulting services to various rice growing countries in the world. They deal with scientists and politicians, trying to help increase rice production.

The following interview provides insight into the work, motivation, and life style of the Arnold Dycks, COM mission partners. "Partners in Mission" gives Mennonite Christians working with government or international agencies abroad a continuing link with the mission board. The Dycks, who are self-supporting lay professionals, have been in the Philippines since 1970.

What motivated you to take an overseas assignment in agricultural research?

Arn: In university (McGill, Montreal) I



Arnold Dyck (left) and Elvis Heinrichs study light trap experiment surrounded by rice paddies.



Sunday night Bible study group in the Dyck home.

was challenged to a ministry among students and professionals since I had myself been greatly helped by Christian student organizations. Visiting missionaries to my church, and my pastor father helped me see opportunities abroad. The InterVarsity Christian Fellowship (IVCF) Urbana Missionary Conventions helped me visualize the opportunities of "non-professional" missionary work.

Betty Mae: I wanted to be a missionary even before I became a Christian. Mr. Henry Friesen, Rosthern Mennonite

Youth Farm, often brought missionaries to the Scarpe Sunday School which he and my mother taught for years. At IVCF Student Missionary Conventions we were challenged to use our academic credentials to go where professional missionaries usually can't go.

How do you feel you are making a contribution to feeding the world's hungry people?

In finding applications of basic scientific research to control pests easily, effectively, and economically without destroying the environment. I have been primarily responsible for designing the Philippine insect pest control program, and have seen more rice produced as a result.

How does being a Mennonite Christian affect your work and relationships?

Work! My work is part of my worship of God, so I must be diligent, faithful, creative, disciplined and productive for His glory. I have a responsibility to give people job satisfaction, to get the best out of them, to remember their personal needs of affirmation and help, and to learn from others. I need to pray for them and seek to introduce them to Christ. Christians need to be encouraged

All in a Day's "Wages"

I felt ill on this particular evening as I had all week. But I had made an appointment to see three fellows in the village, members of the catechism class. There are twenty-two in the class, I would have three sessions, and I wasn't up to it. But since there are no telephones I could not call it off, and I had not quite learned how to "just not show up." So I went.

I packed my notes and prayed to God to prepare the evening for us. At the heart of our sessions is the discussion of the question, "Are you a Christian?" I had given the assignment several weeks

and disciplined.

How do you interact with the local church?

We both teach Sunday School classes and lead the "movement" for small Bible study groups. On several occasions I preach and speak to students on such subjects as scientific-Biblical relatedness, marriage, discipleship, and the Christian professional.

Local believers minister to us through their acceptance of us, their enthusiastic and serious devotion to Bible study and evangelism, and their personal response to God in the details of their lives.

What benefits do you experience living abroad?

Betty Mae: In our international Sunday night group of professors and students, we have learned the meaning of Jesus having broken down the barriers between us. The tremendous appreciation the Holy Spirit has given us for one another is a very precious benefit to me. Seeing the deep spiritual needs in this country with so few to minister to them has affected me deeply.

Arn: It has broadened my view of God's world. He has many people to love and care for besides me! It has widened my acceptance of people and increased my love for others. It has forced me to greater dependence on God because there are fewer Christians here than at home.

At present on a year's leave, the Dycks are living in Berkeley, California, where Arnold is doing further research and study.

ago: the students were to prove to me on paper that they are or are not Christians.

The first session was with Peter*, age twenty. He had written out his answer, making his point that he was a Christian but had problems—he was not obedient to his parents and was greatly troubled about his cigaret smoking. He had stated clearly that he believed God could help free him from the habit. I commented, "Why don't you ask Him to free you?"

"I guess I'm not sure how seriously I want to be freed," was his reply as he remembered a previously broken vow.

After we had discussed these and other things in life, he volunteered, when I asked if he had anything further to say or ask, "I want to quit smoking tonight."

My heart rejoiced and after we had prayed he got his cigarets, laid them on the table before his parents and said he was quitting as of now. His parents were greatly pleased, although not too expressive (in keeping with their tradition).

His brother John*, age seventeen, sitting by the table, saw this transaction at close range and sort of let his eyes pop. He was next in line to see me. I read his paper to him. He had answered the question negatively, giving his reasons for not being a Christian.

I asked, "How do you expect to be baptized when you are not a Christian?"

He replied, "I am one now. Writing that paper did something for me. I realized what I had written and who I was and that I wasn't happy. I accepted Christ as my Savior and want to be baptized."

I referred to the catalog of sins he had mentioned. "I want to quit smoking tonight also," were his first words. My interest developed rapidly as I sensed afresh that the Holy Spirit was working in this house. This was decision night. My own faltering health went unnoticed. After prayer and further discussion, he got his pack and a half and placed them in the family cupboard.

The next boy in line was sixteen-year-old Menno*. He had not prepared a written defense, but said simply, "I am



Pastor Jose Cante

New Pastor in Girardot

In January, 1977, Jose Cante, a member of the Mennonite Church in Bogota, Colombia, was installed as pastor of a new congregation in Girardot. This city, approximately fifty miles southwest of Bogota, is the scene of one of the Mennonite mission's urban efforts in church planting. It is in the tropical zone and the temperature makes one long for air conditioning. In one of the suburbs of government low-income housing, where people have very few economic resources and many homes know little of family stability, visitation was begun about four years ago. Little by little neighbors learned to know something of the meaning of the gospel and a worshiping fellowship was begun. In Cante the combination of a winsome personality and spiritual fervor make him an effective worker in this situation.

not a Christian but I want to be one."

The angels in heaven rejoiced as he confessed his sin and welcomed Christ as his Savior. When asked if he needed to let go of anything he, too, mentioned the tobacco habit. He got his pack and placed it in the cupboard. What a night!

I had not felt like keeping my appointment, but what if I had not kept it? All this in a day's "wages," as a home had been freshly aired and new life had come into the family. *Aaron J Epp, Cuauhtemoc, Mexico*

*Not actual names

How It Feels to be a New Missionary

If I could take you inside me (where I'm at) and let you look out of my eyes at the part of the world that I see every day, you would better understand how a new missionary feels after several months in Colombia. At times it is not too different from how I felt when I started first grade, or when our family moved and we had to change schools, or when I played that first basketball game, or when I started to college, or when I saw my wife-to-be walk up the aisle at the church, or when our first baby was born, or when I preached my first sermon as pastor of a church. I guess it's not too different from any of these new beginnings.

And yet it is different because there are additional variables, such as a new culture and value system, a new language to be mastered (after thirty-four years of speaking only English), and the absence of a strong support group, such as family or church that made frequent and regular contact with us.

And so I sometimes feel terribly lonely (surely nobody understands) . . . or discouraged (maybe I can't do it) . . . or frustrated (how can I start when I don't understand the culture or language yet?) . . . or angry (I wonder if COM or the Mesa Directiva really know what they're asking me to do, and on this budget) . . . or sad (the boys and my wife feel just like I do and I don't know what to say to them).

But at other times I feel on top of it—settled (the house is finally in shape and routines are fairly well set), happy (to be alive and healthy), supported (by prayers, letters, and gifts from people back in the United States), encouraged (the people in the local Presbyterian church said they understood my second sermon in Spanish without too much difficulty . . . yes, I know that perhaps it was flattery, but who cares? . . . we'll not talk about the first sermon), excited about opportunities (I may start more than I'll be able to follow through if I'm not selective), grateful (some Colombian Mennonite students will be studying at the Bible institute in Armenia and so be available to help in the church planting assignment), and expectant (family and friends are planning to visit us in the near future).

Well, that's how it feels—in part. But then I notice several beggar children who daily knock on our door and I consider their future. Or I meet a young mother with a small child who lives alone because her husband left her to live with another girl. The mother is without any kind of support and not even legally separated. I think of the old man who sleeps under the stars every night just two blocks away. Then there are hundreds of prostitutes, young and old, who linger under their red lights. A certain rich family thinks that the answer to life is found in wealth, power, and influence and many struggling



Larry, Thad, Jane, and Greg

middle class families in our neighborhood feel they are within reach of a better life. Hundreds of families light their candles December 8 in honor of the virgin Mary. The rural poor come to market Sunday morning to buy and sell. When I contemplate all these situations, I begin to feel rather small for having thought so much about how I feel . . . really I know that I have it better in every way than almost everyone I know. Yet Christ knows what I'm made of (and isn't very surprised) and still loves me and wants to reach out to many of the people described above, if and when I can forget about myself and let Him love them through my life and words, as the Spirit enables.

Thank you, Lord, for this opportunity to begin again, to grow, and to follow You. *Your new missionary, Larry Wilson*
Armenia, Colombia

MCC representatives to leave Laos

Government officials in Vientiane, have asked Linda and Murray Hiebert, Mennoite Central Committee regional representatives, to leave the country by June 10. In a May 11 meeting with the deputy director of the Office for International Organizations, the Hieberts learned that their visas, whose renewal had been delayed for some time, would be extended only until that date in order for them to complete current projects and prepare to leave.

According to the Hieberts, the deputy director told them that because of changes in the country the government finds it difficult to maintain their stay. "There simply isn't a place in the socialist system for private organizations," they added.

Hieberts hoped to complete a vegetable seed project now in process. They planned to spend several weeks before returning to North America in Bangkok, Thailand, to make sure that supplies are purchased and sent to their proper destination in Laos.

Hieberts reported that government officials expressed appreciation for MCC's assistance and awareness of its efforts to promote normalization of relations between the United States and Laos. They would welcome occasional visits from representatives and continued cooperation on projects, the Hieberts said.

No further expenditures from the Laos budget will take place until a reassessment of the situation can take place, according to MCC Asia secretary Vern Preheim.

Laos, a small Indochinese country with an estimated population of over three million, has long boundaries with Vietnam on the east and Thailand on the west. Since May 1975 the country has been under the virtual control of the socialist movement called the Pathet Lao. In December 1975 the country was proclaimed the Lao People's Democratic Republic.

During the years of American involvement in Indochina, the Ho Chi Minh trail was bombed regularly in an effort to prevent arms and soldiers from North Vietnam to aid the leftist forces in Laos and South Vietnam. An estimated 2.75 million tons of bombs were dropped on Laos during the fighting.

Hieberts, who have been MCC's representatives in Vientiane since they left Vietnam in April 1975, reported a severe food shortage and economic crisis in Laos following the withdrawal of the American aid mission here. The church also went through a period of crisis due to the sudden departure of missionaries and most national leaders in May of that year.

A number of food-related projects were a priority for MCC in Laos in 1976. An animal



Conversing recently in Vientiane, Laos, are, from left, United Nations High Commission on Refugees representative Martin Barber; Murray Hiebert, MCC representative in Laos; MCC delegation members Max Ediger and Don Sensenig; and Linda Hiebert, MCC representative in Laos.

husbandry center received \$40,000 worth of equipment and supplies for the production of vaccines for oxen and cattle. One thousand families returning to the Plain of Jars, one of the most heavily bombed areas during the war, received tool kits containing hoes, shovels, axes, diggers, and machetes to begin farming.

Other aid in 1976 included vegetable seeds worth \$8,000 and equipment to a handicraft center in a joint project with the American Friends Service Committee (AFSC) and the

Canadian University Service Overseas (CUSO). Material aid supplies such as beef, blankets, cloth, sewing kits, and soap were also sent to Laos.

The Hieberts maintained contacts with the Christian church, which has continued to hold meetings every week.

Before their request for renewed visas was denied, the Hieberts reported, the Lao Government also refused permission to the Canadian University Service Overseas to replace its representative in the country.

Evangelical growth may be "circulation"

Evangelicals rejoice that their churches are experiencing phenomenal growth at a time when many mainline denominations are struggling just to maintain their present membership levels.

Now, however, even that assumption has been challenged by sociologists Reginald Bibby and Merlin Brinkerhoff of Weston, Ontario.

Their findings are based on research conducted in a midwestern Canadian city with a population of 500,000. The community is said to be one of the major centers of evangelicalism in the country. Its more than eighty evangelical churches claim a membership of 30,000, and there are several denominational Bible schools in the area.

The authors took a sample of twenty evangelical congregations, including six Baptist churches, five Pentecostal, three Nazarene, two Missionary, two Salvation

Army, one Christian and Missionary Alliance, and one Plymouth Brethren. They studied the membership additions of these churches during 1966-70 to determine how new members were recruited. During this time, the churches had a membership increase of 1,532. Of these, 1,104 (72 percent) came through "reaffiliation" (transfers) and 284 (18 percent) through birth (children of members); only 132 (9 percent) were "converts" from outside the churches.

The two sociologists concluded that conservative churches are adding new members primarily through a "circulation process" whereby evangelicals simply transfer from one evangelical church to another.

Mr. Bibby and Mr. Brinkerhoff suggested that evangelicals are no more successful in reaching "outsiders" than the mainline churches.

Brazil volunteer imprisoned without charge

An MCC volunteer was arrested without charge May 15 in Recife, Brazil, and held for three days before his release.

Thomas Capuano of Altamont, New York, the MCC volunteer, was arrested along with Lawrence Rosenbaugh, an American Catholic priest, and held until the American consulate, notified that they were missing, was able to arrange for their release.

The two men were pushing a handcart toward a marketplace about noon, intending to pick up sacks of fruit and vegetables for distribution among the poor, when two police officers accosted them. The police asked to see their documents, which were in order, and bombarded them with questions.

"We informed them that we were members of foreign mission organizations; I identified myself as a member of Mennonite Central Committee, a Protestant mission organization, and Lawrence identified himself as a Catholic priest," Mr. Capuano said. "For no apparent reason, then, we were told we would be taken in and our documents checked. We were handcuffed and told to enter the car while the men parked our cart and belongings near the side of the road."

Mr. Capuano and Mr. Rosenbaugh were taken to a police station that deals especially with robbers and thieves. The man behind the front desk wrote down their names, addresses, and telephone numbers; took their wallets and glasses; and told them their case would be resolved the following day.

"As we stood before the desk, a very heavyset man with a gun in a case entered the room with various other men," Mr. Capuano recalled. "He hit me on the side of the head lightly with his gun barrel and said, 'Communists, eh?' Then he pushed me violently into the desk, poking his gun into my stomach."

"Next he pushed Lawrence in the same way though even more violently into the opposite wall and said, 'Subversives, are you? This is a case for the Department of Public and Social Order.'"

The men were taken to the jail, where they were ordered to strip naked, then were placed in an eleven-foot-by-sixteen-foot cell which already contained twenty-four male prisoners, also nude.

Sweat, excrement, and mold gave the air a nauseating smell. The two men were threatened, then beaten for about twenty minutes by one of the prisoners with no attempt at intervention by any of the guards.

"We learned from the prisoners that many had been in jail for twenty to thirty days and did not know when they would be released," Mr. Capuano said. "Many did not know the charges against them. All were held incom-

Capuano



municado, ourselves included, as our every request to telephone the U.S. consulate was consistently ignored, deferred, or outwardly denied."

Before nightfall Mr. Capuano and Mr. Rosenbaugh were led into the hallway to take a shower during which they could hear guards slapping and punching other showering prisoners, then taken to a new cell. This cell, measuring eleven feet by twenty-six feet, contained thirty-four prisoners. "The beatings of smaller prisoners by larger prisoners continued in this cell also, though we were not hurt again," Mr. Capuano remembered.

No supper was served, and the prisoners were forced to lie down on the floor for the night even though space was inadequate.

"Sleep was impossible since the heat, the smell, and the sweat were unbearable. It was so crowded that the legs and arms of other persons were all over us, and many people could not even stretch out their legs as there was not room. The most unfortunate prisoners had to lie over a hole in one corner of the room which served as the toilet because of the overcrowded conditions."

By the fourth day of their detainment, it was clear that all prisoners were being subjected to a series of calculatedly demoralizing inhumanities, the two men reported.

"The daily diet consisted of a handful of dampened manioc flour placed in our hands and a one-inch piece of salted meat at midday, and approximately one ounce of bread in the evening, although the first night there was not even bread," Mr. Capuano said. "Those prisoners who had been in jail for long periods of time were emaciated and weak, their rib cages and collar bones protruding."

Drinking water was available at most twice a day on an irregular basis. "The thirst and parched mouth and throat were agonizing throughout our time in jail," Mr. Capuano recalled.

Throughout their time in prison the two men heard the screams of prisoners beaten by the guards. On their fourth day there they watched guards beat and shove two adolescent boys, then force them to hold out their

hands while their hands were smashed over and over with a board.

The toilet, a hole in one corner of the cell, was cleaned once a day at most, and one day it was not cleaned at all, even though someone had to lie over it at night.

On the fourth day Mr. Capuano encountered a police investigator who happened to be at the front desk when he passed on the way to the showers. He again requested permission to call the American consulate, but the officer responded angrily, "Don't you know this is Brazil, not the United States? You got that? Brazil, not the United States." When Mr. Capuano, who had understood that a call to the consulate was a right, asked again, the officer responded brusquely with a string of profanity.

Finally, about noon on the fourth day of their imprisonment, the two Americans were called to the front desk and asked for their names and the names of their organizations. Twenty minutes later they were released with valuables returned intact except for their money. No explanation for either their imprisonment or release was given.

"We feel the actual examination of Tom's and Lawrence's documents and even taking them in for further questioning was well within the powers of the police," commented MCC Brazil director Randall Schertz. "However, the 'guilty until proven innocent' syndrome and their imprisonment were completely uncalled for."

"Tom Capuano is a committed volunteer," said MCC Latin America secretary Gerald Shank. "He is in no way a political agitator nor did he break any Brazilian laws. He is a deeply committed, compassionate Christian and is seriously trying to live out his Christian faith among the poor of Brazil."

The governor of Pernambuco, the state in which Recife is located, was upset by the imprisonment of the two men. Not only did he fire the prison officials involved, but he also made a decree requiring the reporting of arrests involving foreigners to high-level authorities.

The MCC unit in Recife pointed out in a statement, however, that the real problem lies within the prison system itself, since the two men were not treated any differently from the other prisoners. "We suffered for three days, then it was over," Mr. Capuano pointed out. "What is needed is the regaining and protecting of the inalienable human rights of those poor, suffering guys whose unfortunate lives we glimpsed and who are still in jail without a trial, subjected to prison conditions that easily match those of the colonial era."

Overseas administrators hear call for mutuality

World missions in the current era call for "a climate of mutual trust, respect, and genuine Christian love" among both messengers and hearers, a former editor of *Practical Anthropology* told inter-Mennonite overseas administrators in May.

Charles Taber, former missionary in Central and West Africa now teaching at Milligan College in Tennessee, addressed the semiannual meeting of the Council of International Ministries at Hillsboro, Kansas. He was invited to speak on "Structures and Strategies for Interdependence in World Mission: Facing the Issues."

"Only when the young churches are given breathing room, when the inherently oppressive presence of the mission is removed or relaxed, can they find their true role in the ministry of the total body," Mr. Taber said.

Nationals need to be encouraged to take the lead in determining both goals and methods of operation, he emphasized. "We need to realize that by definition they, not we, are the experts; our expertise relates to a very different world and is often a hindrance rather than a help when exported."

Decision making must be focused in the place and on the persons who will be most directly involved, Mr. Taber said.

In practice, this means that, just as North American Christians do not expect overseas Christians to take unilateral initiatives with regard to churches in the United States and Canada, so North Americans should not presume to initiate programs in other parts of the world without reference to the local context.

Financial giving in a successful partnership, Mr. Taber said, must "be truly without strings."

He said the only way this can happen "is for us to repent and grow out of our materialism, that materialism which leads us to grossly overestimate the importance of the financial component of the operation (what we contribute) and to underestimate the value of the human component (what nationals contribute)."

At the Council of International Ministries meeting, new membership was approved for three inter-Mennonite service and training agencies: Mennonite Economic Development Associates (MEDA), Mennonite Medical Association, and the Overseas Mission Training Center.

During business sessions, the council heard a progress report on planning for the tenth Mennonite World Conference.

Urbane Peachey of the MCC Peace Section submitted a draft guideline statement dealing with the activities of intelligence-gathering agencies in relation to



Mission administrators meet for Council of International Ministries sessions. From left are Wilbert Shenk, James Bertsche, Vern Preheim, and Peter Dyck.

missionaries. A final draft is to be submitted to the fall CIM meeting.

Robert Ramseyer of the Overseas Mission Training Center in Elkhart, Indiana, reviewed a policy concerning international students studying in North America. More work needs to be done on this question, the council agreed.

Two work groups met prior to the CIM sessions. The Latin America Work Group

continued its discussion of leadership training. The South Africa Task Force heard reports from Ed and Irene Weaver, who recently returned from two years among the independent churches of Botswana and Lesotho; Ray Brubacher and Wilmer Heisey, who reported on Rhodesia and the Transkei; and participants in the conference on the Church and Southern Africa last March.

North American history projected by Home Ministries

A history of North American mission and service work in the General Conference Mennonite Church will be written for the General Conference's Commission on Home Ministries.

At its May meeting, the CHM executive committee appointed Lois Barrett of Wichita and Dale Suderman of Newton, Kansas, to spend part-time from October 1977 to September 1979 researching and writing the history book.

The paperback book is to trace the development of General Conference missions and services in the United States and

Canada over the past 100 years. It will pay particular attention to Indian ministries, city churches, voluntary service, and various community ministries.

The book is expected to be ready for distribution by 1980.

Mr. Suderman is currently an associate director of Mennonite Voluntary Service for the commission. Ms. Barrett is completing six years as associate editor of *The Mennonite* and editor of General Conference News Service.

An advisory committee will be appointed to consult with the writers.

Words & deeds

Several bouquets of flowers decorated the front of the meeting place of the First Church, Calgary, Alberta, recently. The flowers were part of a project of a girls' Sunday school class. During a lesson on talents (Matthew 25:14-29), teacher Bob Heyde had given each of his six pupils a dollar to invest. At first, each one launched out individually, making a small gain. But when they shared their experiences, they decided to pool their resources into the more profitable of these ventures. The result was flower making, and even parents became involved as the orders grew. Another project was the raffle of a fruit basket. Five weeks later, the \$6.00 investment had grown to almost \$300. "At this point," said correspondent Irene Klassen, "the girls decided to invest in God's kingdom." The girls chose to give the money toward baby clothes at a hospital in Taiwan.

The Alberta Conference rejuvenated its annual song festival this spring, hosted by the Coaldale Church. Last year the provincial song festival was not held. This year choirs from ten churches participated, and about one thousand people attended. Next year a song and arts festival will be hosted May 26-28 by the First Church in Calgary.

Facilities for a Mennonite archives at Rosthern (Saskatchewan) Junior College are now ready, according to C. Blake Friesen, president of the Mennonite Historical Society of Saskatchewan and Alberta. The society is inviting anyone who has historically significant letters, diaries, pictures, maps, or other materials to give these to the archives or on deposit. Materials of local and provincial interest may be sent to Bernie Thiessen, Rosthern Junior College, or Ted Regehr, Department of History, University of Saskatchewan, Saskatoon. Materials of wider national interest are being collected by the archives at the Mennonite Brethren Bible College and Canadian Mennonite Bible College in Winnipeg. The Rosthern archives also has an interest in the records of Mennonite businesses and in the records of individual congregations.

Project Equality has published a new *Buyer's Guide* listing 2,500 suppliers of goods and services who are committed to equal employment opportunity. Project Equality is a U.S. interfaith program aimed at increasing employment opportunities for minorities and women. The General Conference Mennonite Church is a member of Project Equality. Suppliers listed range from local office supply stores to forty-five of the major



Sunflowers, soybeans, potatoes inspected

In Bangladesh, Noakhali deputy commissioner Gajuddin M. Chowdury, left, and MCC agriculture extensionist Siraj Uddowala inspect potatoes a farmer has just harvested near Raja Rampur. "Bangladesh needs more educated people who are not afraid to get their hands dirty," Chowdury said of Uddowala. Uddowala has been helping about ten farmers in the village of Raja Rampur to cultivate potatoes, sunflowers, and soybeans during the winter months when rice is not grown. Extensionists like Uddowala work with MCC volunteers in the five-year project in the Noakhali District of Bangladesh.

industrial companies on the Fortune 500 list. Companies listed file an annual one-page report on the status of their work force and indicate a willingness to have Project Equality staff members visit their facilities for on-site reviews. The *Buyer's Guide* is available from 4049 Pennsylvania, Kansas City, Missouri 64111.

Mennonites accept money from lottery

A \$250,000 grant from Wintario earnings is being accepted by Fairview Home in Cambridge, Ontario, to help finance construction and furnishing for a center for elderly persons.

However, delegates to a special meeting in Kitchener April 30 decided that those persons who can't in good conscience accept lottery grants will be given opportunity to contribute to the project directly. An amount equal to what is raised by this means will be returned to Wintario coffers.

Fairview Home has its own charter, but its delegate body is the same as that for the Mennonite Conference of Ontario (Mennonite Church) minus ordained ministers. The home is involved in a \$4 million expansion program.

Media council disbands at Kansas City meeting

The Mennonite Media Council, an informal organization of professional communicators and students, dissolved itself May 6 in Kansas City, Missouri.

The organization's general meeting was preceded by sectional meetings for print, drama, film, and radio-television.

The council voted to elect the Inter-Mennonite Media Group (primarily denominational radio-television staff) as its own and then to be absorbed by IMMGO eventually. In the meantime, Waldo Neufeld of Winnipeg assured the council that IMMGO would welcome the former members into its fold with care for the original purpose of Mennonite Media Council.

Among the reasons listed for disbanding the council was the existence of such organizations as the Inter-Mennonite Media Group and Meetinghouse, a joint planning project for Mennonite denominational periodicals.

Print communicators (including new services as well as periodicals) decided in their section meeting to meet again just before the Mennonite World Conference in July 1978 in Wichita.

Workers

R. Toews has resigned as president of Columbia Bible Institute, Clearbrook, British Columbia, after serving in that position for eight years. He was involved in the merger of Bethel Bible Institute and Mennonite Brethren Bible Institute in 1970. The institute school, Associated Mennonite Bible Institutes, was later renamed Columbia Bible Institute.

Ralph Weber, and Walter E. Regier of Newton, Kansas, and Hartzel Schmidt, North Newton, have been reelected for three-year terms to the board of directors of Bethel Deaconess Hospital, Newton.

Audiovisuals

Native North Americans: A Search for a Lost Inheritance is the title of a new thirty-minute color filmstrip with cassette tape soundtrack from Mennonite Central Committee. The filmstrip takes an introductory look at issues and problems facing native North Americans today. These include self-government, treaties, reservations, land rights, natural resources, welfare, alcoholism, educational systems, and native religion. The filmstrip is produced by Ron Sawatsky in cooperation with MCC (Canada) Native Concerns department and MCC U.S. Ministries. It is available in Canada and from the MCC provincial offices and in the United States from MCC, 21 South 12th Street, Akron, Pennsylvania 17501; MCC regional offices; and the church conference offices' film libraries.

Published

The Christian Witness to the State, by John Howard Yoder, has been reprinted in a slightly revised form by Faith and Life Press, Newton, Kansas. The ninety-page book, No. 1 in the Institute of Mennonite Studies series, was first published in 1964. It considers such topics as "The Ground for the Witness to the State," "The Form of the Church's Witness," "The Criteria of Political Judgment," "The Classic Options," and "Misuse of the Church-World Dichotomy." The book is available for \$1.95 (paperback) through Faith and Life Press, Box 347, Newton, Kansas 67114, or local bookstores. Dr. Yoder, Elkhart, Indiana, is a theology

professor at Associated Mennonite Biblical Seminaries, Elkhart, and at the University of Notre Dame.

Ministers

Truman H. Brunk, Jr., has accepted the pastorate of the Akron (Pennsylvania) Church effective September 1.

Virgil Gerber has resigned as associate pastor of First Church, Bluffton, Ohio. He will be enrolled in graduate study in social work at the University of Southern Mississippi, Hattiesburg.

Raymond Wallace has accepted the call to serve as pastor of the Mennonite-Presbyterian congregation in Donnellson, Iowa, beginning June 19.

Letter

Our churches and the elderly

Dear Editor: Anne Neufeld Rupp wrote an informative, challenging, and true article, "The faceless generation" (May 10). We hear this time and time again via the various media; children neglect their parents and society as a whole disregards its senior citizens.

It is always *about* the retired and the aged, as if they were small children who couldn't speak for themselves or a commodity that one talks about. What about the voice of the elderly themselves; couldn't we hear from them? I believe there would be many happy and joyous voices among the just complaints.

Mrs. Rupp's writing is always good and to the point, including the articles in *Builder*. However, let us substitute the congregation for society and look at our churches. How do we regard "aged wisdom" in our congregations? Do the middle-aged and retired members in our churches get the feeling of uselessness as far as the church is concerned? The church usually reflects the attitudes of the society.

The trend is to push older people out of the active group of the church. I know of a large church where there is one person over the age of fifty on the church council, besides the minister. The youth have to be represented whether members or not. There seems to be an organization or interest group for every age, but for people in their fifties and sixties

Calendar

June 16-19—Northern District Conference annual sessions, Huron, South Dakota

July 3-6—Single adults' retreat for the single, widowed, separated, or divorced, Laurelville Mennonite Church Center, Mount Pleasant, Pennsylvania

July 23-27—Conference of Mennonites in Canada, Toronto

July 28-August 3—General Conference triennial sessions, Bluffton, Ohio

September 11-16—Camp curriculum workshop, Rocky Mountain Mennonite Camp, Divide, Colorado

October 21-23—Western District Conference annual sessions, Buhler High School, Buhler, Kansas

and up, there is nothing. I think our *aetere Geschwister* feel left out and their vast experience and "aged wisdom" is disregarded.

Of course, society should change its attitude. But the church should be first in this venture of respecting and honoring our elderly. Helen Wiens, 9851 Herbert Road, Richmond, British Columbia May 20

Director-staff openings: Swan Lake Christian Camp, Viborg, South Dakota (Northern District Conference retreat grounds). Staff involvement includes responsibility for camp operation (maintenance, cooking, rentals, development) and the year-round retreating program.

Contact: LeRoy Epp
Retreat Committee Chairman
Marion, South Dakota 57043
(605) 925-7635

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Discussion

MCC needs to be careful

The Canadian International Development Agency (CIDA) has offered to contract with MCC its agricultural aid to Bangladesh. This offer came because MCC work has impressed the government of Bangladesh to the point that they asked CIDA to model its aid there after the MCC pattern. This offer means money, possibly many millions of dollars. MCC would have a chance to demonstrate model development work on a large scale.

In the following article, Allen Harder, a former MCC volunteer in Zaire and presently a student at the University of Manitoba, believes that before MCC accepts this offer, it must look carefully at the implications.

The Genesis account of Joseph in Pharaoh's court ends on an optimistic note—Joseph finds favor with Pharaoh, he is put in charge of Pharaoh's storehouses, and the tragedy of famine is averted. And after much soul-searching, Joseph's father, Jacob, also moves his clan into the land of plenty. But

several generations later in Exodus, Moses cries to Pharaoh, "Let my people go." The benevolence of Pharaoh turned into slavery and dislocation. It took the tragedy of ten plagues and the loss of Pharaoh's army in the Red Sea to finally restore to Israel her freedom to be the people of God.

The Old Testament is full of stories of the failure of unholy alliances. The New Testament speaks of being unequally yoked. The question is not whether MCC can handle a relationship with CIDA or not—no doubt there is, as in Joseph's case, enough business and political prowess to keep MCC "pure." The question is whether it is compatible with our Christian concerns with wealth, power, brotherhood, and prophetic witness.

A close association between MCC and CIDA can not leave primary MCC priorities and institutional structure unaffected. To take only one aspect, the infusion of money, millions of dollars, has broad ramifications. The Gospels have much to say about the relationship between wealth, power, and responsibility. In all of Jesus' encounters with wealth, he says things like "Sell all and follow me," or "It is harder for a camel to pass through the eye of a needle than for a rich man to enter heaven." Jesus does not associate wealth with success.

A most erroneous common assumption is that more money provides more opportunities to be successful. Sadly enough, the contrary is more often true. The temptation is to rely on the power of money in buying personnel, technology, and favor with

people. Peter Batchelor, a rural development consultant in Africa, claims that development projects with smaller budgets tend to be more successful because they rely on dedication and ingenuity. Development is not based on business efficiency, even though it may be aided by it.

Investing large amounts of money in a project may mean guarding the investment with more money and then perpetuating the project because of the vested interest in it. I have seen numerous development projects as well as mission endeavors carried on largely for the sake of those people running them. It often happens that they are not responsible to the ones being served or to the constituency who is sending them.

Allegiance, however, tends to follow the source of its authority and power. The more power MCC receives from CIDA, the more vested interest is at stake, and the greater the distance MCC and the church (both overseas and here) will become. Irresponsible power is unresponsive power.

The question at this point is not whether MCC should change or not, but how and on what basis. Changing priorities and style of development to accommodate CIDA, rather than changing in order to become closer to those whom MCC serves, goes contrary to every notion of development. There is already enough accommodation and compromise in world organizations such as OXFAM, World Neighbors, and Red Cross—to mention a few—without MCC losing its unique contribution. Changes which would lead MCC in the direction of becoming responsible only to itself must be avoided, even at the "expense" of losing some opportunities.

To become a liberator, MCC needs to move instead in the direction of allowing the powerless, the slaves, and the hungry to become full partners instead of playing games with the already too powerful. There is much greater risk involved when those in need of liberation are invited to change rather than if the powerful are asked to set our priorities. This greater risk demands faith in Christ and the church while the lesser risk seeks the assurance of guarantee. Moreover it is contradictory to try to be liberators on the one hand and oppressors on the other. Third world people can tell us that the two are separated by a very fine line. Let us take our cues for effective service first of all from those whom we seek to serve.

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Meditation

Fruits of the Spirit

ut the Spirit produces love, joy, peace, patience, kindness, goodness, faithfulness, humility, and self-control. There is no law against such things as these (Galatians 5:22-23).

But the fruit of the Spirit is love. God is love. See it shine in the face of a small child, hugging the mother and whispering, "I love you."

Joy is the falling spring rain after a long drought. Joy is serving Christ. Joy is the eyes of a new bride and groom, making their first home.

Peace with yourself, your neighbors, peace with God. Peace is felt when your family gathers around a roaring, crackling fire, while the storm howls outside.

Patience with life and your children. Patience is Dad teaching his teenager to drive the car. Patience is untying a knot. Patience is waiting for prayers to be answered.

Kindness—Be ye kind one to another (Ephesians 4:32). It can be shown in so many ways, a handshake, an arm around the shoulder, a smile, or the things unsaid that might cause pain.

Goodness is seen in God's children, in spite of the evil in the existing world. Goodness is in the children's untainted lives. Goodness is neighbors and friends.

Faithfulness of a great God. Faithfulness is your marriage partner and faith in the future.

Humility—Humble yourselves before God (James 4:10). Let this be a loving part of your personality. He [Christ] was humble and walked the path of obedience to death.

Self-control is seen in the self-controlled young athlete training for track, basketball, or baseball. It can be seen in the young student studying for a big test, the older person listening.

But the fruit of the Spirit produces. . .

Against such there is no law,

In such you find no flaw.

God's perfect law of love and peace

Makes the Christian's joy and faith increase.

Dorothy Baumgartner

Mishpat

Sometimes when the Old Testament prophets and Jesus Christ spoke about the kingdom of God, they used a Hebrew word pronounced *mish-pat*. As with many words of foreign origin, there is no accurate English translation which preserves all the shades of the original meaning.

Its verb-root has meanings ranging from "to judge" to "to plead." This is to say that the Hebrew word in question had not only the element of judgment, but also the element of grace. In our English translation, this word becomes simply "judgment," with the "pleading" element being lost. Still, it is interesting to note that in our judicial language, one may be adjudged either guilty *or* innocent.

We should be deeply moved to praise and thanksgiving in that we know that God's judgment is not meant to ostracize us, but to draw us to him. The Apostle pointed out that we now have a "great high priest" sitting at the right hand of the Father (Hebrews 4:14-16) to lead our cause. That great high priest is the Son of God himself—Jesus Christ—to whom is given the judgment of the worlds. The very one to whom the power of judgment is given is the one on whom we can fall for mercy—who will plead our cause before the one great God, Most High. Are we then to fear the hell of which the Bible speaks? Surely—but more important, we must learn to trust the mercy in the "judgment" of God.

Jack L. Mace

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Mennonite Voluntary Service goes to the hells

Peter J. Ediger

MVS is seeking to follow Jesus in going to some of the hells of the world with the love of God.

MVS is trying to go into some of the hells of people's loneliness to bring the love of God by listening and standing with persons in the stresses of life.

MVS is trying to go into some of the hells of poor housing to bring the love of God by repairing roofs and firming foundations.

MVS is trying to go into some of the hells of childhood to bring the love of God with day-care ministries.

MVS is trying to go into some of the hells of poverty and oppression to bring the love of God with varied advocacy programs.

MVS is trying to go into some of the hells of environmental rape to bring the love of God with research and education towards better care for God's creation.

MVS is trying to go into some of the hells of consumerism, materialism, and militarism to bring the love of God with a nonviolent and simple life-style.

MVS is trying to go into the cynicism and unfaith to bring the love of God with words and the Word becoming flesh in new ways.

The heaven to which our Lord invites us leads us straight into the hells of the world. When we seek to save ourselves from the hurts and the hells of the

world, we lose our true selves. When we are willing to lose ourselves in the hurts and hells of the world for Jesus' sake, then we find our true life.

People in MVS are in many different places in their journeys into the hells around them. We are sometimes afraid, sometimes unsure of who we are and what we're doing and why, sometimes unclear as to how to incarnate the love of God.

Mennonite Voluntary Service needs the support of the congregations.

We need people support, people to invest themselves in MVS for a year or preferably more.

We need prayer support, prayer for all of us involved with MVS—for our openness to the Spirit's leading in the many varied ministries and into the new calls for service coming to us.

We need pocketbook support. While MVS units generally are financially self-sufficient, we need money for orientation, retreats, training programs, as well as for new units. Currently we are in the process of opening units in Chicago, Illinois; Lansdale, Pennsylvania; Tulsa, Oklahoma; and St. Louis, Missouri, and exploring formation of more units in Canada, the formation of an itinerant drama ministry group, and another teaching ministry unit, as in the "People's Teachers of the Word" with Perry and Liz Yoder.

MVS goes to the hells of this earth.

By the grace of God, we're trying.

Decision making in the congregation

Some church leaders have long been frustrated by the ballot vote. An issue is up for discussion at a congregational meeting, only a few comments are made, and the ballot is called for. And the results are a surprise to the leaders.

Pastors have discovered from a ballot vote that their services are terminated without prior warning counsel. The church council finds out that their actions and directions are voted down without personal comments prior to the vote.

It is time to take a serious look at the place of ballot voting in our churches. We have used this method because it would not put dissenters "on the spot" especially when issues were new and sensitive. It also provides for easy tabulation of actual votes.

Today it seems to be used for hiding. People are unwilling to deal personally with problems that they have about the church or the pastor. When a question comes before the congregation, they are

sure to call for a ballot.

The problem with a ballot is its secretive nature. When used to keep from focusing too much on a few who are unable to agree with the larger group, then that can be a blessing. When used by a majority to keep from speaking to the issues, then it becomes a curse.

Even when a ballot vote passes favorably on an issue, it is easy to neglect further discussion. In the Christian fellowship, we are committed to seek the truth in love. That requires us to speak our convictions to each other. It may well be that people call for a ballot because they feel that the rest won't listen. That is probably part of the problem.

If our congregations are to grow, then we will have to learn more about a healthy caring and sharing with each other in the spirit of Christ. This need could be focused by calling a moratorium on the ballot vote for the time being. BW

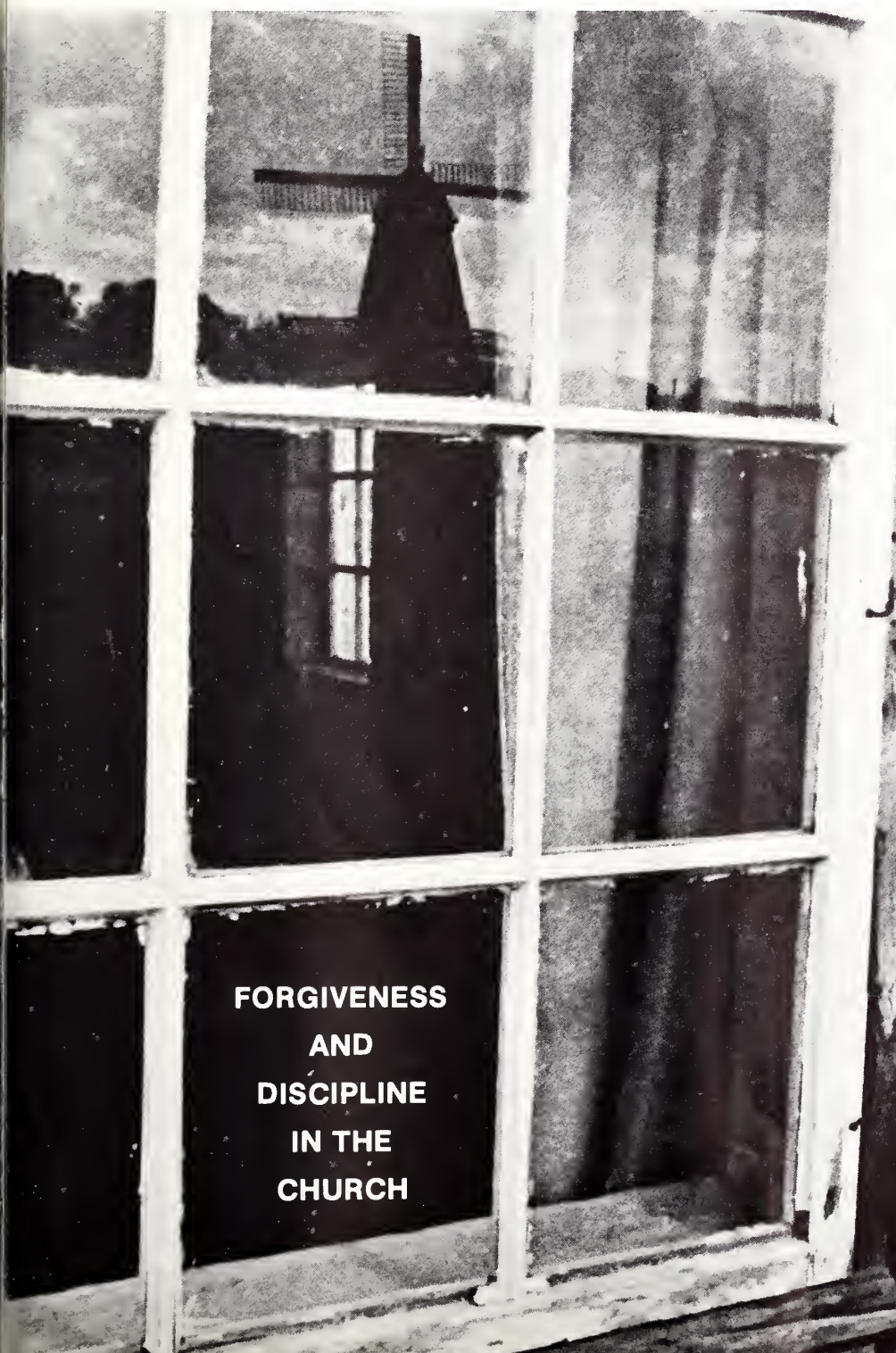
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WEEKS TO
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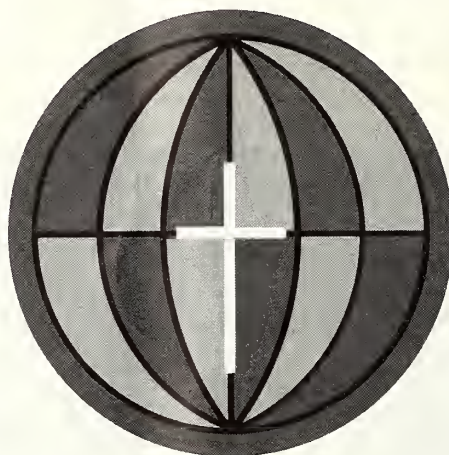
OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:25 JUNE 21, 1977

A black and white photograph of a multi-paned window. Through the window, a windmill is visible in a landscape. The window frame is dark, and the glass panes are separated by white muntins.

**FORGIVENESS
AND
DISCIPLINE
IN THE
CHURCH**

Forgiveness and Discipline in the church



John Driver

The church is essentially a community in which members communicate God's forgiveness to one another. Through forgiving relationships among his people, God makes visible his forgiveness in the world.

As we realize the role of forgiveness we begin to understand the New Testament meaning of discipline. Discipline in the church is the necessary continuation of the evangelizing process carried out within a forgiving community.

Forgiveness

The New Testament demonstrates that the message of forgiveness must find expression between particular people in specific times and places. Forgiveness becomes concrete among men and women who need to be reconciled among themselves and with God.

The passages which refer to binding and loosing (Matthew 16:18-19; 18:15-20) are the only passages in the Gospels where the word *church* (*ecclesia*) is used by Jesus. This probably indicates that the church was understood basically as the community in which binding and loosing occur. The parallel passage in John 20:21-25 speaks of forgiving and retaining sins. Where this process does not take place the church has not been realized according to the fullest intention of Jesus. In carrying out these actions, the church does so as God's representative. This is the only situation in which the church is explicitly authorized to act in God's behalf.

In reality the "rule of Christ," as the passage in Matthew 18:15-20 has been traditionally called, is placed in the context of an entire chapter which speaks of forgiveness: *importance of repentance and simplicity as conditions for receiving forgiveness* (1-4), *importance of avoiding offenses which may cause the fall of a brother* (5-11), *concern of God that all*

John Driver has been working as part of the Mennonite Board of Missions (Elkhart, Indiana) Latin team since 1951. Earlier, he served with MCC and Mennonite Relief Committee in Puerto Rico in 1945-48 and Bonita in 1947-48. He then served as a missionary in Puerto Rico in 1951-66 and in Uruguay in 1967-74.

This article is an edited version of chapter 3 from his book Community and Commitment.

should experience forgiveness (12-14), "*rule of Christ*" (15-20), *importance of willingness to forgive without limits* (21-22), *importance of forgiving in order to experience forgiveness* (23-25).

The only petition in the Lord's Prayer which carries a condition is the one asking for forgiveness (Matthew 6:12): "Forgive us our debts, as we also have forgiven our debtors." This is also the only phrase in that prayer which requires additional comment, emphasizing again that God's forgiveness is limited to those who forgive their brothers and sisters (Matthew 6:14-15). We find this condition repeated a number of times in the New Testament (Matthew 18:35; Mark

11:25; Ephesians 4:32; Colossians 3:13). A person is incapable of receiving God's forgiveness and even unable to offer a valid act of worship without first being reconciled with brothers or sisters through forgiveness (Matthew 5:23-24).

The same instructions (given in Matthew 18:15-20) concerning forgiveness in the Christian community are reiterated in the Epistles: "Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you, too, be tempted. Bear one another's burdens, and so fulfill the law of Christ" (Galatians 6:1-2). "My brethren, if any one among you wanders from the truth and someone brings him back, let him know that whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sins" (James 5:19-20). (The last phrase is undoubtedly a citation from Proverbs 10:12: "Love covers all offenses." See also 2 Timothy 2:24-25.)

In the context of this forgiving or restoring activity of the church, Christ (or the Holy Spirit) is present where men and women meet together in his name. Christ himself will be among the "two or three gathered" for the purpose of restoring some member of the body (Matthew 18:19-20). To exercise the function of forgiving or retaining sins, Jesus gave the Holy Spirit to his disciples (John 20:22-23). Other passages (John 14:26 and 16:12-14) also point out that the church can count on the presence of the Spirit in the community's process of moral discernment which is always a part of binding and loosing.

This brief review of New Testament passages concerning forgiveness and restoration underscores that forgiveness is not secondary or marginal to the essential activity of the church. Where forgiving persons exercise discipline the church lives

discipline

The New Testament does not use *discipline* strictly to refer to the process of moral discernment through which members can be forgiven and restored in the community of Christ. In our use of the term, we refer to that process called "binding and loosing" in the New Testament rather than to what the word has come to mean through the accumulation of meanings related to the exercise of ecclesiastical discipline in the church's story. While the terms *binding* and *loosing* were apparently clear to Jesus' hearers, their meaning is hidden to twentieth-century readers.

To bind meant to withhold pardon, to retain (sins) and, therefore, to exclude from the fellowship of the community. To loose meant to absolve, to pardon, to forgive (sins).

But binding and loosing also carried another meaning. To bind meant to forbid, to make obligatory, or to order a certain course of moral behavior. To loose meant to permit, or to leave a person free to make an ethical choice among various alternatives.

This was the way these terms were used by the Jewish rabbis of Jesus' time. In their interpretations of the law of Israel they bound or loosed (forbade or permitted) certain moral alternatives, depending on the nature of each case. When Jesus used these terms he was, in effect, granting to his disciples the moral authority which until then had been the prerogative only of the great teachers of Israel. This dimension of the meaning of binding and loosing is emphasized in Matthew 16:19.

Both sets of meanings are present in Matthew 18:15-20. Restoration through repentance and forgiveness is the principal theme of verses 15-17, where second person

singular verb forms describe interpersonal relationships. But verses 18-20 treat the question of moral discernment. Plural verbs suggest authorization to make certain moral decisions in the church and may well have a broader scope than the immediate case of discipline under consideration. Although they appear to be two distinct matters, they



The church is essentially a community in which members communicate God's forgiveness to one another.

are closely related in the Christian community.

1. The process of restoring brothers and sisters through repentance and forgiveness

presupposes a common moral basis. The ethical norms by which sin is recognized are known and shared mutually, thus providing criteria for evaluating offense.

2. The process of conversation aimed at restoration is the best way to clarify, to test, and then either to confirm or to change community ethics. This process leads to a new experience in discernment of God's will and is the path to restoration and reconciliation among brothers and sisters.

So forgiveness and moral discernment are not different meanings of binding and loosing, but rather two sides of the same coin. Discipline from a Gospel perspective includes the process of moral discernment with a view to making ethical decisions in the community, as well as the personal dimension of forgiveness and restoration through brotherly address and repentance.

To exercise discipline without the accompanying process of moral discernment is to run the risk of becoming legalistic, inflexible, and mechanical. On the other hand, moral discernment without reference to the personal dimension of brotherly counsel, forgiveness, and restoration will become cold, impersonal, and academic.

Purpose of discipline determines form

The purpose of discipline in the Gospel perspective will always be the restoration and reconciliation of the offending member and will determine the forms in which discipline is exercised in the community.

1. The path to reconciliation is always personal and should be taken in the spirit of humility (Galatians 6:1-2). What is really important in the instructions given in Matthew 18:15-17 is not that there will always be a process involving three steps, but rather that the first steps always be



personal—"between you and him alone" and "take one or two brothers along with you."

Taking this procedure seriously goes a long way toward eliminating situations in which gossip and character defamation prosper. Besides promoting direct relationships and mutual confidence, this approach guards against an impersonal, puritanical moralism. Through serious and mutual conversation, the Lord's will for his disciples will be made known. Any norm unable to survive such confrontation in the presence of the Spirit no longer serves the best interests of the community.

On the other hand, this form of exercising discipline avoids the pitfall of leaving each individual at liberty to make ethical choices alone. Ultimately the member is answerable to the community for the moral decisions which he makes. Discipline in the Gospel perspective is sufficiently flexible to consider each case in its context without becoming permissive.

2. In accord with the communitarian nature of the church, the entire congregation shares responsibility for discipline. The initiative belongs to any brother who becomes conscious of an offense (Matthew 18:15). The words "against you" are not found in the better manuscripts of the New Testament nor do we find this limitation in Luke 17:3, Galatians 6:1-2, or James 5:19-20. It is his obligation as a brother, rather than the feeling that he has been sinned against, that causes one member of the community to approach another who may have sinned. On the other hand, Matthew 5:23-25 assigns the initiative to the person who has committed the offense, just as soon as he becomes conscious of it.

So the initiative for restoring sound interpersonal relationships within the community becomes the responsibility of all—the offended, the offender, or any brother or sister who may know of the offense. There are no indications in the New Testament that responsibility for initiative belongs particularly to the set-apart ministry.

3. The restoration and reconciliation of the offending brother is the only legitimate purpose for the exercise of discipline. Of course, other reasons are adduced: concern for church purity, desire to protect the reputation of the church before the world, wish to bear witness to the high demands of God's righteousness through the vindication of his justice, attempt to safeguard the church against the danger of relativizing or losing its high standards.

Although these concerns are real, they are secondary; the New Testament does not

emphasize them.

There is a sense, however, in which the sin of an unrepentant member may become a "leaven" which affects the entire body (1 Corinthians 5). The persistent disobedience of individuals within the church which goes unchallenged by the community may become a collective fault shared by the entire body.



Moral discernment without reference to the personal dimension of brotherly counsel, forgiveness, and restoration will become cold, impersonal, and academic.

Authority for discipline

Jesus scandalized the Jews by claiming for himself a unique relationship with the Father. However, Jesus went on to declare to his disciples, "As the Father has sent me, even so I send you" (John 20:21). But even more offensive to the Jews was Jesus' claim to be able to forgive men their sins (Mark 2:7; Luke 7:48-50). However, this is precisely the task with which Jesus later charged his disciples. He granted to them (and to us as well) the same power to forgive sins that he has claimed for himself.

This is the scandal which shook up the Pharisees and which generally shakes up Protestants, too, as they begin to grasp its significance. Reacting to abuses inherent in the traditional Roman Catholic penitential practice, Protestants have declared for centuries that "God alone can forgive sins" and that believers receive assurance of their forgiveness not from the lips of another person, but from a voice speaking in the

depths of their own souls. The way in which this long-standing debate between Catholics and Protestants has been formulated makes it difficult for us to believe that men and women can be authorized in God's new community to make binding and loosing decisions that God will honor.

For the Jews it was a Christological scandal—God has elected to forgive and restore people through the person Jesus. For us it is an ecclesiological scandal—God has elected to forgive and restore persons in and through his new community. The incarnation has always been a scandal: the form which God has chosen to do his work among humankind has been through the carpenter of Nazareth who commissioned a group of ordinary people—fishermen and tax collectors—to forgive sins and to restore people to wholeness.

This in no sense means that the church may use its authority arbitrarily. For this task the church receives the power of the Holy Spirit (John 20:21-23). To make decisions in ethical matters the church may count on the Spirit who will guide into truth and will reveal the meaning of Jesus' words and deeds (John 14:26; 16:12-14). The fundamental work of the Holy Spirit is guiding the church in its task of moral discernment. Prophecy, witness, inner conviction, and enablement to follow Jesus are all important, but subordinate, aspects of its activity.

Modern Protestants have often understood the promise of Christ's presence where two or three are gathered in his name to refer to the efficacy of prayer or to the spiritual presence of Christ in the gathered congregation. But according to its original context in Matthew 18:19-20, the presence of Christ himself among his disciples is promised for the divinely authorized process of moral discernment to make real forgiveness and restoration.

It is surely no accident that the commission to bind and loose in Matthew 16 follows immediately after Peter's confession that Jesus is the Messiah. The authorization is the seal of divine approval conferred upon their confession. For that reason men and women in this community are authorized to speak to one another words of moral counsel, forgiveness, and restoration in God's name.

Deformations and misunderstandings

The radical essence of the New Testament understanding of discipline has not been appreciated generally because of deformations and misunderstandings which sur-

unded it in church history. The list which follows is representative.

1. Sometimes we refrain from taking part in our brother's or sister's struggle against temptation, alleging acceptance, respect for personal differences, love. If the only alternative were a traditional puritanical approach to discipline, such respect may be understandable, but abandoning the member to personal struggles, guilt, uncertainties, and misguided moral decisions is not brotherly love in any sense. In the community of Christ, love never abandons a member.

2. Another excuse stems from false modesty. "Who am I to tell my brother that he is sinning because I, too, am certainly far from perfect?" To justify nonintervention one sometimes hears the example of the beam and the mote (or the log and speck, as a newer translation puts it). But when Jesus used this example his conclusion was opposite. A person with a beam should recognize that it is there, and then take it out so that he can see well enough to remove the small foreign body from the eye of another (Matthew 7:3-5).

Even if it is true that we are all sinners, Jesus does not base our obligation to forgive and to reconcile on the supposed absence of sin from our experience. He says that those who are called to mediate forgiveness and restoration are precisely those who have experienced forgiveness themselves (Matthew 6:12).

3. Occasionally we appeal to the excuse of maturity. "If my brother has sinned, I have certainly not taken offense. With my emotional stability I'm able to overlook his faults. There's no need to bother him or hers because of it." Such an excuse comes from an inadequate interpretation of the phrase "if your brother sins against you." Our motivation for helping a member dare not be our personal sense of having been offended, but rather, our obligation to the person as a fellow member. Paul reminds us that it is precisely the more mature ("you who are spiritual") who should take the initiative in the restoration of one who is sinning (Galatians 6:1).

4. Sometimes we excuse nonintervention because the member may become to us as a gentile and a tax collector should he resist our efforts to restore him. A modern spirit of tolerance among us rebels at such exclusivism. This objection arises out of a misunderstanding of what "let him be to you as a gentile and tax collector" really means. According to the spirit of the New Testament, this implies that we will shower upon the person the same kind of love and concern which the community showed before he confessed Jesus Christ as Lord. It is the only way left to love responsibly.

Recovery leads to thanksgiving

The price we are paying for neglect of this essential function of the church is incalculably high. Our disobedience means that we are no longer the church in which the Holy Spirit is at work in the way Christ promised.

Congregational life becomes increasingly formal and its true significance escapes as an illusion. We do not really get to those issues



In accord with the communitarian nature of the church, the entire congregation shares responsibility for discipline.

concerning our common life in Christ which basically matter. We are not able to discern together with clarity the will of God in order to repent and forgive and restore one another with authority.

The absence of this essential function of the Holy Spirit from the church causes us to emphasize other functions and manifestations of the Holy Spirit's presence in the body of Christ. Although these are good and edifying and appropriate and necessary, they are not equally indispensable for the church's life. These secondary activities of the Spirit include such things as Christian education and social services. In some congregations one finds a certain concentration on some of the more exciting, visible, and even ecstatic manifestations of the work of the Holy Spirit in the community. But in both cases, this somewhat exclusive concentration on part of the Spirit's ministry indicates that the real center around which the community of the Spirit is constituted has been lost. Recovery of this central function of the Holy Spirit in the church would permit us to receive and exercise with thanksgiving the rich gamut of spiritual gifts.

SHAKE MY EYE

Matthew R. Brown

*"One thing I
know, that
though I was
blind, now I
see" (John 9:25).*

*Shake my eye
Until it sees
The order
In your hand.
Let it stand.*

*Let it stand,
With its roots
Move the concrete
of my heart.
Let me start.*

*Let me start,
Dear Jesus, now
To praise you
With a fitting ring.
Let me sing.*

*Let me sing
You, Daystar,
To the eyes
That will not read.
Plant your seed.*

*Plant your seed—
It will grow,
Deeper trust,
A deeper root.
Spread its fruit.*

*Spread its fruit
In our lives
Till we all
With one desire
Seek your fire.*

*Seek your fire
In my life:
With your light
Until I die,
Shake my eye.*

Discipline and divorce: One church's story

Lois Barrett

Church discipline related to divorce—a "tremendous spiritual experience"?

That's how one of the board members of the Grace Mennonite Church in Enid, Oklahoma, described the disciplining process of one couple in the congregation who were divorced a couple of years ago. But the healing that resulted from the process was not accidental; it happened because of the care and concern of a board, the pastor, the congregation, and the couple themselves.

Within a month after he became pastor of the Grace Church, Wilfred Ulrich was visited by John and Linda (not their real names), who had already filed for divorce.

"They both were open, hurting, and prepared to talk," remembered Wilfred. "Both were anxious to maintain their Christian commitment and relationship to the church."

"A pastor, out of compassion and conviction, tries reconciliation," he said. "My first effort was to patch it up. But there comes a point where a pastor becomes aware that the marriage can't be put back together. Linda felt the marriage had died and we had to accept the fact of divorce."

Shortly before the divorce was final, Wilfred suggested that they share what was happening in their lives with the church board—the deacons, trustees, and officers of the church—about nine people.

"Wilfred spent some time with us first, preparing us mentally and spiritually," said one of the board members. "He helped us see that discipline can be positive. We shared together and prayed together. Then Linda met with us first."

"I wanted to talk with the church board as soon as I had made the decision," said Linda. "I felt like I was naked emotionally. There was some fear, but not overwhelming fear. I told the board I felt sad for making them go through it with me."

Some of her family had suggested that Linda might offer to resign her position as junior Sunday school superintendent and allow the board to make a decision about what to do with her position. "But I didn't do that," she said. "I felt it would be unfair for them to be making a decision there on things I had spent a long time deciding. I just said, 'I know this may cause problems, and I'm open to suggestions.'"

The board listened carefully, she said,

without being judgmental. A number of them were crying.

"It was a very emotional experience," said one deacon, his eyes getting moist. "It still is for me. I saw her reaching out for love and understanding and help—and asking for help for John. As a Christian, I had no other alternative than to give that help. We gave her some words of assurance, then joined hands around the table, and Pastor Ulrich led us in prayer."

Linda left, and John came in a few minutes later. "He didn't attack her," said the deacon. "He told us that in the church he had found people who cared about him for the first time in his life. Before this, several of us had been working with John and Linda for a year and a half. I had spent some time just talking to him."

"I felt consensus was there that if both wanted to stay in the church, the church would accept and care about them."

"John went out into the hall after the meeting. I went out there, too, and we spent some time out in the hall just weeping together. I looked around and five other fellows had followed us out there, too."

"It was a tremendous spiritual experience. We all grew in our faith and in our sensitivity and caring for each other," he said.

There were repentance and confession on the part of both Linda and John during the meeting, said Wilfred. "The board really reached out in a loving way to both persons. It was a healing thing."

The next spring at the church's semiannual meeting, Linda was a little apprehensive whether she would be reelected junior Sunday school superintendent.

"Wilfred said something about the divorce and his own personal feeling," said Linda. "I stood up and expressed appreciation for the support from the church."

When the votes were counted, Linda had been easily reelected.

"I didn't feel any judgmental attitudes from the congregation," Linda recalled. "It was more people's asking, 'How are you, Linda? I'm concerned for you.' There was some curiosity about how I was going to change. I felt watched. They [the other members of the congregation] felt uncomfortable because it was a new situation. They had never before been through a divorce situation in which both parties were acting

responsibly. By April, I felt I was the same Linda who had grown up in Grace Mennonite Church."

"The church has really given the forgiveness that was asked for," said a deacon. "Many of the older people expressed sorrow, but there was no animosity or derogatory remarks. There are a few people who maybe wouldn't go along 100 percent, but there has never been anything said." No one pulled their children out of Sunday school because of it.

The bitterest reaction has been from people in some other Oklahoma Mennonite congregations that have resisted sending their children to camps in which Linda was working.

John kept attending Grace Church for a few months, but then transferred his membership to a Mennonite Brethren church. It was just too hard for him to sit in the choir and look at Linda every Sunday, some of the board members speculated.

What made this instance of church discipline a healing experience in a church that hadn't had to deal with this kind of situation before?

"The Christian attitude on the part of the two people involved," said the pastor. "Here were two people who wanted help and wanted help from the church. The church in turn said, 'We will help you.' It was exciting for me to work with nine men on the board who were so Christian."

"The attitude of the church," said Linda. "We feel we are a community. Some of them had worked with problems with both of us. They were involved."

"I'm not sure another case would work the same way," offered a board member. "Both Linda and John were willing to come to the board and asked forgiveness from God and the church. They were willing because we are all pretty good friends. I'm not sure we could do it again."

"We had some real mixed feelings about bringing it to the board," he said. "But afterward we were glad we had done it. It was a painful thing, but it was a growing experience for the board."

"In the past, we were no different from other Mennonite churches—dealing with the sins of the flesh more severely than the sins of the spirit. This case was both. It made each one on the board search his own life for

ings that had gone wrong. We realized one of us were exempt from sin just because we attended church or had the right kind of lives.

"A lesson we need to learn from it is that people need to know each other better before they get married," he said. "And we have to get over the feeling that divorce is the unforgiveable sin. Some things have a worse effect on a family than separation. I have an aunt who lived through a bad marriage rather than divorce. A divorce happens in people's minds before on the piece of paper. "It was almost like a funeral," he said. "But while a part of a person dies in a divorce, a part goes on."

"Not all the things that happened were bad," he added. "Even in these kinds of things, God has a purpose which will be evident some day. Part of it already has been made evident."

The next step is putting the past behind.

Linda, in asking that her name not be used in this article, was saying, "I don't want to be seen in the conference as 'the divorcee' for the rest of my life."

"Don't put divorced people in a special category," said Pastor Ulrich, "but reach out to them as persons."

"It's almost as if the divorce never happened," said a board member. "My view of forgiveness—the way Christ forgave—is

that it is total and permanent. I have to forgive that way, too."



Young offender finds forgiveness in church

Waldo Redekopp of Winnipeg wrote this interpretive article while employed by MCC offender Ministries. The article appeared first in Manitoba Watch.

Several months ago a young man eighteen years old committed an indictable offense—steal of \$1,000—but was not sent to jail. Why? Largely because he had the support of a community, helping him learn responsibility.

In February Tom (not his real name) was working at a department store. One day as he was closing up, he walked by the safe and opened the door, more out of curiosity than criminal intent. To his surprise, the safe was open and revealed stacks of loose cash. The temptation was too strong. Tom took a handful of bills, stashed them in his pocket, and walked out.

But soon Tom realized he had stolen a lot of money. He felt that he could not now return the money, since no one would believe that a man discovered standing before the safe with \$1,000 in his hands was returning the money.

However, determined to return the money, Tom kept the money until the next day for work. Then he hid the money behind a large building. He called the department store and directed the manager to the money. Assuming that things were now back to normal, Tom went to his church's choir practice. When he came home, the police were waiting for him. Tom immediately admitted to the theft and signed a statement. He was taken to the Public Safety Building that night, fingerprinted, photographed, and allowed to make one phone call.

Upon his release on bail the next day, Tom invited his employer to apologize for what he

had done. The manager was sympathetic, but said the legal proceedings were now in the hands of the crown attorney.

Rather than having news of the incident spread by rumor or the newspaper, Tom went to the pastor to explain the situation. They agreed to bring this before the church. Tom acknowledged his theft, asking for the church's forgiveness.

The church responded with support and understanding, and a number of people offered their assistance. Several attended court with Tom, while others wrote letters of reference for him.

When the court date finally came, the judge was impressed with the assistance Tom had received. Tom had references not only from his pastor and another church member, but from the manager of the department store. Tom had "slipped on the proverbial banana peel," said the judge, and he gave Tom an unconditional discharge.

There are some differences between Tom and many offenders now in jail.

(1) If Tom had not had an important relationship with his community, including the church, he would have felt no obligation to confess to those people. Responsibility and repentance are inextricably linked to relationships people have to their community. Prisons are full of people who have no relationships to any community. To whom are they responsible?

(2) If the church had not supported Tom after he had broken the law, if the church had been concerned about purity and not forgiveness, Tom could easily have been exiled from the community. Again, many inmates are banished from the community precisely because there is no concerned community.

(3) Punishment is not needed to "teach a person a lesson." Discipline will teach responsibility only within the context of a trusted community. The legal system can punish, but it cannot create community.

Can the church be such a home not only for "our kind," but also for the homeless, the stranger, those who do not belong?

Government changes mind; volunteers to remain in Laos

A June 3 cable from Vientiane, Laos, indicates that the Laotian Government has reversed its earlier decision to refuse renewal of the visas of Mennonite Central Committee volunteers Linda and Murray Hiebert. That would have ended the organization's resident representation in that country.

The government apologized for its earlier decision and expressed appreciation for MCC's work in peace education and projects which include vegetable seed, garden tools, brick-making presses, animal husbandry, and material aid distribution.

Vern Preheim, secretary for Asia, speculated that the initial negative decision was made by government officials who were not aware of what MCC was doing in Laos and who changed their minds when more knowledgeable officials informed them about the organization.

The Hieberts now plan to remain in Laos until completion of their term in July. They indicate that visas for replacement personnel have been approved in principle. MCC's personnel services is seeking replacements for the Hieberts, and Mr. Preheim is awaiting word from Hieberts on any further developments regarding MCC's remaining in the country.

Church workers tell prison story to Rosalynn Carter

Two American church workers in Brazil who were imprisoned for three days under what they said were inhumane conditions requested and got a meeting with Rosalynn Carter, wife of U.S. President Jimmy Carter, June 8.

Thomas Capuano, Mennonite Central Committee volunteer, and Lawrence Rosenbaugh, a Catholic priest with the Oblate Fathers of Mary Immaculate, met with Ms. Carter for fifteen minutes at the American consulate in Recife, Brazil, according to the *New York Times*. Ms. Carter was on a Latin American tour on behalf of the U.S. administration.

Mr. Capuano and Mr. Rosenbaugh told reporters that they had been "treated like animals" in a Recife jail for three days in May. They asked Ms. Carter to help set up a commission to take over the investigation of the prison from Recife police. Ms. Carter reportedly replied that she would take their message of concern for human rights to her husband.

The two American church workers were arrested May 15 and held incommunicado in a crowded, dirty cell for three days while their documents were inspected. They said they were released after the poor people they had been helping appealed to the American consulate. They had been living on the streets and in cardboard shacks with the poorest residents of Recife. They were arrested while on their way to get fruit and vegetables to distribute among these people.

The MCC unit in Recife has protested not only their detainment, but the conditions for all prisoners in the prison system there.

Christian literature not getting into Russia

Organizations that claim to be smuggling large quantities of Bibles and other Christian literature into Russia are suspect, according to a report filed by Kenneth J. Weaver, executive director of Mennonite Broadcasts, Harrisonburg, Virginia.

During a recent visit in Belgium with Vasil Magal, radio speaker on *Voice of a Friend*, Mr. Weaver learned that Bibles and other Christian literature are piling up in the basements of workers unable to use it or ship it into Russia.

Mr. Magal told of one German pastor who had previously worked closely with a group that claimed to have printed and shipped a large quantity of Bibles to Russia. However, the pastor knew that the total printing was stacked in his home in West Germany and that he had no way of getting it into Russia. Because of the deceptive public-



Lawrence Rosenbaugh, a Catholic priest, and Thomas Capuano, an MCC volunteer, are shown with American First Lady Rosalynn Carter after meeting with her in Recife, Brazil. Both church workers were jailed for three days after being arrested while trying to gather leftovers to feed the poor in Recife, a coastal city in northeastern Brazil.

ity put out by the California-based group, the pastor decided he could no longer work with them.

Mr. Magal reported that he receives literature from a variety of groups in the United States. Some is useful, some not. When he asked the mission secretary of one group what he was to do with all the material they sent, he was told, "Do whatever you want to do; we don't care."

Mr. Magal does have use for some Bibles and other literature in the Russian language. Most of this he uses in his ministry to Russian-speaking persons in western Europe or to Russian emigrants passing through Belgium.

'The Voice' is gagged

The second issue of *The Voice*, a new weekly all-black ecumenical newspaper in Johannesburg, South Africa, has been banned by the government and copies impounded.

The newspaper has been declared "harmful to the relations between any sector of the inhabitants of the republic" and "prejudicial to the safety of the state, the general welfare, or peace and good order."

The editor of the newspaper said an appeal had been made.

Argentines ask habeas corpus on missing people

Paul Osvaldo Lopez, brother of ecumenical leader Mauricio Lopez, who was kidnapped from his home in Mendoza, Argentina, January 1, together with other persons, has presented a petition to the Supreme Court of Justice in Buenos Aires asking that the tribunal place before the judicial and federal authorities an appeal of *habeas corpus* on behalf of 413 people who have disappeared throughout Argentina.

According to *Rapidas*, an ecumenical news service in El Salvador, a rumor has been circulating in evangelical circles in Buenos Aires that Mr. Lopez is alive and in satisfactory health. Mr. Lopez, professor of philosophy and rector of the University of San Luis since the beginning of last year, has held various positions in the world inter-church movement. Shortly before his kidnapping by nine masked men, he was invited to join the faculty of the Evangelical Institute for Higher Theological Studies in Buenos Aires.

It was in Buenos Aires where Mennonite Patricia Erb was kidnapped by government agents in September 1976 and held for fifteen days by security police before her deportation from Argentina to the United States.

Words & deeds

The recently completed building of the Grace Mission Mennonite Church, Meadow Lake, Saskatchewan, was dedicated April 30 and May 1. The "towel and basin" ministry of some of the Meadow Lake church members is recently focused on Alcoholics Anonymous, a more overtly biblical version of Alcoholics Anonymous. Growing outreach possibilities in the Meadow Lake, Rush Lake, and Green Lake areas inspired the church to employ two additional pastoral couples: Roger and Char Bueckert of Waldheim, Saskatchewan, for long-term placement, and native Cree Alfred and Yvonne McLeod of Fort Qu'Appelle, Saskatchewan, for the summer. Native ministries of the Conference of Mennonites in Canada has agreed to help support the church financially in these ventures.

The reduction of the American presence in Asia makes the existence of democratic institutions there more authentic than previously, said Eastern Mennonite Board Administrator Don Jacobs after a month-long trip to Eastern Board missions in Asia. He saw Australia and Japan assuming the role the United States once filled in Asia. Mr. Jacobs said the withdrawal of U.S. influence in Asia caused a moment of hesitation by nonmainland Asian countries' but they are now proceeding with cautious optimism. According to Mr. Jacobs, the decrease of American presence in the Far East allows American missionary societies to develop a more normal, nonthreatening relationship to the people.

Making music with children will be the focus of a workshop September 17 at the Bethel Church, Winnipeg. Resource person Bettie M. Norman, assistant professor of music atoshen (Indiana) College, will lead sessions in fitting children's music into the congregation and techniques for making music with children. Other sessions will concentrate on repertoire and conducting. More information is available from M. Neufeld, 152 Harrington Avenue, Winnipeg, Manitoba R2M 2B2.

The Brethren-Mennonite Gay Caucus was among several groups represented at a conference on "Gay and Christian" in May at the Kirkridge (Pennsylvania) Retreat Center, according to *Christianity Today*. The participants included men and women, black and white, married and single, gay and straight, liberal and fundamental from more than a dozen denominations in the United States and Canada. Speakers included Jesuit priest John J. McNeill, author of *The*



Health Center honors minister

R. L. Hartzler (at podium), Bloomington, Illinois, retired General Conference Mennonite minister, speaks at dedication ceremonies of a new Health Center, related to Mennonite Hospital, Bloomington. The building is part of a Health Complex named after him, and he was given the Troyer-Sloan Award for outstanding contributions to quality health care. The Health Center provides medical care, pastoral counseling, and mental health care.

Church and the Homosexual; Nancy Krody, coordinator of the United Church of Christ Gay Caucus; and Malcolm Boyd, Episcopal clergyman and author.

MCC, Church World Service, and Catholic Relief Service have been participating in a flood recovery project in eastern and central Bolivia for the past several months. About 20,000 people were affected by the flood. Nine hundred families were left homeless, and about 7,500 acres of crops were destroyed. MCC has been part of a rehabilitation program in which local relief committees are distributing seed, supplemental food, and medicine.

"Abnormal weather conditions during April causing widespread destruction and the upcoming monsoon season have caused the Government of Bangladesh to request the voluntary agencies to be prepared for a possible disaster," said MCC Bangladesh director Paul Myers in Dacca. It has been raining steadily since April 1, he reported. Normally the heavy monsoon rains do not begin until mid-June.

A Tri-State Festival of Missions is planned June 16-18, 1978, at Bluffton (Ohio) College. The festival will be multid denominational and

will include churches in Ohio, Indiana, and Michigan. Keynote speaker will be John R. W. Stott, rector emeritus of All Souls Church, London, England. Other weekend speakers will be Donald Jacobs, executive secretary of Eastern Mennonite Board of Missions, Salunga, Pennsylvania; Paul Smith, People's Church, Toronto; and Robert Hess, professor of religion and history, Malone College, Canton, Ohio.

Deprogramming and the Unification Church were discussed recently by Kathleen Knight of Fort Wayne, Indiana, at a community meeting held at the First Mennonite Church meetinghouse in Berne, Indiana. The meeting on cults was sponsored by the Berne Ministerial Association. Ms. Knight's parents had had her deprogrammed. "Deprogramming," she said, "was merely getting those lured into the movement by coercion and deceit back to the place where they can make their own decisions."

One hundred fifty-four graduates received diplomas at Bluffton (Ohio) College commencement services May 29. Speaker was Ralph Locher, a Bluffton alumnus and member of the Supreme Court of Ohio.

More resolutions offered for General Conference

Resolutions on energy, offender ministries, and biennial sessions of the General Conference will be among those matters considered at the triennial sessions of the General Conference Mennonite Church July 28 to August 3 in Bluffton, Ohio.

A comprehensive resolution on Christian stewardship of energy resources has been written by a task force of people across the conference concerned about these issues. The resolution advocates better stewardship of energy, simpler life-styles, more use of renewable sources of energy such as wind and sun, tax credits to help the transition to such forms of energy, abandonment of all fast breeder nuclear reactors and fuel reprocessing facilities, and a moratorium on construction of the proposed Mackenzie Valley natural gas pipeline pending a just settlement of native land claims and protection of the environment in the Northwest Territories.

An offender ministries resolution asks adoption of a statement on the offender which was accepted at this spring's Central District Conference. The resolution also requests preparation of a study guide of the offender and exploration by Mennonite Central Committee of alternatives to prison systems. The 229-line Central District statement discusses the history of treatment

of the offender, reasoning behind incarceration, and biblical dimensions of the church's relationship to the criminal justice system. It suggests that the church should play a major role in overcoming the offender's problem of isolation and abandonment.

Growing out of a conference in May of representatives of dually aligned congregations is a resolution urging that the General Conference meet every two years rather than every three years. More frequent meetings are needed for greater dialog among congregations, the resolution says, and moving to biennial sessions would give the opportunity for joint sessions with the General Assembly of the Mennonite Church, which meets every two years.

Another resolution on governmental oppression and Christian witness may also be made available by the Commission on Overseas Mission before the conference sessions. A packet of ten resolutions, including the complete texts of the three above and those listed in the June 7 issue of *The Mennonite*, was mailed to all General Conference congregations earlier this month.

Borderland MDS unit formed

Twenty-eight Minnesota and Ontario congregations in the Rainy River area have formed a new Mennonite Disaster Service unit called the Borderland Unit because

Director-staff openings: Swan Lake Christian Camp, Viborg, South Dakota (Northern District Conference retreat grounds). Staff involvement includes responsibility for camp operation (maintenance, cooking, rentals, development) and the year-round retreating program.

Contact: LeRoy Epp
Retreat Committee Chairman
Marion, South Dakota 57043
(605) 925-7635

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Ailsa Craig, Ontario
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most of the churches are located close to the international border.

Noah Hege of Little Fork, Minnesota, chairman of the new unit, says the churches will be relating primarily to MCC (Manitoba) because of proximity.

The unit includes six U.S. churches, four Ontario churches along the border, and eighteen "outposts" of the Northern Light Gospel Mission in Northwestern Ontario. While some churches have not appointed contact persons for MDS, there is general support.

Foundation Series orders coming in

Orders are due by June 23 for the first quarter of the Foundation Series, the new Christian education curriculum for nursery through grade eight.

The Foundation Series is jointly published by the General Conference Mennonite Church, the Brethren in Christ Church, and the Mennonite Church, with the Church of the Brethren as a cooperating user.

General Conference staff is predicting high use of the materials in this conference.

In addition to the classroom materials which will become available this summer for the fall quarter, teacher training materials, which are also a part of the Foundation Series, will be available in the fall.

John Gaeddert, executive secretary of the General Conference's Commission on Education, said each church is being asked to organize its own workshop to train teachers to use the Foundation Series. "This is the key to the success of the curriculum," he said.

People designated as regional Foundation Series communicators may help the church to organize the workshop. The workshop may be a weekend retreat, one night a week for seven weeks, or some other format.



Help wanted

Curriculum directors and supervisory persons with specific training in early childhood education are needed in **child-care centers** in Hutchinson and Liberal, Kansas; Oklahoma City, Oklahoma; Beatrice, Nebraska; St. Louis, Missouri; and Markham, Illinois. One- and two-year positions available for men and women. Contact:

Mennonite Voluntary Service
Box 347, Newton, Kansas 67114
(316) 283-5100

The Commission on Education is seeking a

General Editor

with:

- journalistic skills
- training to edit theological, biblical curriculum
- creative writing abilities
- administrative proficiency
- desire to work in inter-Mennonite settings.

The starting date is as early as September 1, 1977, and not later than January 1, 1978. Contact: John Gaeddert, Box 347, Newton, Kansas 67114, or call (316) 283-5100.

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Deaths

erman W. Enns, a member of the Hamilton (Ontario) Church, was born April 7, 1930, and died June 6. He was vice-chairman of the Conference of Mennonites in Canada and a member of the board of Mennonite Biblical Seminary. Baptized into the Springfield (Manitoba) Church, Mr. Enns graduated in 1955 from the University of Manitoba and in 1962 from Mennonite Biblical Seminary. He served from 1962 to 1974 as pastor of the Hamilton Church. He then came chaplain and teaching supervisor at the McMaster Medical Center.

Calendar

July 23-27—Conference of Mennonites in Canada, Toronto
 July 28-August 3—General Conference biennial sessions, Bluffton, Ohio
Canadian
 June 26—COM missionary get-together rally, Canadian Mennonite Bible College, Winnipeg, Manitoba

Workers

oris Habegger, North Newton, Kansas, will terminate September 20 as executive director for the Commission on Education, General Conference Mennonite Church. Since 1972 he has edited the *Youth Bible Study Guide*, Church Bulletin Service, books, pamphlets, and other study guides. He has also worked jointly with Mennonite Publishing House in editing the *Adult Bible Study Guide*, and *Builder*, a magazine for Sunday school teachers and superintendents. The Commission on Education is looking for a replacement to start sometime after September 1. Mr. Habegger has previously served pastorates at Grace Mennonite Church, Pandora, Ohio; Wayland (Iowa) Mennonite Church; and First Mennonite Church, Halstead, Kansas. In 1960-63 he was director of public relations for Mennonite Biblical Seminary, Elkhart.

Victor A. Reimer of Rosthern, Saskatchewan, has been named assistant editor of *The Mennonite* and editor of the news service of the General Conference Mennonite Church. He will move in August to Newton, Kansas, pending visa approval by the U.S. Government) to begin work at the General Confer-



Reimer

ence central offices. His duties will include news editing and final supervision of material for *The Mennonite*, the weekly English-language publication of the General

Conference Mennonite Church, and writing and editing the General Conference News Service, which is mailed weekly to Mennonite and other publications. Mr. Reimer has been editor of the *Saskatchewan Valley News*, Rosthern, since September 1976. Previously he taught math and physical sciences at Rosthern Junior College for seven years and at Woodstock School in India for three years. The latter assignment was under the General Conference's Commission on Overseas Mission. He holds a bachelor's degree in education from the University of Saskatchewan and in math and physics from the University of Manitoba. He is a member of the Rosthern Church.

Letters

A reply on baptism

Dear Editor: Dan W. Goering's letter (May 12) takes issue with mine (April 12). The Bible admonishes "to give an answer to anybody who asks us why we believe as we do, be ready to tell him, and do it in a gentle and respectful way" (1 Peter 3:15, *Living Bible*).

In reply to your questions, Mr. Goering, here are my responses.

Why should we not use Old Testament as a foundation for New Testament concepts? When Jesus said to John the Baptist, "It behooves us to fulfill all righteousness," he had only the Old Testament, and of it he said, "We must fulfill."

When you ask a person who has command of the Greek language and is not previously committed to immersion, such a person will tell you that "going into and out of the water" can just as well be translated "going to and away" from the water.

You can hardly use Mark 1:4-5 to prove that John immersed all who came for baptism. The Bible records, "And there went out unto him all the land of Judea and they at Jerusalem and were baptized of him." Sami Awward, an authority on the Holy Land at the time of Christ, says that the Sea of Galilee was surrounded by nine cities of not less than 15,000 inhabitants each. Add to that the rest of Palestine and look at the problem of numbers when Luke 7:29-30 (*Living Bible*) says, "And all who heard John preach—even the most wicked of them—agreed that God's requirements were right, and they were baptized by him. All, that is,

except the Pharisees and teachers of Moses' Law. They rejected God's plan for them and refused John's baptism." Sprinkling the masses is a possibility; individual immersion seems physically impossible.

In reference to the Ethiopian eunuch, please note Isaiah 52:15, "So shall he sprinkle many nations" (King James and also Luther translations).

Romans 6:4 does refer to a burial with "baptism into death." Remember that burial customs then were not like ours. Note the sepulchers of Jesus and Lazarus (Matthew 27:60 and John 11). Besides, if we need to take *burial* literally, do we then need to take "crucified with him" literally also? D. D. Klassen, Box 417, Carman, Manitoba

May 24

Missed a basic issue

Dear Editor: The Bluffton comments (May 24) appear sufficiently worthwhile to be classified and set up as a criterion by which the success and accomplishments of the conference could later be evaluated.

It is not difficult to enumerate many of the hopes and aspirations. All of them are laudable and highly commendable, covering a wide range of interests and philosophies.

An issue that should be first and foremost to the evangelical Christian, and to the Christian church, is that of the new birth, saving lost souls, witnessing to the saving power of our crucified and risen Savior. The writer who came closest to this concept hoped for "a renewed vision of Jesus Christ and how he works miracles in the lives of

individuals." The greatest miracle is the new birth.

Apparently it is taken for granted that all are Christians; hence there seems to be little or no mention of witnessing and soul winning in a world filled with hell-bound sinners. This judgment can, of course, be countered by the reminder that the theme for the conference is "Family in Focus." Several writers refer to that.

The editorial also refers to the family. But those who are "in the know" and whose spiritual discernment can penetrate the misty spiritual haze exhibited by our ecclesiastical hierarchy on this issue recognize the anomaly posed in the last two paragraphs. The writer speaks nonchalantly of family, family-ness, family life-styles, divorce and remarriage, and family of God.

When will our leaders, as Carol Linberger puts it, "get back to basics by following God's precepts"? Is our corporate conscience disintegrating? The admonition "Let us encourage one another to stand up against sin and the moral problems of our society" is very timely.

Getting "back to basics" would include soul winning, which is the primary function of the church. The truly born-again person will know where to turn for solutions to serious problems. "My God shall supply all your need according to his riches in glory by

Christ Jesus" (Philippians 4:19). *C. B. Friesen, 400 North Main, Hesston, Kansas*
May 26

A view from India

Dear Editor: Frank H. Epp's article on missions (March 8 issue) has touched on a vital issue: the tragic alliance between missionaries, merchants, and military in the preaching and propagation of the gospel in the now-liberated third world countries.

As an ordinary Indian Christian, I feel that there is still a great need for western missionaries in these countries. But there are certain caveats to it. Missionaries really have to bear in mind their primary allegiance to the kingdom of Christ rather than to their nations with their politicoeconomic structures. For this, one or two courses on nonwestern societies, with sociological or anthropological bias, have to be introduced in seminaries of the West.

Some of the myths have to be demolished and deflated. People in the West need not fear that their giving aid and transferring of technology to the underdeveloped world will erode their own economic standard.

Many people, covertly or overtly, are supporters of the idea of western dominance as an insurance against any threat to their own living standard. This leads inevitably to

the arms race. It militates also against the development of an interdependent world concept and that all people—white, black, yellow, and brown—are children of God's family.

The underdeveloped world needs a new breed of missionaries who espouse the social dimension of the gospel as well as its redemptive aspect—the saving of souls. Both spiritual and material poverty must be eradicated. Such people will have to be fully shorn of any residue or vestige of the pernicious doctrine of white man's superiority.

The missionary movement of the West has undoubtedly entered into a new phase of its history. The present-day missionary has to serve as a bridge-builder and mediator between the home country and the third world. There is need for a permanent lobby of church leaders and missionaries who could move about in the corridors of power and exert influence on the powerful political-military-industrial complex. The saving power of the Lord Jesus Christ can work wonders. But it has to be done thoroughly and in a well-organized way.

I would be greatly pleased to engage in an exchange of views on these matters. *John Alexander, c/o Mrs. M. P. Ramalingam, Tailors Lane, Chawni, Nagpur (M.S.), India*
May 30

Make Christ's



I chose the ministry

Floyd Quenzer

I am a Mennonite and a pastor by choice. During the past ten years, I have had two opportunities to leave the Mennonite church for other denominations. Both offers were declining. At the time of each offer, I was feeling rather unsettled in my own ministry. I have also been given opportunities to leave the pastorate for other vocations, including my parents' farm. I felt that each one presented more job and financial security. Each opportunity brought with it considerable struggle and pain. After prayerful consideration and discussion with "significant others," I chose to continue as a Mennonite and as a pastor. I am excited about the pastoral ministry. I honestly feel that presently I would be unhappy in any other vocation. The pastoral ministry gives me the privilege of studying the Bible. I can also work at understanding what the biblical material means today and continue sharing that with the congregation.

The pastoral ministry is exciting because it frees me to discover more where people are hurting and how to resolve hurts.

Pastors are in one of the few professions that have an open invitation into the homes of people. This gives us the privilege of developing significant relationships. We can also respond to needs as people share them; they wouldn't do that in any other setting. There is always the possibility of discovering potential difficulties of which the people themselves may be unaware.

Our congregations are committed to meeting the needs of people in our communities. It, therefore, becomes my opportunity to give leadership to discovering those needs and implementing programs to meet them. I also am privileged to observe a congregation feeling good because they have brought happiness to people.

Opportunities in the pastoral ministry are limited only by my awareness of needs and

imagination to meet those needs.

There are risks in the pastoral ministry. You may be rejected by people because they really don't want to hear what the Bible is saying to us today. Program suggestions may be turned down by the congregation. If I have tied my identity too closely to that program, then I personally experience rejection. The possibility of having to move always looms before the pastor and his family. Unless the pastor is in control of his job, there is always the risk of working too many hours at the expense of himself (health, alertness to think, etc.), his family, and his church.

While there are risks in the pastoral ministry, yet for me, the positive experiences far outweigh the negative ones. I plan to continue in the pastoral ministry—in some form—for the rest of my life. *Floyd Quenzer, pastor, Mennonite Community Church, Fresno, California*

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People to whom we go for help

R. Bruce Woods

The 674 participants in our survey of the General Conference were asked to select *one best resource* to help them in a time of need on thirteen selected family problems. The questionnaire offered six alternatives: a pastor, a doctor, a mental health professional (MHP), a friend, other, and self. Table one provides a summary of the resources selected most often by the total group.

Three out of four persons listed the pastor as their best counseling resource on the issue of remarriage after divorce. On a separate questionnaire sent only to Mennonite pastors, many of them mentioned issues related to human sexuality, divorce, and remarriage, as issues they feel unprepared and uncomfortable to handle. This suggests a need for continuing pastoral training in these areas.

The doctor received 42 percent of "best choice" on sexual life counseling. Many physicians like to avoid this issue. They can respond to the biological question, but the emotional-psychological dimensions of sex-

uality are often an unknown to them. The college-age group chose doctors only once out of four; all others chose them one out of every two. There is obviously no clear resource in this area. Yet, sex researchers, like Masters and Johnson, report sexual dysfunction as a major issue in over half of all divorces. It is clear that we need to train both pastors and lay persons in this area.

The results for single parenting and rearing children properly seem to indicate a void in counseling resources. Possibly our respondents are saying that it would be a sign of failure to seek help from anyone else than a friend who understands. As a family life professional, I have observed that parenting strikes fear into the hearts of most parents because we do not know how to prepare children for our "future-shocked" world. The results indicate that friends may be the only resource for Mennonite families with this need. Churches need to pick up on this area. The new STEP (systematic training for effective parenting) program and other

quality, low-cost parenting courses can be readily adapted to congregational and community needs.

The four subgroups tested (pastors, laity, singles, and college-age General Conference Mennonites), agreed on best choices on the issues of birth control and aging. On the other eleven issues, the groups do not agree on their preferences. A full report will be available to interested persons at the General Conference sessions in Bluffton.

One observer noted that the mental health professional receives our confidence on only one issue. She (a social worker) commented, "It looks as if Mennonites want to provide quality mental health resources for others, but are too intimidated to use them for their own needs."

Age, sex, education, community size, and church involvement made little difference in people's choices.

Next week's article will name those issues which the 674 respondents indicated should be dealt with educationally in our churches.

TABLE ONE
Summary of counseling resources chosen most likely by 674 General Conference Mennonites

Issue	Source	Number	Percent	No response
Health-related problems	Doctor	560	91.2	60
Birth control practices	Doctor	552	92.5	77
Remarriage after divorce	Pastor	444	76.6	94
Marital harmony and divorce	Pastor	392	62.9	51
Loneliness	Friend	378	60.4	48
Infidelity	Pastor	304	55.2	123
Sexual life	Doctor	250	42.7	88
Vocational discouragement	Friend	238	41.8	105
Alcoholism and drugs	MHP	235	39.2	75
Aging family members	Pastor	220	37.9	93
Functioning as single parent	Friend	201	35.1	102
Midlife crisis	Pastor	152	26.5	101
Rearing children properly	Friend	149	25.1	80



Meditation

I had my chance

"I want a separation," she said just after we sat down for supper. When my wife's statement began to sink in two years ago last February, I almost fell off my chair. The tears began but she asked me not to cry.

Her request continued to sink deeper. Wouldn't two people in love want to get closer to each other? Separation?

Maybe a time apart would help her to see things in a better light. By April, my son and I helped her move to her own apartment.

Three days later she filed for divorce. She has hardly spoken to me since; she says she needs to be independent.

Many people and I prayed that it wasn't so. We had exchanged those sacred vows before a host of witnesses twenty-one years ago.

In June the divorce was granted. She stated that there was no love and no communication.

Before she left, I begged her, "Give me another chance. I didn't know you were unhappy." She replied, "You've already had twenty-one years."

Yes, I had known her for twenty-five years. In July, I would have celebrated the twenty-second anniversary with the most wonderful woman in the world. But it never happened. She left. I had not given her what she needed. I apparently had not accepted her and given her my complete life in love.

Now she is gone.

It has caused me to evaluate my commitment to Jesus Christ. I can now understand a little of what it will be like when Jesus says to some (after twenty-one, fifty, sixty-five, or however many years you have known him), "I never knew you, depart from me."

Are you one who claims to live in fellowship with Christ? Have you really given yourself to Him? Do you freely and openly review your relationship?

If not, then you, too, may be caught by surprise one day. Some followers of Jesus are always using excuses, "Lord, let me first go and bury my father" (Matthew 8:21). Other things get in our way.

The relationship with Christ, like the marriage relationship, requires a total commitment. Paul says in Romans 12:1-2, "Present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. . . . Be transformed by the renewal of your mind."

I had my chance in marriage. We couldn't work it out.

We all have our chance with Jesus Christ and his kingdom. I want to give 100 percent of myself to making that one work. How about you?

Name withheld by request

Is

cannot come to where you are
or you to me
like ships in fog
we sound our signals of distress
and pass each other by
never quite seeing

like lone travelers
we call across a canyon in empty echoes
never quite hearing

how did this channel
grow so deep and wide between us

Small things begin as trickles
Then swell to torrents
And carve a chasm

We reach but do not touch
Across the span

Who will show us how to build a bridge

Erlene Unruh

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R. Bruce Woods works part-time as director of family life education for the General Conference.

"I had my chance" was written by a Mennonite husband out of his actual experience.

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Piety and morality

Our society is more concerned about religious experience than a few years ago, pollster George Gallup told religious editors at their recent convention. But those people his organization surveyed are less concerned about moral issues.

Eastern religions, Transcendental Meditation, evangelicalism, the charismatic movement, the human potential movement, the emphasis on small groups and communities—all bid us look inward, and that's good. We need a feeling of belonging and being loved by a small group of people. We need to sense the transcendent working in our lives. We need to pause to evaluate, to meditate, and possibly to decide to change directions. We need to get in touch with our feelings and learn how to communicate them to others. We need to learn the value of silence. We need the stability and the drama of religious ritual.

But the other side of the inward journey is the outward journey. We need not only ritual, but right action; not only prayer, but prophecy; not only silence, but servanthood. The church which prays and sings together should also be the church that

disciples each other and discerns the moral action.

The salvation of Zacchaeus (Luke 19) followed both his being accepted as a friend by Jesus and his decision to give half of his goods to the poor and to return to those whom he had defrauded four times what he had taken from them.

Elijah left the still small voice in the wilderness to prophesy to King Ahab.

The church which confines itself to the sanctuary and to organized worship is loved by almost all governments. The church which rises from ritual to raise moral issues of war, poverty, consumerism, social disintegration, and injustice will seldom be popular. The church which seeks to do something to change those conditions will be even more threatening to the principalities and powers of the world.

A revival of interest in religious experience should be viewed with approval. But our prayers should be said not only in our closets with closed eyes, but outside our own walls with open eyes, looking straight in the eye those within our churches and those without, raising the moral issues of our day. LB

A diversity of gifts

The district, area, and provincial conferences of the General Conference are remarkably diverse.

They range from the 145-congregation Conference of Mennonites in Canada with its five provincial conferences and multiple staffing to the thirty-six-congregation Eastern District Conference with no staff, most of its members living within a hundred miles of each other.

Each conference has set up its own structure—which may or may not resemble any other conference structure. The diversity has caused some problems (for example, the U.S. tendency to take national issues to the binational General Conference), but diversity also means opportunity for creativity and for flexibility to local needs.

Thus I felt some discomfort at the announcement in the June 7 Pacific District edition of *The Mennonite* that the Pacific District Conference was

considering (1) establishing a ministerial committee (because the General Conference committee on the ministry will be made up of one representative from each district ministerial committee), (2) changing the name of the Christian service committee to "peace and social concerns" committee ("its duties will be more in line with the General Conference and other districts"), and (3) hiring two part-time conference ministers (almost every conference within the General Conference now has a conference minister or wants one).

Now, none of these changes are bad in and of themselves, and they all may be needed desperately.

But does the General Conference really need such uniformity of structure? Or can we still be comfortable with less institutionalization and more building of regional structures around regional and local needs? LB

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:26 JUNE 28, 1977



PATRIOTISM

A flag over his grave

Helen C. Coor

I have the urge to place a flag on the grave of my father. Flags are usually placed on the graves of people who have given military service to their countries.

My father had a deep, quiet love for his country. But he was no war hero, quite the contrary. Because of his Christian convictions, he was court-martialed and sentenced to fifteen years at Fort Leavenworth.

John T. Neufeld died at Chicago in 1961 at the age of sixty-six. He was born at Inman, Kansas, to Abraham P. and Helena Toews Neufeld, one among seven sons and a daughter. The early patchwork quilt in his life consisted of West Eagle grade school, Bethel Academy, and carpentry work in his home area and on Indian mission stations. This was stitched together by strong Christian beliefs and practices at home and in the Bethel Mennonite Church near Inman.

There was no alternative service available to conscientious objectors during World War I. Some families and some young men migrated to Canada. Some entered the military but were promised that they would not have to drill or train for killing if this was contrary to their convictions. Others fought and some died in the war.

My father did not believe that Christians should kill—even their enemies. When he joined the military and was requested to carry arms, he, and others with similar convictions, refused. This led to a court-martial and the sentence to Leavenworth.

World War I came to an end and John Neufeld, along with the other conscientious objectors, was released after serving only six months in prison. I discovered years later at college, through one of my professors at Bluffton, that my father had been an example of patience when rifle butts were

used to urge on the conscientious objectors as they worked fields and gardens. Father spoke about his experience only when Mother served spaghetti. Evidently he had developed an intense dislike for this dish because of its oversupply at Fort Leavenworth.

The John T. Neufeld family poses for a twenty-fifth-anniversary portrait. The author is lower left.



During my adolescent years when others told their hero stories, I would occasionally try to impress my peers by telling them that my father had been in prison!

At the age of twenty-five, John Neufeld enrolled at the Chicago Technical College. He worshiped at the Mennonite Bible Mission (now Grace Mennonite Church). At the church he met Catherine Wiens, the oldest daughter of the pastor-missionaries Mr. and Mrs. A. F. Wiens. Five daughters of the Wiens family married men who came to Chicago for training and dedicated their lives to missionary and pastoral work.

In 1936, after years of assistance in Sunday school and youth work, my father was ordained by my Grandfather Wiens. For the following twenty-three years, he combined carpentry, architecture, even selling eggs during the Depression years, with the pastoral ministry at the same one church. His particular gifts included a quiet, thorough witness of the Word, prayer, love, and concern. His concern led him to teach woodworking with vacation Bible school. One day a rowdy youngster was curtailed with toy handcuffs and a lesson about Paul and Silas in prison. It must have reminded father of his own experience in prison.

Sometimes much to this writer's chagrin, our house and yard became the neighborhood playground. There were no swings or slides at the school. Most of the Brighton Park lawns had "keep-off-the-grass" signs on them. Sand, instead of grass, dominated our yard. Swings, a playhouse, sports items, and space were available, provided that toys were deposited outside the fence. When it came again, this, of course, did not keep our games from our imagination!

We did not buy war bonds or stamps. However, a flag blew boldly on a pole in our front yard.

On one occasion, I had to take a book of Civilian Public Service (CPS) stamps to school and explain to the teacher why I could not buy war stamps. Classrooms had quotas and contests. My teacher kindly understood, even to the point of having me tell the story to the whole class. I was glad that one of my sins was a "smoke jumper" (parachutist firefighter) under the CPS program. It was more exciting to tell about that than about building outhouses, which some of my other sins were doing.

When World War II was coming to an end, John T. Neufeld was working in the Chicago office of the American Leprosy Missions. He then became the business manager of Mennonite Biblical Seminary (1946-56). He helped to settle the seminary on Woodlawn Avenue among the old mansions and apartment buildings. Father especially enjoyed the open grilled elevator at 614—that is, until one day my brother

For twenty-three years, he combined carpentry, architecture, even selling eggs during the Depression years, with the pastoral ministry at the same one church.



Above was the interior of Mennonite Bible Mission (now Grace Mennonite Church, Chicago), where John T. Neufeld served as pastor for twenty-three years.

got stuck between the first and second floors.

My father's love for Chicago was obvious. He loved the museums, the buildings, the lake shores, and the opportunities for witness. Many students and voluntary service workers were introduced to Chicago through his slide presentation "The History of the Mennonite Churches in Chicago." He was deeply saddened when he saw youth led astray through drugs, alcohol, racial strife, and other vices.

When the opportunity came, father bought an old, three-story building which housed a club of dubious reputation. He rebuilt the house and converted the basement into a retirement home for his last

years. It was another way to solve several problems at once, with help from others and from the Lord. He died in 1961.

John T. Neufeld didn't have all the answers. He left much work for younger people and a new era. Others would use new ways to spread the gospel and to create peace. He was quiet, sometimes stubborn, but always caring. My father bears no famous name, did not leave a big church, has no great reputation. He always relied on God.

I have an urge to place a flag (and perhaps some bright flowers) on his grave in that cemetery just outside Chicago. It would be nice.

Quebec separatism

a historical perspective

Adolf Ens

A provincial election in Canada last November sent shock waves across the country and beyond its borders. The *Parti Quebecois*, under the leadership of Rene Levesque, defeated the Liberal government of Robert Bourassa, winning sixty-nine of 110 seats in the legislature with about 41 percent of the popular vote. The consternation came from the fact that Mr. Levesque's movement had, since its founding ten years earlier, been committed to national independence for the largely French province of Quebec.

The headlines asked questions like: "Will Quebec secede?" or "Is Canada to be destroyed?"

Six months have now elapsed since the election, and the press has begun to respond in more thoughtful ways. Actually, the problem of Quebec separatism or nationalism did not arise with the election last November, nor with the creation of the *Parti Quebecois*. The strong sense of French national or cultural identity distinct from that of the dominant society of Anglophone North America dates back at least to the British conquest of New France in 1760. And the problem of regional separatism in Canada has been part of its history since the nation was founded in 1867.

Canadian nationalism: The racial issue

Rivalry between the French and the English in North America has a long history. Just twenty years after the founding of the first French settlement in Quebec in 1608, it was captured by the British and held for several years. The struggle continued for another 150 years until the Treaty of Paris in 1763 finally ceded New France to the British. But the hostilities built up in this time did not disappear with the conquest.

Lord Durham, sent to investigate the problems of the Canadian colonies after their rebellions in 1837, reported that he had found "two nations warring in the bosom of a single state."

Andre Siegfried published a book in 1906 entitled *The Race Question in Canada*. "A conquered race," he wrote, "the French suffer more than is commonly supposed from the attitude of the victors." He saw the Canadian racial situation as "one of those deep and lasting antipathies against which all efforts of conciliators are in vain."

As the nation was beginning to celebrate

centennial, Premier Jean Lesage of Quebec publicly expressed the continuing worry of his people about their place in confederation. "The French Canadians," he said in Charlottetown, where the first conference leading to confederation had been held a hundred years earlier, "do not have the feeling that they belong to Canada to the same extent that their English-speaking fellow countrymen do." One major component of Canada's present dilemma, focused in the Quebec separatist movement, is thus racial in nature.

Regional separatism: The constitutional issue

A second one lies in the nature of confederation. The Canadian constitution was worked out in an atmosphere that had not seen the United States, and other confederations on the North American continent, come out of a disastrous four-year civil war. In dividing governmental powers between the provinces and the national capital of the proposed Canadian federation, the scales were deliberately tipped in favor of the federal government.

Regionalism, provincial rights movements, and even separatism have consequently been an ever-present part of Canadian history. In Nova Scotia, on the Atlantic, the Liberal party won the 1886 election on an anti-confederation platform. Until the 1920s that section of the country continued to have a strong separatist element. The prairies have a long history of controversy with Ottawa. In Quebec, the strong sense of French Canadian nationalism has usually overgirded the provincial dissatisfaction with the central government.

In recent times the strains on confederation have increased. As health, education, and welfare programs have expanded, the provinces (which have constitutional responsibility in this area) have acquired much more influence and been shouldered with much more financial responsibility. Ottawa has been forced to provide financial assistance for these programs that are clearly under provincial jurisdiction. That has tended to give the federal government increased fiscal influence in areas that the constitution assigned to the provinces.

For the nine provinces whose basic orientation is "English," the tensions produced by this overlap have not been pronounced. French-speaking Quebec, however, has seen this as an unacceptable intrusion by Ottawa into provincial affairs. For Quebec, it is threatening to have an Anglophone central government extending

its influence into areas of education and welfare.

The Catholic church

There is a third factor to consider. Immediately after the British conquest of New France, the new rulers took care to make certain concessions to the new subjects to cultivate their loyalty. The most crucial level of leadership to win over was that of the Roman Catholic church. Thus, Britain allowed a Canadian to be ordained Catholic bishop of Quebec in 1766, while the Anglicans were not permitted a Canadian bishop until almost thirty years later. Other concessions made along the way by the colonial administration gave the Roman Catholic church in the British colony of Canada much more freedom and a much more privileged status than it had in Britain itself (where full emancipation of Catholics did not take place until 1829). The church hierarchy responded with a steady, firm loyalty.

As long, therefore, as a conservative Catholic church was the dominant voice in French Canadian leadership circles, even the combined factors of *Canadien* nationalism and provincial aspirations never led to outright separatist movements.

But the Catholic church itself underwent profound changes under the leadership of the late Pope John XXIII. The second Vatican Council, which met in Rome in 1962-65, set in motion a series of changes within the church which can only be described as revolutionary. Conservative bishops and archbishops, in Quebec as elsewhere, were no longer the undisputed leaders of the Catholic population. In Quebec this change was accentuated by a parallel lay revolution.

The quiet revolution

When Premier Maurice Duplessis died in 1959, an era came to a close. His *Union Nationale* party had dominated Quebec since the Depression years with an increasingly conservative regime. Its successor, the young, vigorous progressive Liberal government of Jean Lesage (whose cabinet included Rene Levesque) set out in 1960 to transform Quebec into a fully modern state within a single generation.

In the 1962 elections, the Liberals made effective use of the slogan "*maitres chez nous*" (approximately, "masters in our own house"). The federal government under Liberal Prime Minister L. B. Pearson responded to Quebec's new aspirations by launching the Royal Commission on Bilingualism and Biculturalism in 1963 to

"recommend what steps should be taken to develop the Canadian confederation on the basis of equal partnership between the two founding races. . . ."

In the 1966 elections Daniel Johnson led the *Union Nationale* party to victory, outdoing the Liberals with the campaign which called for "equality or independence" for Quebec. But the rapid pace of change had produced resistance among many, both within Quebec and outside its borders. For them, a decade of raised hopes and their slow fulfillment proved frustrating. Some extremists of the separatist *Front de Liberation du Quebec* began a terrorist campaign, culminating in the kidnapping and assassination of a provincial cabinet minister and the invoking of the drastic War Measures Act by the federal government in Ottawa. Clearly, the church was no longer the body which set the tone or tempo of Quebec's political life.

What now?

First of all, it should be noted that the election of the *Parti Quebecois* to power does not mean that Quebec will separate from Canada. Mr. Levesque has promised that a referendum will first be held to allow the people to express their stand on separation. At present it would appear that fewer than 30 percent of Quebecers would vote for independence in such a referendum, even though 41 percent voted for the party in the last election.

Canadians should therefore not brace themselves for a struggle, should not divide into camps (federalist and separatist, French and English, Quebec and Canada), because they will continue to live side by side, and most likely within the same nation. Rather, Canadian political leaders, federal and provincial, need to cooperate in reworking the constitution to make it serve Canada equitably in its second century.

Most Mennonites are neither English nor French in origin. They have at various times in their history in Canada shared with the French the feeling of suppression by the English majority. They have a sense of unique identity, separate from that of the Anglo-Canadian one, just as the French of Quebec do. They have known the values of preserving their own language and culture.

Out of this understanding of the French Canadian situation, they can mediate as a third party in the present dispute. In doing so, they will need to watch themselves not to be too quickly judgmental when Quebec uses political methods which are foreign to Mennonite experience.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions: in United States and Canada, \$8.00, one year; \$15.50, two years; \$23.00, three years; foreign, \$8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114.

Mission, heavy-handed governments examined

The question of how the church should respond to governments in which nonconformist citizens are imprisoned or tortured "has generally been considered outside the missionary mandate," said Urbane Peachey, Mennonite Central Committee Middle East secretary.

He was one of several Mennonites who attended a working conference on "Christian Mission Under Authoritarian Governments" May 3-6.

Some 150 people met in Ventnor, New Jersey, at the Overseas Ministries Study Center (OMSC) for the ecumenical conference. OMSC was originally established in 1923 for missionaries on furlough, but it has broadened into a study center where mission-related concerns are discussed by church and mission leaders.

AIMM changes ransom policy

The policy against payment of ransom for kidnapped missionaries was rescinded recently at the spring meeting of Africa Inter-Mennonite Mission.

The AIMM board voted to rescind its action of October 25, 1976, which took a hard, public line against payment of ransom under any circumstances. Instead, the board voted that "our opposition to the concept of payment of missionary ransom on the basis of principle be reaffirmed." But the board should "deal with the matter of ransom demand when and if it arises on the basis of the options open to us in consultation with the constituent group or groups involved."

Africa Inter-Mennonite Mission is a cooperative mission venture of the General Conference Mennonite Church, Evangelical Mennonite Church, Evangelical Mennonite Brethren Church, Evangelical Mennonite Conference, and Mennonite Brethren Church (for southern Africa only).

The General Conference's Commission on Overseas Mission adopted a policy last February of negotiating according to the situation if a missionary were kidnapped. The commission preferred not to say it would refuse to negotiate any ransom, but chose to leave the matter open.

The AIMM board had second thoughts since its fall meeting. "If we made a flat no, it could have sounded like a threat to whoever read it," said AIMM staff member Art Janz, "which we don't care to do."

"It was significant that North American missionaries along with representatives of overseas churches really focused [on this question] in an almost unprecedented way," Mr. Peachey said.

The main reason why missionaries and others should look at these issues, he said, is that knowing how to deal with heavy-handed governments is a vital issue for sister and brother Christians living under authoritarian governments. Because they have experienced imprisonment and torture, Christians in countries such as Chile, South Korea, or the Philippines need the support of Christians in North America.

Whether in Communist countries or rightist dictatorships, "we as Christians feel powerless and guilty," said John Howard Yoder, a Mennonite theologian who was one of twenty speakers.

What should North American missionaries and other Christians be doing for their brothers and sisters? In the discussions at the conference "the overwhelming response was first of all to pray for them," said Peter Dyck, MCC Europe and North Africa director, who attended the conference. "But that should be a first step, with others to follow."

Because there is both lack of information and misinformation about Communist countries and right-wing dictatorships, conference participants emphasized the necessity of being informed.

Christians in North America have not been forced to face these issues of restriction on freedom of speech and geographical movement, noted William T. Snyder, MCC executive secretary, who attended the conference. As a result, John Howard Yoder said, westerners tend to think of these regimes as something to which they must adjust, forgetting that it is a basic problem.

In the past many of these governments such as those in Africa had a western base. "Since World War II we've seen many countries grow and attain independence," Mr. Snyder said. These new authoritarian governments, frequently hostile to western missionaries, are spreading.

Misinformation has created a western view which sees Christians under authoritarian governments as suffering clusters of people searching for a breath of free democratic air. Such a view has produced the idea that westerners should do all in their power to free people held under authoritarian governments.

Although there are definite restrictions in socialist countries, westerners need to see the creativity of churches as well as their suffering, said Paul A. Wee in one of five case studies prepared for the conference. Mr. Wee was a former representative of American Lutherans in the German Democratic Republic (GDR). Besides regular worship services and Christian education, he found churches in the GDR have mission groups which visit the lonely and aged and counsel families.

Although misinformation has created an unnecessarily bleak picture of life in some countries, lack of information has prevented westerners from seeing the true seriousness of situations in countries where the press is controlled by the government. "The long tradition of suffering in Korea has given rise to the saying that, once a person becomes a Christian, one is liable to die," Urbane Peachey said.

"In some cases not much can be done by North Americans living in an authoritarian regime," said Gerald Shank, MCC secretary for Latin America, who also attended the conference. This brings the responsibility back to the U.S. Government which financially supports such countries as South Korea, Philippines, and Iran. The people who support the U.S. Government are responsible, Mr. Shank said, to be informed about how their money is used.

Zaire relief supplies arrive

Shipments of blankets, milk, and meat were arriving the first part of June in Zaire for distribution to persons who became refugees during the civil war in the country's southern Shaba Province.

"We do not have any volunteers in the southern part of Zaire near where the fighting was," commented Mennonite Central Committee Zaire representative Phil Rich, "but we have heard from a missionary and from several Zairian church leaders that the needs are great."

James Davis, MCC volunteer with Zaire Protestant Relief Agency (ZPRA), was to travel to Shaba and, together with the Methodist Church there, look into the needs and plan how these resources made available by North American Mennonites and Brethren in Christ could best help to alleviate them.

Workshops announced for General Conference

Twenty-seven workshops a day will be offered to conferencegoers at the triennial sessions of the General Conference Mennonite Church July 28 to August 3 in Bluffton, Ohio.

Most of the workshops will deal with the theme of the conference, "Family in Focus." Joint boards and commissions will also sponsor workshops on different issues in their work.

Workshops are scheduled at 1:30 p.m. on Friday, Saturday, Tuesday, and Wednesday, July 29-30 and August 2-3 on the Bluffton College campus.

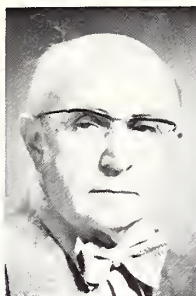
Three topics will be discussed in groups which will meet for all four sessions: "Effective Parenting," "Divorce and Remarriage," and "Singleness in the Church."

Other family-related workshops will be repeated two or four times: "Christian Parenting," "Divorce and Remarriage," "Singleness in the Church," "Television and the Family," "Male-Female Roles," "Family Functions in a Rapidly Changing Culture," "Communicating the Faith in the Family," "Christian Approaches to Sexuality," "Responsible Life-Styles for Christian Families," "Abortion," "Single Parenting," "Sex Outside of Marriage," "Making Good Marriages Better," "Life Enrichment as We Grow Older," "Developmentally Disabled," "Preparation for Marriage," "The Family After the Children Are Gone," and "After High School—What Then?"

Commission- and board-sponsored workshops will include "World Hunger, Food Issues, and Population Control: What Can We Do?" "Christian Missions Working Under Authoritarian Regimes," "The Commission on Overseas Mission: A Binational

Separate U.S. and Canadian Mission Board?" "Meeting the Pastoral Shortage Through Gift Discernment," "Keeping Our Pastoral Leaders Alive and Growing," "Church Planting," "Energy Issues," "War Taxes," "Evangelism: What Kind of Training Is Needed?" "Day Care, Housing, Mental Health, Advocacy, Community Ministries, and Mennonite Voluntary Service," "Indian Ministries: Who Are the New Leaders?" "How Does Good Planning in the Local Church Get Done?" "Christian Service: Are We Maintaining the Status Quo or Working for Peace and Justice?" The Commission on Education will be sponsoring learning centers in which participants in talk to staff about current projects, including the Foundation Series curriculum, and projected activities.

Registration for the conference begins at noon, Thursday, July 28, in Burky Gymnasium, Bluffton College.



Fretz



Belete



Kabangu



Kazadi

Belete added to speakers' list

A Canadian college professor and an Ethiopian Bible Society executive will be among the speakers at the triennial sessions of the General Conference Mennonite Church July 28 to August 3 in Bluffton, Ohio.

J. Winfield Fretz, professor of sociology at Conrad Grebel College and the University of Waterloo, Waterloo, Ontario, will give two addresses on the theme of the conference, "Family in Focus." His academic speciality is in the sociology of the family. He is a graduate of Bluffton College and the University of Chicago. He taught sociology at Bethel College, North Newton, Kansas, in 1942-63. He served as president of Conrad Grebel College from 1963 to 1973.

Mr. Fretz will speak at 7:00 p.m., Sunday, July 31, in the Kinghorn Center, Ohio Northern University, Ada, and at 7:30 p.m., Monday, August 1, in Founders Hall on the Bluffton College campus.

Ato Million Belete, Ethiopian-born president of the Mennonite World Conference, will address the closing celebration of the conference at 7:30 p.m., Wednesday, August 3, in Founders Hall.

Mr. Belete now serves as regional secretary of the Africa Region of the United Bible Societies, with offices in Nairobi, Kenya. He was the first African to fill that position.

Other speakers will include Elmer Neufeld, dean at Bluffton College and president of the General Conference Mennonite Church. He will give the Sunday morning sermon at 10:30 a.m. in the Kinghorn Center

at Ohio Northern University.

Two Zairian pastors, Kazadi Muadianvita and Kabangu Lubasi, will also be present to speak during the reporting time of the Commission on Overseas Mission at 9:00 a.m., Monday, August 1.

The conference sessions will include commission and board reports, worship, business, and workshops. Some separate sessions are planned for youth, women's and men's organizations, and U.S. delegates.

The conference will open at 6:30 p.m., Thursday, July 28, and close at 9:00 p.m., Wednesday, August 3. All sessions will be at Bluffton College except on Sunday, when they will be held at Ohio Northern University.

More information on registration or schedule is available from Conference Information, Box 347, Newton, Kansas 67114.

Probation hostel closed in Winnipeg

A hostel in Winnipeg for men on probation operated by Mennonite Central Committee (Manitoba) has been temporarily closed for lack of staff, and a second hostel at 900 Grosvenor Avenue may close at the end of June.

Vern Ratzlaff, director for MCC (Manitoba), said only one of the applicants for staff positions had indicated "a continuing commitment to peer relationships on a live-in basis" which is basic to the operation of the hostels.

The hostels, opened in 1971, originally followed the group home model, with an older houseparent couple as staff, but recently there had been a shift to the "peer image" approach to staffing. That is, staff are young men about the same age as the clients, and they live with the residents to be available around the clock.

Mr. Ratzlaff said MCC (Manitoba) was still committed to the probation hostel concept and would continue to rent the two houses in the hope that staff become available.

Family in Focus



Words & deeds

Daniel Peters, General Conference Mennonite missionary in Mexico, was ordained as elder May 19 in the Mennonite Church of Burwalde (Swift Current area) near Cuauhtemoc, Chihuahua. At its last meeting, the Mennonite Church of Mexico voted to have the three area churches be autonomous, which necessitated the ordination. The three area churches (Burwalde, Steinreich, and Quinta Lupita) do many things jointly, including retreats, schools, summer Bible school, workshops, youth activities, fire insurance, song festivals, and harvest festivals. Daniel and his wife, Elma, have served in Mexico for more than twenty years as teachers and pastor. They come from the Blumenort Mennonite Church, Gretna, Manitoba.

About seventy-five people were expected June 22-28 in Winnipeg for a missionary retreat for the Commission on Overseas Mission of the General Conference. Included were missionaries on furlough, missionary candidates, commission staff, and three commission members. Theme of the retreat, held at Canadian Mennonite Bible College, was "Coping with Change." This involves change overseas, on furlough, in personal relationships, and in retirement, reassignment, or termination. Resource persons were to include David Schroeder, Bernie Wiebe, Rudy Regehr, Gerald Loewen, Henry Gerbrandt, and Jake Harms, all of Winnipeg.

Junior choirs from the Calgary, Alberta, Mennonite churches joined June 5 for a spring concert. More than seventy children, ranging in age from ten to fifteen, participated. This was a follow-up of a workshop held in Calgary last year.

Several hundred people gathered at Camp Koinonia in Manitoba May 15 for a mission festival. Included were representatives of the General Conference Commission on Overseas Mission, Canadian Conference, Manitoba Conference, Manitoba camps, and Mennonite Central Committee. The sound of a gong sent groups moving from one resource center to another. The day included a barbecue.

A Families for Justice weekend workshop is being planned August 19-21 at Roxbury Camp, west of Harrisburg, Pennsylvania. This is one of a series of Discipleship Workshops sponsored by Evangelicals for Social Action. The workshop, coordinated by Ron Sider of Philadelphia, will examine the biblical demands for justice in the global



Colombians start hog project

A hog-raising project got under way recently in Bebedo, Colombia, with the help of MENCOLDES, the inter-Mennonite economic development and service agency in Colombia. The pigs were transported by truck and launch (shown above) to Bebedo in March by MENCOLDES staff and four professors from the National University of Medellin. Colombian volunteer Misael Prieto spent a month and a half in Bebedo helping the farmers build pigpens.

community. Mennonite Central Committee recently placed on the ESA staff Weldon and Marg Nisly of Elkhart, Indiana. Weldon graduated this spring from Goshen Biblical Seminary. Other resource people are Jerry and Lynette Meck, Judy Alexander, Arbutus Sider, and Bev and Charlie Lord. More information is available before July 9 from Families for Justice, 312 West Logan Street, Philadelphia, Pennsylvania 19144.

The Evangelical Mennonite Mission Conference is planning its eighteenth annual convention June 30 to July 3 in Winnipeg. John Regehr, teacher at Mennonite Brethren Bible College, will speak on Christian education.

The Evangelical Mennonite Conference broke ground May 24 for a new headquarters building in Steinbach, Manitoba. Since 1972, offices have been housed in a temporary building on the grounds of Steinbach Bible Institute. Previously, offices were in small, rented quarters. Housed in the new administration building will be the offices of the Board of Missions and the Board of Education and Publication, plus a moderator's office, although the EMC does not have a full-time paid moderator. The conference

has about 4,500 members, about 90 percent in Canada.

Members of the Charleswood Mennonite Church in Winnipeg and the Koostatak United Church on the Fisher River Reserve had a joint service May 8 on the reserve. The Koostatak choir sang several songs in Cree and the Charleswood youth group sang two songs. "I have had an opportunity of relating to some Indian people in a real friendly, warm way," said one Charleswood member. "With this comes the knowledge that this potential is there in other situations."

The Mu-Cha Mennonite church in Taipei, Taiwan, had its first baptismal service April 10. The four baptized were Mr. and Mrs. Tsai and Michael and Mark Sprunger, sons of missionaries Hugh and Janet Sprunger. The Mu-Cha Church was founded as a chapel in October 1975.

Ontario Mennonites and Brethren in Christ raised \$150,000 for MCC's worldwide programs at their annual relief sale in New Hamburg May 28. The total was less than last year. "Items donated for sale were up to last year, although buying was not as brisk," said MCC (Ontario) director Ray Schlegel.

The Mennonite CONFERENCE EDITION CONFERENCE EDITION

General Board

When we were children, Dad would say, "*Auf's Wort gehorchen!*" ('Obey immediately!') He expected no time lag between his parental command and our obedience. Today I cherish the disciplined orientation our parents instilled in us. I believe this can be paralleled to our heavenly Father's expectations for *His* children. The Hebrew word for "obey" and "hear" is one: *shema*.

"But this command I gave them, 'Obey my voice, and I will be your GOD, and you shall be my people; and walk in all the way that I command you, that it may be well with you.' But they did not obey or incline their ear, but walked in their own counsels and the stubbornness of their evil hearts, and went backward and not forward" (Jeremiah 7:23, 24). Our Lord Jesus repeatedly stressed the importance of being hearers *and* doers of the Word.

My burden for the people of God, and for our General Conference particularly, is that we be an obedient people. Surely we would agree that we hear and have heard the Word. The command of Jeremiah 7 relates to our entire fellowship. As one small part of this people, elected by the people, we the General Board, have struggled to be obedient.

Yet, I sense that the level of our openness in truly hearing and obeying God's voice in the sometimes heavy agenda items has varied. Indeed, discernment and waiting on His Spirit have happened. At other times, other pressures and priorities have prevailed.

Major Actions

What, then, have been the major actions of this body of sixteen representatives? What does it really mean to be mandated to provide long-range views in conference programming? How do

sixteen very diverse (geographically and vocationally) persons determine major policies for 60,000 General Conference Mennonites in Canada and the United States—especially when the board meets only twice annually?

To help facilitate these functions, the executive secretaries of the commissions and business manager report developments and trends. The six-person executive committee meets regularly prior to board sessions, held in Newton, Kansas, in Rosemont and Washington, Illinois, and at triennial sessions.

Canada-United States relations continued to be high on the agenda. Given an emerging Canadian national consciousness, it is understandable that church structures are also affected. District presidents discerned that no block of time for specifically U.S.-related concerns should be set aside ahead of the Bluffton conference, but that caucusing should happen as necessary.

College/conference concerns received attention for two days. Seminary and college presidents, Commission on Education and Department of Higher Education was strengthened.

Systematic visits to the three hundred congregations have been undertaken by board and commission members. Ministers trained in nonconference schools are being invited to General Conference central offices for three-day visits.

Financial and budget considerations take up General Board time. Each February, consultations are held with the Division of Administration to determine overall budgets. From 1975 to 1977 the budget grew from \$2,657,725 to \$3,179,883, the bulk of which (about 65.5%) is received by the Commission on Overseas Mission.

During the triennium, the war tax question has become an agenda item. Can a church agency continue to serve as an arm of the

federal government for tax collection? Cornelia Lehn, a conference employee, became convinced after much discernment that she could not allow her money to be used for "something as diabolical as war." Therefore she requested that the conference office not withhold from her paycheck that portion of the income tax (about 50%) that goes for war. Even though Marlin Miller, president of Goshen Biblical Seminary, led the board in biblical studies on the subject, and in spite of the fact that many hours have been spent in agonizing over the question, her request has not been granted. One result of the struggle is that the Commission on Home Ministries has been asked to prepare a study process on civil disobedience and tax refusal, geared to helping congregations grow. The suggestion is that congregations prepare for this agenda item which is certain to emerge at the Bluffton triennial sessions.

Other action included:

- supporting the call for discovering gifts of each member via "Discover 450," initiated by the personnel secretaries.
- supporting the *Umsiedler* in Germany through the Conference of Mennonites in Canada working with Mennonite Central Committee.
- setting dates and budget for the 1977 triennial sessions in Bluffton.
- requesting the Commission on Education to further consider the issues of family, marriage, divorce, and discipline.
- grappling with personnel questions, especially as related to separation, divorce, and remarriage.
- processing Schowalter Foundation, Mennonite Mutual Aid, and other grant requests.
- encouraging continued appointment by Women in Mission of representatives to each program commission and the seminary board.
- accepting the Division of Administration's recommendation regarding remodeling and financing of conference offices for an expenditure of nearly \$300,000.
- expressing appreciation for the editorial services of Larry Kehler, P. B. Wiens, and Lois Barrett, who resigned.

Appointments

The following appointments were made during the triennium:

- Jacob T. Friesen as Ministerial Leadership Services director.
- Marvin Kehler to the Division of Administration.
- Stanley Bohn, Andrew Shelly, and Delbert Gratz to the Germantown Corporation.
- Don Klippenstein and Laverna Klippenstein to the committee on *The Mennonite*.

-Charles Neufeld to MCC U.S. Ministries, later replaced by Richard Friesen.

-Henry Fast as member-at-large to CHM.

-Edwin Regier and Ruth Dyck to Bethel Hospital Board, Newton.

-Ted Stuckey as business manager and treasurer of Division of Administration.

-Youth representatives Don Flaming, Greg Franz, Tom Harder, Mark Neufeld, Sylvia Peters, Sue Ann Sprunger, and Patsy Ward to the Bluffton conference program committee.

-Diane Zimmerman Umble as communications coordinator.

-Kenneth Bauman, Walter Franz, and Dorothy Nickel Friesen to the Department of Higher Education.

-James Gingerich and Anne Neufeld Rupp (replacing Marian Franz) to the committee on the ministry.

-Dorothea Janzen (replacing Floyd Bartel) to the Mennonite Biblical Seminary Board.

-Lynn Liechty (replacing Peter Ediger) to Commission on Home Ministries.

-Siegfried Bartel, Harold Regier, Esther Rinner, Hedy Sawadsky, Ted Stuckey, and Erland Waltner to a salary study task force.

-Peter Ratzlaff and Fred Unruh (Canadian), Lotus Troyer (Central), Horace Kratz (Eastern), Elmer Friesen (Northern), Lauren Friesen (Pacific), and Frank Keller (Western) to the nominating committee.

-Jacob Giesbrecht and Musa P. Nand to full power of attorney in India.

-Anna Juhnke, Paul Isaac, and Dale Schrag (replacing Elmer Ediger) to the News Service reference council.

-Elmer Neufeld, Stan Bohn, James Waltner, and Edward Enns to a structural negotiations committee with Conference of Mennonites in Canada.

The following were appointed as fraternal delegates: Edward Enns, 1975 Mennonite Brethren Conference; Elmer Neufeld, 1975 and 1977 Mennonite General Assembly; Erland Waltner, 1975 Church of the Brethren Conference; William T. Snyder, 1975 World Council of Churches Assembly, Nairobi, Kenya.

Executive secretary reappointments were made: Palmer Becker, Commission on Home Ministries; John Gaeddert, Commission on Education; Howard Habegger, Commission on Overseas Mission; and Heinz Janzen, general secretary.

Conference papers appointments: Bernie Wiebe, *The Mennonite* editor; Ingrid Janzen, *Der Bote* acting editor (replacing P. B. Wiens); Gerhard Ens, *Der Bote* editor.

Hedy M. Sawadsky

General Secretary

SINCE 1974

North America

What has happened in North America since 1974? Nixon has resigned in disgrace, Ford carried on for a while, and now evangelical Jimmy Carter sits in the White House. Alberta continues to boom, and the Parti Quebecois won elections in Quebec. The energy crisis was new in 1974; it is older and much more serious in 1977 after a record cold winter and shutdowns of industry and

colleges. The Vietnam fiasco was still fresh in 1974; by now President Carter has pardoned draft resisters and set up machinery to upgrade discharges. The armaments industry, with North American orders cut back, is making a killing overseas. The news spotlight has shifted from Asia to Africa, now seething with unrest.

More attention is given to domestic matters such as the breakup of marriages, child abuse, unwed mothers, abortion, and provocative sex in magazines and television. A growing apprehension exists over the power of the mass media to manipulate, not

ly through advertising, but also through managed news coverage. Institutional power through money, technology, information banks, and rapid communication creates unease and distrust among individual citizens. Faster and faster change attracts, repels, and hypnotizes us. Our affluent life-style charms us and yet creates nostalgia for the simpler good old days. But people are also seeking for quality of life beyond mere accumulation.

e Church

The missionary expansion resolutions of 1974 have been taken seriously in North America and overseas, as reported elsewhere. General Conference Mennonites have contributed record sums to the Mennonite Central Committee for alleviating world hunger, following up the resolution on world hunger. The war tax resolution of 1974 has been followed by extensive research, education, and debate. The calls to recognize the unique Canadian Mennonite identity have continued, resulting in the beginning of Canadian-General Conference restructure talks.

Apart from formal conference action, a number of trends are in:

1. Church institutions are growing: mental hospitals, colleges, homes for the aged, MCC, district/area conferences, and General Conference. Why? This is part of a general trend in North America to institutionalize: grocery stores, gasoline distribution, health care, education, and entertainment. With more powerful secular institutions, Christians feel the need to develop strong alternative structures to stand against the power of the former.
2. The quest for quality of church life demands specialized staff, more complex programs, and enormous input. For instance, the Foundation Series required dozens of meetings, hundreds of persons, thousands of miles traveled, and millions of dollars. The quest for quality also affects local congregations. More and more is demanded of both pastors and members. Catechism is becoming longer and more intensive. Outreach programs demand more and more time, money, and persons. Charismatics basically are seeking for quality in prayer and worship, beyond mere ritual. Greater complexity and diversity mean more and more meetings and an enormous demand on church leaders and pastors.
3. At the same time, a desire for simplicity affects all of us. This comes both as a conservative cry of "back to the Bible" and a radical new departure from traditional conference structures into house churches.

A pressing for one doctrine or one social issue to the neglect of others is symptomatic of this desire to get rid of endless new demands on time, money, and energy. Such a narrowing of concern often fails to consider the complexity of life, the wholeness of the gospel, or the infinitely varied needs and desires of the 60,000 members of the General Conference Mennonite Church.

4. We are talking less about merger and cooperating more with other Mennonites, as evidenced by The Foundation Series, new groups joining the Africa Inter-Mennonite Mission, more joint peace and social concerns projects.

5. The focus is on persons. General Conference attention in the 1950s seemed to be on recapturing and refining our Anabaptist theology. Issues were at the forefront in the sixties: race, peace, capital punishment, poverty, hunger. Now conference programs are becoming more person oriented. COE has staff in career counseling, family relations, and male/female roles. CHM has a large program of voluntary service person-to-person ministries, an emphasis on congregational goal setting, and a shift to a personalized focus in peace education. Overseas mission is sensitive to national church aspirations rather than pushing programs or issues. Ministerial leadership emphasizes supportive ministries to pastors and their families rather than merely filling pulpits. Our communication efforts are moving from print and picture to





personal contacts by staff, board, and commission members.

6. God is at work among us, sometimes through the General Board and its secretary, sometimes through agencies, missionaries, volunteers, and editors. At other times, God makes wonderful things happen in local congregations apart from conference action. (Sometimes He intervenes in spite of us.)

"Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen" (Ephesians 3:20, 21).

VISIONS FOR 1977-80 AND BEYOND

1. We need a base of faith in which to root our relationships, our action, and our organizations. While we must love people in their kaleidoscope variety, we must maintain integrity about those things Jesus has revealed to us in the Scriptures. I affirm the work of our commissions and seminary, which challenge us to have a sound theological base for our life and work. We need to keep our Lord Jesus Christ at the center of our church life, avoiding the tendency to be lopsided. A number of congregations are working on a new confession of faith. Such a study process is a means of Christian education, perhaps even more important than the final statement itself. If we are to reach out in evangelism, we need a clear Christian identity to communicate.

2. Having a common center in Jesus Christ, we can deal with the immense variety of pieties, activities, and cultural expressions among us. While the U.S.-Canada differences in theology, culture, and temperament are significant, the distinctions within each country are even greater. We must learn to appreciate the variety in our midst, keeping in conversation with each other, striving to maintain our own integrity under Christ.

3. We need new and flexible relations with the Conference of Mennonites in Canada. In our fast-moving world, no agreement can ever remain fixed and permanent. We need "planned renegotiation" constantly in many areas of conference life, without feeling uncomfortable about it.

GENERAL CONFERENCE MENNONITE CHURCH Membership Statistics 1967-1976

	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	10-year Net Increase (Decrease)
Alberta	1,428	1,415	1,434	1,424	1,441	1,462	1,497	1,521	1,538	1,551	123
British Columbia	2,768	2,154	2,709	2,822	3,089	3,160	3,234	3,328	3,077	3,350	582
Manitoba	5,121	6,957	7,059	7,111	7,149	7,107	7,136	7,100	7,886	8,187	3,066
Ontario	3,877	3,928	4,471	4,526	4,544	4,589	4,655	4,768	4,820	4,866	989
Saskatchewan	4,147	4,359	4,343	4,392	4,320	4,283	4,387	4,466	4,524	4,667	520
	17,341	18,813	20,016	20,275	20,543	20,601	20,909	21,183	21,845	22,621	5,280
Central District	8,404	8,442	8,388	8,366	8,800	8,673	8,914	8,643	8,822	8,899	495
Eastern District	4,612	4,579	4,132	4,139	4,109	4,206	4,462	4,503	4,392	4,633	21
Northern District	6,042	6,097	6,088	6,040	6,132	6,081	6,058	5,560	5,598	5,629	(413)
Pacific District	3,297	3,323	3,365	3,371	3,421	3,416	3,251	3,262	3,173	3,254	(43)
Western District	13,883	13,896	13,640	13,620	13,852	13,753	13,798	13,566	13,688	13,982	99
	36,238	36,337	35,613	35,536	36,314	36,129	36,483	35,534	35,673	36,397	159
South America	2,366	2,366	2,367	2,367	2,367	2,520	2,544	2,296	2,191	2,237	(129)
	55,945	57,516	57,996	58,178	59,224	59,250	59,936	59,013	59,709	61,255	5,310

4. We need praise and prayer. One prominent Mennonite says that we are borderline humanists in our emphasis on practical service. While keeping our service emphasis, we need to undergird it with exuberant praise to God and prayer for His guidance and power for service. We expect this of our missionaries and pastors. How about ourselves?

5. We need to make disciples. The Church Growth conference last fall generated a lot of resistance from some delegates. Apparently, they feared we would lose something through angelistic outreach. Nevertheless, the words of our Lord remain: All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matthew 28:18-20).

The early Christians were missionaries. Our Anabaptist

forebears were vigorous evangelists. The General Conference was born in a wave of missionary interest.

We are concerned about the "all things" of Jesus' teaching, not wanting a crippled gospel. We are concerned about the total needs of persons. This includes not only meeting material need, but introducing persons to the living Christ who alone can make us whole.

Jesus focused his attention mostly on twelve men, mostly in the confines of Palestine. So also we need to hear the Spirit directing us to those specific places and persons for concentrated witness and service. Then let us by God's power "make disciples."

What are your visions for the General Conference for the next year, triennium, decade?

*Heinz Janzen
General Secretary*

Ministerial Leadership Services

Gifts to Equip God's People

"Each one of us has received a special gift in proportion to what Christ has given. . . . It was he who 'gave gifts to mankind'; . . . He did this to prepare all God's people for the work of Christian service, in order to build up the body of Christ" (Ephesians 4:7, 11, 12).

We need to recover the New Testament view of the church as the people of God ministering to each other and the world. The term "pastoral ministry" as generally used is not biblical. Pastors are not

"in the ministry." The people of God are in the ministry. Pastors are to equip God's people for ministry. Pastors cannot do the people's ministry for them. People, not pastors, make pastoral visits. If the pastor is present, he/she is accompanying persons who need to be equipped for ministry. Spiritual gifts necessary to minister to the needs of people are present, waiting to be called forth. Failure to exercise these God-given gifts has led to our present unbiblical and unrealistic use of pastoral leadership. Pastors are busy doing the people's rightful ministry. Since we are all shaped by the same





attitudes and traditions, it is not surprising that as pastors we are willing to do the people's ministry and see it as "our busy schedule." Until we recover more of the New Testament church's view of ministry, calling forth gifts of leadership and training pastors to be equippers of God's people for ministry will be difficult and frustrating.

Growth Learning for Pastors

In October 1976, the district ministerial committees and conference ministers engaged in a Pastor Care Consultation. In November 1976, the directional goals for pastoral leadership were set forth by the General Conference committee on the ministry:

1. Every pastor is encouraged to participate in a minimum of three weeks of study and growth experience and professional development within a three-year period. Area of needs would be determined in consultation with regional leadership. Plans are being developed to implement this goal. Time and finances need to be negotiated between pastor, congregation, district/provincial conferences, and General Conference.

2. Pastors are encouraged to complete one unit of clinical pastoral education to strengthen their ministry. Certified CPE programs are available within driving distance of many communities.

3. Marriage enrichment workshops for pastors and spouses are recommended for each region.

4. A suggested base salary for every full-time pastor is not less than \$9,500 in the U.S. and \$9,800 for Canada for 1977, plus housing and business expenses, with subsequent annual cost of living adjustments. Figuring minimum cost of housing as \$2,400 in the U.S. and \$3,600 in Canada and minimum business expenses (travel, books, etc.) \$1,200, the pastor's total minimum salary would be \$13,200 in the U.S. and \$14,600 in Canada. Experience, ability of church to pay, and varying needs of pastor's family need to be given special consideration. The pastor's salary survey compiled in 1977 gives some indication of present levels of support:

***FULL-TIME PASTOR SUPPORT SURVEY**

Congregation size	Number of churches	Mean	Median	Range
United States				
0-99	25	\$14,460	\$14,580	\$10,275-24,328
100-199	27	14,181	13,474	10,991-20,505
200-299	21	14,543	14,812	10,332-18,730
300-plus	39	16,166	15,837	11,150-24,302
Canada				
0-99	15	13,430	13,240	10,875-19,649
100-199	18	14,967	14,683	10,150-18,910
200-299	14	16,531	16,337	10,600-19,910
300 plus	25	17,250	17,255	13,450-20,346

*Full-time in this calculation is \$10,000 or more total church support annually. This may include base salary, housing, fees, gifts, call allowance, pension, social security, utilities, medical insurance expenses to attend conferences, continuing education allowance, books allowance, and an entertainment allowance.

Pastors and congregations are being urged to plan for adequate retirement of 10 percent of salary (base salary and housing). Churches with parsonages may place 1 percent of pastor's salary into the pastor equity fund for retirement housing.

Who Is the Pastor's Pastor?

District and provinces are giving priority to pastoring pastors. Conference ministers in the U.S. are giving top priority to the need of the pastor as a person. The Central District has had over half of the pastors participating in the Pastor-Peer-Partner program. Clusters of pastors within driving distance of each other meet for one day each month for a carefully planned sequence of individual and group experiences developing skills in team building, leading groups, sharing verbatim, dealing one-to-one with personal growth, and setting work goals. Openness, sharing, and caring are important elements in Pastor-Peer-Partner programs.

Who Will Be Our Next Pastor?

Forty to sixty congregations, approximately 20 percent of our churches, make decisions on new leadership each year. A large percent go through the process of extending or terminating pastoral leadership. The time and energy expended in calling, extending, or terminating pastoral leadership is staggering! Therefore, it is essential that the process be a growth-renewal experience rather than disruptive and dehumanizing. Annual evaluation for total church leadership, including the pastor, under appropriate guidance is proving useful and stabilizing.

We are in need of adequately trained pastoral leadership. Of the pastors called to serve General Conference Mennonite churches in the last triennium forty-one grew up in non-Mennonite homes and were trained in non-Mennonite institutions. This is the greatest single source of new pastoral leadership. We praise God for these gifts! However, this places a heavy responsibility on us to orient and share with this leadership the vision and witness which we believe God is making through our family of Mennonite churches.

God's Hand Reaching In

The local congregation is God's hand reaching in to identify gifts of leadership. The General Conference at Bluffton will challenge the local church to be God's hand reaching in to its own ranks to fulfill leadership responsibilities.

Jacob T. Friesen

Der Bote

Der Bote is the German-language weekly paper published by the General Conference Mennonite Church. It was established in 1924 in Rosthern, Saskatchewan, where it was edited and printed for over forty years.

Originally, as its name indicated, *Der Immigranten-Bote* ("The Immigrants' Messenger") served as a link between Mennonite immigrants who arrived in Canada from Russia in the 1920s. A few years later the name of the paper was changed to *Der Bote* ("The Messenger"). It began to serve all German-speaking Mennonites in North America, as well as those in South America and Europe.

In 1968, the editorial office of *Der Bote* moved to Saskatoon, Saskatchewan, and the paper has also been printed and mailed in Saskatoon since that time. The 1974-77 triennium has brought ups and downs for *Der Bote*.

Circulation Grows

The high point came in the wake of the unprecedented wave of several thousand Mennonite immigrants (called *Umsiedler*) who were permitted to leave the Soviet Union in the last few years in order to resettle in West Germany. Due to a special subscription drive, *Der Bote* gained about 500 new subscribers among the *Umsiedler*.

The introduction of the Every Home Plan by the Conference of Mennonites in Canada resulted in a further increase of subscriptions—about 400 in Canada. These two major increases brought the total subscriptions over the 9,000 mark—the highest in more than a decade.

New Editor

The second more pronounced change during the present triennium was the retirement of Peter B. Wiens, who edited *Der Bote* for thirteen years. Gerhard Ens of Gretna, Manitoba, has been appointed as his successor.

It has been my privilege to work for more than a decade for *Der Bote* and thus to be part of the ongoing activity of the General Conference and of the Conference of Mennonites in Canada as servants of God. The loyalty of the many readers, in spite of a diversity of opinions, and their faith have been an encouragement and challenge to me in all these years. At times, I have been of "little faith" regarding the future of *Der Bote*. I am glad that the publication of *Der Bote* appears to be assured for years to come.

Ingrid Janzen



Sally Kosdorf
doing paste-up job
for *Der Bote*.

Rev. J. J. Thiessen
reading *Der Bote*.



Der Bote coming off the printing press.



News Service

News Service provides news articles about the General Conference of both church and secular periodicals. Each week a selection of news about conference programs, happenings in local congregations, and people in the General Conference is mailed. These articles go to General Conference publications like *The Mennonite*, *Der Bote*, and *Window to Mission*; to district and area conference publications; to inter-Mennonite newspapers like *Mennonite Weekly Review* and *Mennonite Reporter*; to magazines of other Mennonite conferences; to other church publications; and to some secular newspapers in areas with a high Mennonite population. In addition, selected articles are sent to hometown newspapers of new missionaries or voluntary service workers and to other newspapers in areas where Mennonite news is happening. During the past

triennium, between 800 and 900 news articles have been written and mailed by Lois Barrett, half-time editor of News Service, or by writers across the continent whom she has contacted. Some photographs also accompany these articles.

Up-to-date Information

News Service is a way of providing people within the General Conference with up-to-date information about what is happening with conference programs—the kind of information that doesn't come in an annual report or in a printed brochure. It uses the news sources that people read regularly and have grown to trust to give them accurate and objective reports.

News Service is also a way of letting people outside the General

Conference know what God is doing in our midst. As inter-Mennonite relationships grow, other Mennonite publications use more and more news from our conference as well as their own. And as General Conference Mennonites serve others in the world, non-Mennonite publications as well want information on what Mennonites are doing. In more than one instance, an article sent to a daily newspaper about a new worker going into Mennonite Voluntary Service led that newspaper to send a reporter to do a major article on the work of Mennonite volunteers in that city.

News Service Policy

Of major importance to News Service during the past triennium was the General Board's adoption in February 1975 of a written policy statement for News Service. This statement affirmed the role of News Service in covering a broad spectrum of General Conference news and in presenting the news honestly—both the successes and the failures. At the same time, the General Board set up a three-member reference council for News Service made up of persons from the central Kansas area. This council meets twice a year for evaluation of News Service; it is also available for meeting on short notice to arbitrate any disagreements between News



Lois Barrett attending Council of Commissions.

Service staff and other conference staff over what news should be released. Since its establishment, this council has never had to be called in for arbitration, but it has provided good feedback to staff on past and future news releases.

Lois Barrett

The Mennonite

At the 1971 triennial conference in Fresno, one of the concerns reported by *The Mennonite* was the conflict of high commitment to a print medium in the electronic age. This conflict continues. Electronic gadgets (tapes, video, CB, calculators, TV, radio, records, cameras) are becoming more sophisticated and more prevalent. However, some shifts are also becoming evident. There has been a resurgence of the print media. General Conference has grown in understanding and using the electronic media.

Today's print media are learning how to incorporate some of the "cool" dimensions of multilevel versus linear communication. The aim of today's communication is encounter and involvement (being cool). Electronic media do this with stereo, quad, special effects in audio and video. Print media can do some of the same through creative use of photographs, artwork, layout, style, and language. At the same time, we need the continuity and permanence of print.

The present editor of *The Mennonite* was the director for Faith and Life Radio and Television up to the 1971 conference.

The circulation for *The Mennonite* has increased slightly over the last triennium. This is largely because of the start of a Canadian Every Home Plan. We now have just over 2,500 subscribers in

Canada, plus another 800 free subscriptions to Canadian students. Our total circulation this past winter was 17,000.

Larry Kehler terminated his editor responsibilities in August 1976. The present staff is Bernie Wiebe, editor; Lois Barrett, associate editor, (half-time); Susan Schumacher, editorial assistant; Myrna Iwig, part-time stenographer; and John Hiebert, art director (services bought through Mennonite Press). There will be several changes this summer, with Lois Barrett and Myrna Iwig both terminating.

The escalating costs of paper, publication, and postage have forced the subscription price of \$9.00 (presently \$8.00) and an EHP price of \$7.00 (presently \$6.50). At these prices, the General Conference subsidy should remain constant. The direct price to readers is still one of the best magazine buys on the market.

Meetinghouse, the attempt at dialogue and sharing on certain feature and news articles, has been a growing experience. Cooperating in this are *The Mennonite*, *Der Bote*, *Mennonite Reporter*, *Christian Leader*, *MB Herald*, *Gospel Herald*, *EMC Messenger*, and *Evangelical Visitor*.

The dialogue via letters and articles submitted for discussion continues at a lively pace. We are also impressed with congregations who are using *The Mennonite* as an elective for Sunday school classes or other discussion groups. Several congregations are using *The Mennonite* as a handout to visitors in the church and to newcomers to the community.

We carry only conference or related advertising and our space is usually full. *The Mennonite* carries as a regular insert the *Western District News*, *Window to Mission*, *Central District Reporter*, *Pacific Messenger*, *Encompass*, the MCC annual report and irregular inserts for the Conference of Mennonites in Canada and MCC (Canada).

Our commitment is to work at making *The Mennonite* speak to General Conference people "where you are at," realizing that this will mean a wide spectrum of features and news. At the same time, we want to continually hold up before us "the high calling of God in Jesus Christ" for our congregations, families, and individuals.

Bernie Wiebe



Communications

Communications Link

Telephone calls and letters come requesting a "brochure on wardship," "an extra copy of last month's *Leadership*," "information on the triennial sessions." People ask, "Whom do I contact to reserve a film?" These are the kinds of requests that the communications office is happy to respond to.

The role of the communications office is to provide a vital channel for information sharing of activities of conference aggregations, of developments in the conference programs, and of concerns and convictions of General Conference Mennonites scattered across North America.

Coordination Function

The communications office has been organized in the present form since 1975. The communications coordinator coordinates information and fund-raising mailing done by the commissions. The coordinator also facilitates planning for ads, brochures, posters, and audiovisuals for commissions and for the conference as a whole. Bulletin inserts and *Leadership*, a resource newsletter for church leaders, are produced in the communications office. Visits to congregations by board and staff members are also coordinated through this office.

The Ministers' Get Acquainted Seminars are a joint service of communications and ministerial leadership services. In September 1975 and 1976 and May of 1977, seminars were held offering an opportunity for pastors to become acquainted with other pastors, and to become acquainted with conference programs, staff, and resources. Since September of 1975, forty-eight pastors and twelve houses have participated in the three-day seminars.

Evaluation

The question is continually asked, how can we best communicate what is happening across the General Conference? The information pieces continue to be evaluated for effectiveness. Your ideas and evaluations are welcome. Share with us what information necessary and what information form is useful to you.

Diane Umble

Minister's get-acquainted seminar.



Division of Administration

The past triennium was a year of financial growth. Part of the increases in receipts merely kept up with inflation, but there was so real growth. The excellent increase in giving in 1973 carried over to 1974. Receipts in 1975 were lower than in 1974. Receipts in 1976 were \$130,000 higher than in 1975 but were less than 100 percent of budget for the first time since 1970.

Detailed figures are as follows:

Year	Budget	Received	Percent of budget received
1974	2,436,481	2,816,029	115.6%
1975	2,657,725	2,798,743	105.3
1976	2,999,889	2,929,467	97.7
	8,094,095	8,544,239	105.6%

Budget increase	1973-1976	39% increase
Budget receipts	1973-1976	33% increase
Cost-of-living index (U.S.)	1973-1976	26% increase

Trust Funds

The Trust Funds of the General Conference Mennonite Church is operated as a separate accounting entity under the jurisdiction of the Division of Administration. The major funds making up trust funds are the Permanent Endowment Fund, Gift Annuity Fund, Emergency Reserve Trust Fund, and Bequest Fund.

The Permanent Endowment Fund contains monies that are invested and the income used according to the expressed wishes of the donor. The corpus of the fund remains intact. Income has been



designated for such diverse projects as support of tuberculosis sufferers, a ministerial scholarship fund, and provision for the Schowalter Memorial Addresses at conference sessions. In addition, some portions of the monies from the permanent fund are designated to be applied to current commission budgets. The total amount in the Permanent Endowment Fund is \$175,217.

The Gift Annuity Fund is the balance of monies which have been donated to General Conference Mennonite Church on an annuity basis. Semiannual annuity payments are made to individuals at a rate based on their life expectancy. At the individual's death, the original amount donated is distributed to General Conference programs according to the wishes of the annuitant as stipulated in the gift annuity agreement.

The total amount in the Gift Annuity Fund shrank from \$187,038 at the end of 1973 to \$174,171 at the end of 1976. A large gift annuity was received early in 1977. Gift annuities provide an excellent vehicle for a person to make a contribution and at the same time receive periodic income for the remainder of his or her life. The income to the annuitant is partially tax exempt.

The Emergency Reserve Trust Fund is composed of 10 percent of the budget of the three program commissions. This provides a cushion against an emergency such as the need to evacuate missionaries or an economic crisis that would greatly reduce current contributions. During the triennium the fund increased from \$196,785 to \$273,408.

The Bequest Fund is the result of an action taken by the General Board to receive bequests of \$10,000 or more. Distribution to the designated program, commission, or the seminary is to be made in ten equal amounts over a ten-year period. This procedure evens out the flow of funds to program commissions from large gifts, thereby aiding the process of budgeting. The Bequest Fund grew from \$398,795 at the end of 1973 to \$542,143 at the end of 1976. Over \$70,000 was distributed to program from the Bequest Fund in 1976. This amount is in addition to \$38,500 in smaller bequests that were contributed directly to the 1976 budget. More and more individuals are seeing that conference institutions are included in their estate planning.

Stewardship

Since 1975 promotional coordination has been in the hands of Diane Umble, communications coordinator, serving under the General Board. Formerly the Division of Administration had a staff person involved in stewardship.

The primary fund-raising responsibility is carried out by staff and board members in congregational contacts throughout the year. This contact provides two-way discussion about General Conference programs and needs. Mennonite Foundation of Goshen and Mennonite Foundation of Canada provide help in estate planning and deferred giving to the General Conference constituency as well as to other Mennonite groups.

Remodeling

On Sunday, June 19, the remodeled building at 716-718 Main Street was dedicated at an open house ceremony. The building was acquired from Mrs. Elva Krehbiel Leisy during the previous triennium on a gift annuity basis. We are very grateful for the increased space and improved working conditions that the remodeled facility gives us. In addition, space has been provided for any future expansion of General Conference central office staff. The Commission on Education, Faith and Life Press, Women's Mission, Schowalter Foundation, and the Mennonite World Conference office are all located in the new facility. The funds for the remodeling project, totaling \$300,000, were borrowed from General Conference Trust Funds and will be repaid via the operating budgets over a fifteen-year period.

Pensions

The General Conference Church has two pension plans for its church workers. Canadian workers are enrolled in the Conference Mennonites in Canada's Pension Plan with Excelsior Life Insurance Company. United States workers are enrolled in the General Conference Pension Plan which is underwritten by Presbyterian Minister's Fund.

The General Conference Pension Plan has undergone a major revision during the triennium. The change has incorporated a new tax-sheltered annuity contract for the purpose of accumulating retirement income. This annuity contract guarantees minimum annual interest earnings of 4 percent with actual interest earnings projected at 7½ percent annually. In addition to the annuity contract, a reducing term insurance contract is available to members desiring life insurance protection. The combination of the tax-sheltered annuity and reducing term insurance contracts provide the same coverage with a greater rate of return than the older Retirement Income Endowment contract. A revised pension handbook reflecting the changes has been distributed to ministers and church boards.

Staff of the conference offices and missionaries are automatically enrolled in the plan when eligible. The participation of ministers in the plan is voluntary, with enrollment occurring when a mutual agreement is reached between the church and minister to participate. Approximately 60 percent of the eligible ministers are enrolled in the Canadian plan and 35 percent in the General Conference plan. The Division of Administration continues to urge that each church make the minister's pension allowance a priority item in their budget. In doing so, we are encouraging you to follow the example set forth by Paul in 2 Corinthians 9—by providing bountifully for the person God has called to serve among you.

During the last triennium, a Supplemental Retirement Fund was established through appropriations from COM and CHM's restricted cash balances, \$200,000 and \$50,000 respectively. This fund is being used to make monthly payments to COM and CHM missionaries whose combined pension and Social Security income is below \$333 per month for a single person and \$500 per month for couple.

Sidney R. Sprunger

Church Extension Services, Inc.

Church Extension Services, Inc., is a separately incorporated subsidiary of General Conference. CES borrows money from individuals and church bodies at 5 percent interest for one-year notes and 5½ percent for three-year notes. In turn, CES loans money at 6 percent to churches for church buildings, parsonages, retreat grounds, etc. Many of the loans have been asked for when no other means of financing was available. Yet no loans have had to be foreclosed, and all loans were current as of December 31, 1976.

Activity during the past triennium was as follows:

Year	Number of loans made	Amount of loans made
1974	1	\$ 30,000
1975	3	53,000
1976	7	244,500

As the above figures show, 1976 had a heavy outflow of funds. This trend has continued into 1977, as three loans totaling \$62,000 have already been made and a loan of \$80,000 has been promised. This has left CES with a very limited amount of loanable funds. We are therefore strongly encouraging individuals and churches to deposit funds into Church Extension Services, Inc., where they will receive a return on their money and help other churches as well.

Following is an abbreviated balance sheet as of March 31, 1977:



Church Extension Services, Inc., assisted the Hsi-An Church in Taipei, Taiwan, with a loan for a parsonage in 1976.

Division of Administration staff. Front row: Doris Yoder, receptionist and secretary; Arlene Stucky, bookkeeper (part-time); Irma Voran, secretary and receptionist (part-time); Edna Ruth Mueller, assistant treasurer. Back row: Sidney Sprunger, assistant business manager; Cindy Kurr, secretary; Ted W. Stuckey, treasurer and business manager.



Assets

Cash and savings	\$129,133
Notes receivable	493,439
Total Assets	\$622,572

Liabilities and Fund Balances

Notes payable	\$318,660
Capital fund	266,300
General fund	37,612
Total liabilities and fund balances	\$622,572

Ted W. Stuckey

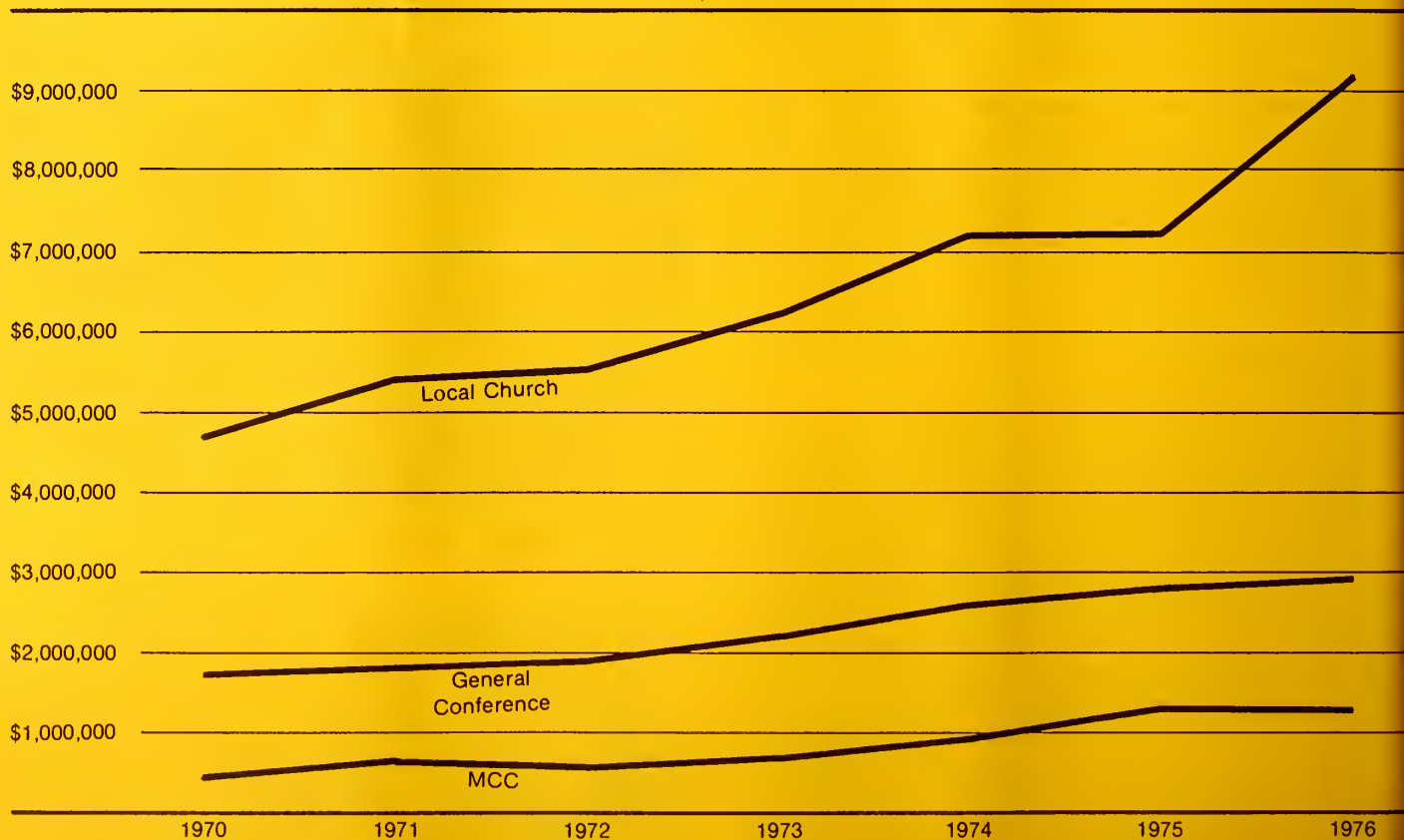
Church Extension Services, Inc. loans to the following groups were in effect during all or part of this triennium:

ACTS VS Unit

Anolaima Church - Colombia
 Beatrice Day Care, Inc. - Beatrice, Nebraska
 Bi-Chhoan Mennonite Church - Taiwan
 Bogota Mennonite Church - Colombia
 Calvary Mennonite Church - Barlow, Oregon
 Camp Camrec - Washington
 Camp Keola - California
 Camp Men-O-Lan - Pennsylvania
 Charleswood Mennonite Church - Winnipeg, Manitoba
 Chung-Ho Mennonite Church - Taiwan
 Church of the Good Samaritans - Holland, Pennsylvania
 Columbus Mennonite Fellowship - Columbus, Ohio
 Elkhart Coffee House, Inc. - Elkhart, Indiana
 Emmanuel Mennonite Church - Reinholds, Pennsylvania
 Evangel Mennonite Church - Tucson, Arizona
 Faith Mennonite Church - Geneva, Nebraska
 Faith Mennonite Church - Minneapolis, Minnesota
 First Mennonite Church - Champaign-Urbana, Illinois
 Goessel Mennonite Church - Goessel, Kansas
 Hesston Inter-Mennonite Fellowship - Hesston, Kansas

Hively Avenue Mennonite Church - Elkhart, Indiana
 Ho-Peng Mennonite Church - Taiwan
 Houston Church - Houston, Texas
 Hsi-An Mennonite Church - Taiwan
 Ibague Church - Colombia
 Koinonia Mennonite Church - Clinton, Oklahoma
 Kuang-Fu Mennonite Church - Taiwan
 La Mesa Mennonite Church - Colombia
 Markham Church - Markham, Illinois
 Montevideo Seminary - Uruguay
 Mu-Cha Mennonite Church - Taiwan
 Orientation Center - Philadelphia, Pennsylvania
 Peace Mennonite Church - Portland, Oregon
 Pleasant Oaks Mennonite Church - Middlebury, Indiana
 Seiling Mennonite Church - Seiling, Oklahoma
 South Seattle VS Unit - Seattle, Washington
 Spring Valley Mennonite Church - Newport, Washington
 Sung-Chiang Mennonite Church - Taiwan
 Swan Lake Camp - South Dakota
 Toronto United Mennonite Church - Toronto, Ontario
 Warden Mennonite Church - Warden, Washington
 Western District Conference - Oklahoma City Project
 White River Cheyenne Mennonite Church - Busby, Montana

GIVING FOR LOCAL CHURCH, GENERAL CONFERENCE, AND MCC, 1970-1976



The above graph isolates three major causes for which congregations/contributions are used. Other causes are provincial and district conference programs and institutions.

Local church giving	1970 - 1976	96% increase
General Conference giving	1970 - 1976	71% increase
MCC giving	1970 - 1976	309% increase

Note: Until 1975, monies for MCC were included in the General Conference budget. These amounts have been subtracted out of the General Conference figures for graph purposes.

Mennonite Biblical Seminary

And so we shall all come together to that oneness in our faith and our knowledge of the Son of God." Ephesians 4:13, TEV

Adventures of Faith by Samuel Floyd Pannabecker, published during this past conference triennium, tells the story of Mennonite Biblical Seminary from its early roots to its present ministry. MBS has completed thirty-two years since its new beginnings in Chicago in 1945, nineteen years since its relocation to the Elkhart campus. MBS greets the 1977 General Conference sessions with a growing enrollment, a strong and fully accredited educational program, economic financial stability in a time of economic ferment, but also with concern about General Conference student involvement in preparation for congregational pastoral ministries.

Enrollment Grows

Student enrollment trends are generally encouraging.

	1974	1975	1976
Total AMBS Fall Enrollment	143	168	192
Total MBS Fall Enrollment	53	64	70
MBS Women Students	50	52	65
MBS Canadian Students	18	30	20
General Conference Mennonites	29	35	33

These trends are encouraging in that the total enrollments of both Mennonite Biblical Seminary and Mennonite Biblical Seminary have increased significantly this triennium. The increase in women students, mostly in GBS, is likewise significant. The plateau in the number of General Conference students, and especially in Canadian student enrollment, is a cause for reflection and possible concern.

Students leaving chapel service.



Faculty Resources Strong

The MBS faculty continues to be a significant resource to our students and to our congregations, both on campus and off. J. J. Enz, C. J. Dyck, Clarence Bauman, Leland Harder, Bertha Harder, Robert Ramseyer, Gertrude Roten, Orlando Schmidt, and Erland Waltner are all regularly engaged in direct teaching ministries at Elkhart. Their off-campus ministries, especially during the January "Seminary Without Walls" program, has taken them to British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, Pennsylvania, Ohio, Indiana, Illinois, South Dakota, Nebraska, Kansas, Missouri, and Idaho. Their research and writing ministries have provided an even wider ministry, including church school curriculum materials, books such as S. F. Pannabecker's *Open Doors*, and Leland Harder's (coauthor) *Anabaptist Four Centuries Later*, and many published articles. At the recent sessions of the Central District Conference at Washington, Illinois, the seminary faculty provided the major program input on the general theme "Membership and Leadership in the Believers' Church." These presentations, widely appreciated, are available in cassette form.

Continuing Education

MBS helps to provide continuing education opportunities for pastors. The pastor's workshop scheduled during later January and early February each year has regularly drawn over 150 participants. The focus in 1974 was on preaching, in 1975 on pastoral care, in 1976 on church administration, and in 1977 on Christian nurture. The theme for January 30 - February 3, 1978, is to be worship.

Selected college seniors, interested pastors, and other congregational and conference leaders have found enriching resources in the regular on-campus January interterm courses in which three hours of credit can be completed during three weeks. Others have elected summer offerings sponsored by the Council of Mennonite Seminaries, of which MBS is a participant.

MBS students—Yoshihira Inamine, Hiroshi Isobe, Hiroko Inamine, and Simoko Isobe—singing a Japanese hymn.





New Testament class in the newly renovated conference room. Prof. Howard H. Charles listening while a student is making a valid point.



Registrants at the Minister's Workshop on Christian Education, February 1977.

Administrative Transition

The approach of mandatory retirement age from administration by Erland Waltner in 1979, preceded by a normal sabbatical study year during 1978-79, occasioned discussion on future MBS administrative patterns and personnel. While some viewed this as an occasion to merge the Associated Seminaries into a single institution under one president, a joint AMBS board advisory committee on long-range planning counseled that at present it would be better to continue a structure in which the General Conference Mennonite Church and its Board of Trustees would be directly represented in seminary administration with its own president, thus continuing essentially a flexible team structure which has functioned satisfactorily over the past nineteen years. In view of this, a presidential selection committee has been appointed to find a new president for MBS to begin July 1978. It is also agreed, however, that the two AMBS boards should meet together more frequently and that board size be adjusted accordingly.

Off-campus Study Centers

With an increase in student enrollment at Elkhart, the limitations of student housing and the awareness that significant theological training resources are to be found in many other Mennonite

communities, attention has been given during the past triennium to the possibility of developing *off-campus study centers* where seminarians may do a year or more accredited graduate level work. Explorations have begun envisioning the possible development of an Ontario graduate theological study center at Conrad Grebel College, Waterloo, Ontario. An arrangement already exists with Canadian Mennonite Bible College at Winnipeg, Manitoba, allowing specific transfer of credit from that institution. Off-campus study programs of this kind, however, are subject to new scrutiny by the agencies which now accredit fully the work of the MBS at a graduate master's level, namely the Association of Theological Schools of Canada and the U.S.A., and the North Central Association.

Institutional Concerns

Concerns which have occupied the attention of the AMBS faculties during this triennium include (1) our institutional goals and the question of growth, (2) the place of preaching in AMBS theology and curriculum, and (3) the concern for pastoral leadership among Mennonite congregations. It is being noted that while the seminaries continue to grow, the number of seminarians who make themselves available for congregational pastoral leadership has not increased proportionally. One result of this is that congregations may be left without trained pastoral leadership or turn in other directions to secure leadership. Mennonite Biblical Seminary is eager to cooperate with the Ministerial Leadership Services office now located at Newton, Kansas, Jacob T. Friesen, director. It is noted from the perspective of the seminary that the problem of calling new pastoral leadership, now common also in other denominations, rests not only with the seminary and with conference agencies but also, perhaps especially, with local congregations. The seminary supports the emphasis which is being given to this concern at the 1977 General Conference sessions.

Financial Support Solid

The financial support of Mennonite Biblical Seminary has remained basically solid through the past triennium. The MBS share of the library expansion program has been successfully met and a modest increase in student housing has been possible, although far from adequate. Meanwhile, however, inflationary operational costs continue to challenge the increasingly generous support which the seminary has been receiving. MBS income and expenditure budgets during the past triennium have been as follows:

	1974 - 75	1975 - 76	1976 - 77
Contributions Budget	\$207,600	\$232,512	\$265,064
Actual Contributions Income	222,759	242,394	?
Income/Expense Budget	267,355	302,146	342,000
Actual Expenses	261,055	284,356	?

The projected contribution budget for 1977-78 is \$280,968. The projected total income for the same period is \$366,968, while the anticipated expenditures are \$390,766, exceeding the income by \$23,798, to be covered by accumulated balances.

Mennonite Biblical Seminary expresses deep gratitude to all individuals and congregations who have assisted in making this ministry a possibility. J. Herbert Fretz as coordinator of church and seminary relations and, since April 15, the addition of Harry E. Martens as part-time general consultant and director of the MBS Associates Program (a two-way channel of communication between regional congregations and the Mennonite Biblical Seminary) continue to give good leadership in their respective areas.

Erland Waltner, President

Women in Mission

Becoming Women in Mission

This past triennium was a transition period for women's groups. Women in Mission emerged from the Women's Missionary Association, and with that came an emphasis on the importance of every woman as a person with a mission. It was part of the times, the recognition anew that each individual has God-given gifts to be used in the service of the church and the world. An indication that the time was ripe for new emphasis was in the quick and almost effortless change in name for our organization. An emblem depicting woman's desire for peace and the spread of the gospel in different ways was part of the new expressiveness.

Representation

Beginning in February 1974, Women in Mission representatives became official commission and seminary board members with full voice and vote. At a meeting of the General Board at Council of Commissions in February 1977, that representation was officially extended until further notice. The representation came as a logical follow-up of the many years of conference support given by women through their mission groups. It was exactly sixty years ago that the women's organization became an auxiliary of the General Conference.

Commission representatives are Lois Deckert, Commission on Education; Joyce Shutt, Commission on Home Ministries; Margaret Ewert, Commission on Overseas Mission; and Helen Kruger, Mennonite Biblical Seminary.

Acting in another representative capacity is Naomi Wollmann, a member of MCC Peace Section. Naomi's chief interest has been in the field of social concerns, particularly in the area of television influence on home and families. She has worked with media resources people in the production of a brochure of suggestions for television viewing and response.

Of Finances

Women's organizations in the past triennium contributed over two million dollars to various causes, about a fourth of that directly to General Conference. This is a tremendous record of giving and



Jeannie Zehr, editor of Window to Mission.

further evidence that the modern woman is a handler of money and a potent factor in any goal-setting activities of the church. It is difficult to measure the amount of help offered by our 10,000 members locally, in district and province, and in the General Conference through the giving of money, material aid, and friendly generous service.

The function of our central office is to serve and make available resources to the 444 separate groups which make up the whole body of Women in Mission.

Special Points of Emphasis

Part of the learning about conference involvements is to support a specific cause and then learn about it as you give. WM has found many interesting ways to study specific programs in more detail.

Women in India—There are two special ways in which we are learning about women in India; first, in the promoting of special work among Indian church women through the leadership of

WM-made "Olivers" line up for inspection.





Wives of Overseas Churchmen who are being sponsored by Women in Mission and COM.

Leah Sonwani; and second, in sponsoring and attending the first Mennonite all-India women's conference this coming November.

Window to Mission—A study guide to Christian living, learning about ourselves, our friends, and our neighbors are part of this special publication of WM.

Travel for Wives of Overseas Students—In this triennium we helped finance the coming of Eleanore Reimer of Paraguay, Shimako Isobe of Japan, Mbongela Mukanza of Zaire, Mrs. Hiroshi Yanada of Japan, and Huang Shih Wen of Taiwan.

Seminary Students—For many years we have given grants-in-aid to women who are preparing for Christian service at seminary.

Hopi Mission School—A special project this triennium included the funding of excellent library books giving Indian children reasons to be proud of their heritage. Money was also given for the building program and maintenance of the school.

Women in Mission Executive Committee and Staff.



AIMM Auxiliary—The program of the Africa Inter-Mennonite Mission has had strong support from women's groups as they have assisted in the establishment of a professional girls' school and the promotion and carrying out of seminars for village women and girls. Giving above budget provided sewing machines for village women, and thousands of layettes found their way to mission hospitals where they were given to new mothers. This phase of the program is gradually being turned over to the African women.

Martha Cecilia Caro—Severely handicapped daughter of Pastor and Mrs. Jaime Caro of Bogota, Colombia, must be institutionalized for therapy; we pay part of the cost.

Taiwan Aid—Material aid and cash for Taiwan hospital and children's home; some garments sewed, some dried foods and materials were also shipped.

Role of Women—The roles of women and men were probed by COE with the cooperation of WM in workshops and study materials. WM paid part of the salary of a COE staff person in adult education.

Peace Film—Produced by Mennonite groups through CHM, WM contributed \$2,000 directly.

Oliver—One thousand friendly grandpa puppets were created for COE's new Sunday school materials. Money for the Foundation Series has been given as well.

World Conference—Coming from Taiwan for World Conference in Kansas in 1978 will be a ladies' choir from one of our churches in Taichung. Their tour to Mennonite communities in the United States and Canada at that time will be under the sponsorship of WM.

Martha of biblical times found herself anxious and bustling about (Luke 10:41). Today's woman must also make daily choices as to how she can best serve her God. Whether this organization represents a productive avenue of Christian involvement is the question that must be continually asked as its future is studied.

*Gladys Goering
WM Coordinator*

New Call to Peacemaking begins

We missed the boat during the Vietnam War," said Mennonite scholar John Howard Yoder on May 13 to the Indiana New Call to Peacemaking historic peace church conference held at Manchester College.

"Some of the peace movements were not wise or mature, and we missed our chance to lead," Mr. Yoder pointed out. He described peacemaking as the "essential biblical theme" and stated that the historic peace churches should not focus on refusal of military service, but find "a whole new vision of what the world is all about," and deal with the violence and enmity of our contemporary culture.

The Manchester conference was the first one of thirteen regional New Call to Peacemaking conferences projected across the country in a two-year emphasis by the Mennonites, the Friends, and the Church of the Brethren. A major aim of these events is to get the message of the gospel before every congregation and every individual member of the participating churches.

The conference in Indiana approved an intensive peacemaking intervisitation program focusing on local congregations in the Indiana-Michigan region starting October

23. It also encouraged "the campus ministry structure of each historic peace church to consider involvement with other historic peace churches, especially on campuses where one of the historic peace churches does not have a congregation or meeting."

The New Call to Peacemaking effort will climax in October 5-9, 1978, with a peace study-action conference at the American Baptist Assembly, Green Lake, Wisconsin. Each of the historic peace churches will invite seventy-five persons to participate in the conference, with twenty-five additional representatives of other religious traditions.

As resources for the series of conferences, three major task forces—on "The Biblical and Theological Basis for Peacemaking," "Christian Peacemaking as Life-style," and "Building the Institutions of Peace"—are working to develop study documents. Packets of study materials already have been produced for use by congregations in preparing for the joint study and action.

Plans for the national conference at Green Lake were shaped during the most recent meeting of the planning group in Elgin, Illinois, in May at the Church of the Brethren general offices.

Members of the central planning committee are Norval Hadley, chairperson, from the Northwest Yearly Meeting; Francis G. Brown of Philadelphia Yearly Meeting; Lorton Heusel, Friends United Meeting; Barrett Hollister, Friends United Nations Representative; Keith Sarver, California Yearly Meeting; Robert Rumsey of the Friends World Committee for Consultation; Jacob A. Froese of the Mennonite Brethren; David Habegger of the General Conference Mennonite Church; Edward Stoltzfus of the Mennonite Church General Assembly; William T. Snyder of the Mennonite Central Committee; John K. Stoner of the Brethren in Christ; and S. Loren Bowman, Chuck Boyer, Earle W. Fike, Jr., H. Lamar Gible, and Joel K. Thompson, all of the Church of the Brethren.

To plan for the interpretation aspects of the New Call to Peacemaking, three media representatives were to meet June 8 at Quaker Hill, Richmond, Indiana. They are Frederick E. Wood, editor of *Quaker Life*; David E. Hostetler, editor of the *Gospel Herald*, Scottsdale, Pennsylvania; and Howard E. Royer, communications coordinator of the Church of the Brethren, Elgin, Illinois.

MCC stance challenged on northern development

A seminar on native issues and northern development in Morris, Manitoba, June 2 brought to light basic disagreements within the constituency regarding the involvement Mennonite Central Committee (Canada) should endorse.

Several in the group of about fifty persons felt MCC (Canada) was acting outside its mandate in standing with the native people in their appeals to government to respect their land and way of life and to prevent corporations from destroying it.

Some indicated their misgivings about taking sides in an issue where two groups are in confrontation, potentially violent.

"Our role is to preach the gospel," they said.

Others felt that, where injustice and oppression exist, the church has a Scripture-based responsibility to witness to government against it.

Staff members with MCC (Canada) and MCC (Manitoba) identified the various involvements of MCC with native people. These include agricultural ventures in the North; placing VS workers with native communities to serve as nurses, community workers, and teachers; and participating with other denominations in presenting the case for the native people in several arenas,

including hearings and meetings with government officials.

The point of disagreement is over the participation with other denominations in taking an active role to influence government policy.

MCC (Canada) is a member of Project North, an interchurch project which has called for a delay on industrial development in the North until certain conditions are met. Settling native land claims is one of these conditions. The current controversy revolves around construction of a pipeline in the Northwest Territories that would bring natural gas from the Arctic to southern markets.

MCC (Canada) is in the process of preparing a position statement that is to clarify how closely it identifies with the Project North position. Such a paper was encouraged by participants at the Morris seminar.

Most of the participants appeared to doubt that Mennonites are willing to follow through on a moratorium position by reducing their energy consumption and living at a lower standard.

Considerable discussion centered in the proposed appointment of a VS worker to study the land claims of the native people of

Canada. MCC (Canada) has already approved the position but since it is to be a Manitoba involvement, the support of the Manitoba constituency is required.

Although there were no formal resolutions, there appeared to be a general feeling that MCC (Canada) should continue the search for the will of God on the issue of involvement, and that the agency leadership and staff should make greater efforts to carry the constituency at the grass roots level with it in the search.

Participants were from Mennonite Brethren, Evangelical Mennonite Brethren, Evangelical Mennonite Mission Conference, Evangelical Mennonite Conference, General Conference, and Sommerfelder churches of different communities.

At its June 10-11 board meeting, MCC (Manitoba) voted against the land claims research in an 8-8 vote (with two abstentions). However, the subject will be taken to the delegate meeting in November and reconsidered by the board thereafter.

The MCC (Manitoba) board supported the other work done in native communities, such as agricultural ventures, teaching, and nursing, but felt there was too much opposition to involvement on the land claims issue to approve the VS position.

Churchman speaks about solitary cell

The following interview is with Thomas Manthata, who works in the Justice and Reconciliation Division of the South Africa Council of Churches. He was arrested June 29, 1976, and released on March 9. The year before he spent 230 days in solitary confinement and then, as in the case of his most recent imprisonment, was released without any charge being brought against him.

Q: What's it like to be in solitary confinement? What effect does it have on you?

A: Well, if one doesn't lose his mind, I couldn't ascribe it to anything but the mercy of God. You come to a day, to an hour, when you find you are so despondent, so sad, that you can only dream of attempted escape. If you had to feel this was a permanent feature of your situation, you would inevitably go mad.

I never had any idea of how long they were going to keep me. I could only keep guessing, and sometimes these speculations could be very terrible because when the time comes that you think you could be released and you are not, it adds one despair to another.

But what I found very strengthening and enriching sometimes was the solitary situation which enables you to find yourself. You have time for meditating on either spiritual or scriptural texts. I've been fortunate in my detentions that at least I've had a Bible to read. If one had a pen at some of these

Churches urged to deter rights violations in Africa

Strong statements against human rights violations in Africa were delivered recently at the annual meeting of the general administrative committee of the Presbyterian Church of East Africa.

Committee members heard the general secretary of the All Africa Conference of Churches, Canon Burgess Carr, call for united efforts to protect men and women. They then adopted a statement asking the World Council of Churches to urge the United Nations to find appropriate deterrents to the "wanton violations of human rights." They requested the Organization of African Unity to take immediate steps to prevent further atrocities.

Mr. Carr likened the situation in some countries to what he called "open cesspools." He cited the "rule of terror" in Uganda, Ethiopia, Equatorial Guinea, Central African Republic, and Malawi. He declared that the church in Africa had a "very special responsibility" to fight human indifference and ignorance on the issue of human rights.

moments, I think one would be able to produce some quite clear and well-balanced thoughts.

Q: Did you have any sort of routine that you forced on yourself?

A: My routine was when I wake up, I say my prayers . . . from waking up until lunch. Then after lunch I feel like taking a nap and then going for a shower, which in some places is cold because there is no hot water available. Then perhaps I would do some exercise to keep warm. After that I'd go back to my prayers. . . . Then after supper is served, I would say my evening prayers.

I found prayer of much assistance, especially when the feeling of despair comes on. . . .

Q: Were you subject to heavy interrogation?

A: Well, this is inevitable.

Q: What did they want from you?

A: What they were after was the role one played before and during the riots. They work on a certain pattern, and they fit you into it.

Q: How do you see the situation in the country now that you have come out? You must have been very cut off inside.

A: On the whole, I find a great alteration in thinking in black circles, more especially among elderly people. They have come to accept that black consciousness is a permanent feature, that it has come as a redemptive force, far more effective than all other methods of resistance.

The orientation of the black people is towards solidarity, black awareness. The change in the black community is the biggest thing that has happened.

Q: What further comments would you like to make about your detention?

A: I would like to comment on the role of the church. I think it striking that much as the youth do not attend church, when they are in a detention situation, they invariably ask for a copy of the Bible, not out of fear, but out of spiritual hunger and the spiritual enrichment that solitary confinement seems so filled with. I see a role for the church here. In certain prisons there was an alarming shortage of Bibles. . . .

Q: Do you think your detention has changed you?

A: I'm not conscious of any change in myself. But what I am more aware of is the fears that this country is gripped in. The fear is revealed through the interrogation. The country is scared by the events on the borders resulting in the harsh reaction based on the assumption that outside forces already have control and are using those who say no to further the denigration of their

personality—black personality. It is the ignorance of the extent to which the black man has gone in self-actualization that makes one feel pity for those still laboring in the grip of prejudice. Perhaps as you experience their ignorance and fear, you cannot be bitter. You can only say: "Father, forgive them; they know not what they do."

Russian Christians appeal to the West

Georgi Vins, Russian Baptist now in prison, is in poor health, his family has written through Soviet German emigrants.

The family's last visit to him was in February, during which time he suddenly became seriously ill. A letter from him in March reported high blood pressure, facial swelling, three blood transfusions, and seventy injections of penicillin.

Keston College in England has also reported that its staff believes the arrest of four Soviet Orthodox Christians might be imminent. The four—Gleb Yakunin, Lev Regelson, Dmitri Dudko, and Alexander Ogorodnikov—were criticized strongly and at length in April in *Literaturnaya Gazeta*, a leading Soviet weekly.

World peace rally in India to plan Peace Press Service

A world peace conference is to take place in India in 1979, according to Brazilian Archbishop Dom Helder Camara. He made the announcement in Londonderry, Northern Ireland, at a consultation held under his sponsorship with the support of the Catholic peace movement Pax Christi and the International Fellowship of Reconciliation.

The world conference is to consider, among other issues, the formation of an independent global Peace Press Service. Participants will be asked to develop plans for an intensification of efforts by governments to bring about social change by peaceful means. The United Nations will be invited to support these plans.

Peace without justice is impossible, according to Archbishop Camara. Injustice affects two-thirds of the people in the world today, he said, and he urged that "we must be alert" to unjust structures.

Adam Curle, peace researcher at the University of Bradford, said the world peace conference in India will be the starting signal for the establishment of a worldwide network of groups, actively engaged in gathering information and data to be used in a concentrated campaign for peace.

Ministers

Les and Anne Klassen have joined the full-time staff of Mountainview Church, Vancouver, British Columbia, as coordinators of the outreach program towards the English-speaking community. Their staff will include researching community needs, finding people in the congregation with gifts to meet those needs, and coordinating a comprehensive visitation program of Mountainview's membership. Les has attended Bible college and has been a deacon. He was employed for twenty years by Safeway. The new outreach ministry—plus a planned outreach to Chinese-speaking people—receives financial support from the Conference of Mennonites in British Columbia and the Conference of Mennonites in Canada.

Workers

An eight-member presidential search committee was recently appointed by the Bluffton College board of trustees' executive committee. Members selected are Ted Kauman, Bluffton, Ohio, chairman; Alice Ruth Ramseyer, Elkhart, Indiana; Richard Rosenberger, Quakertown, Pennsylvania; Howard Baumgartner, Berne, Indiana; Robert Suter, Glenn Snyder, and James Shuman, Bluffton, Ohio; and Scott Slagel, Princeton, Illinois. Glendon and Reitha Klaassen of Mountain Lake, Minnesota, have requested an



G. Klaassen



R. Klaassen



E. Wiebe



J. Wiebe

indefinite leave of absence from their missionary assignment in Colombia under the General Conference Commission on Overseas Mission after seventeen years there. The Klaassens had been active in home Bible study and prayer groups as well as neighborhood activities. Glendon was mission treasurer and served on many committees in the church conference. He was a Bible teacher and preacher in several of the Mennonite churches in Colombia.

Tom E. Noyes has been appointed director of Kings View Hospital, Reedley, California. He has served as chief of the adolescent treatment unit at Kings View since 1976. He is also a staff psychiatrist at the Fresno Community Hospital, Fresno, California.

John and Elma Wiebe of Carrot River, Saskatchewan, are returning to Canada on an indefinite leave of absence for rest and family reasons. They have served in Colombia under the General Conference Commission on Overseas Mission for ten years,

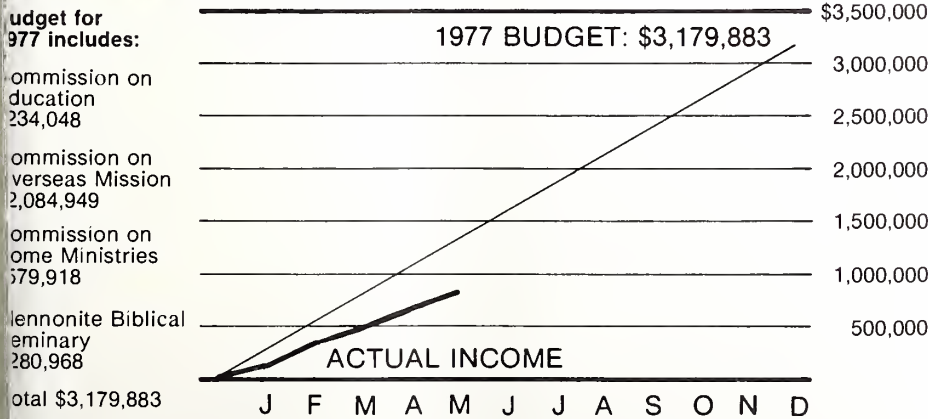
particularly in literature distribution in La Mesa and Bogota. John also operated a bookmobile which sold books across Colombia. In 1976, book and supply sales totaled 1½ million pesos. Replacing the Wiebes will be Ed and Linda Enns, who are now studying Spanish in Costa Rica. They will probably arrive in Colombia in late August.

Calendar

July 23-27—Conference of Mennonites in Canada, Toronto

July 28-August 3—General Conference triennial sessions, Bluffton, Ohio

Conference budget



Budget receipts for May were \$143,734 bringing the 1977 total to \$832,213. Comparable budget receipts for 1976 were \$123,339 for a total of \$868,707. On a percentage basis at the end of five months, 26.2 percent was received in 1977 and 29 percent in 1976. Ted Stuckey, conference treasurer

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Family life education

R. Bruce Woods

The 674 General Conference Mennonite respondents to the family life survey were asked to select those family life concerns which they thought should be offered as educational options in our churches. Each person was to indicate: (1) personal interest and (2) whether this issue was relevant for church programming. They were given thirteen possible areas of concern. Table one summarizes their responses.

On five of the six top items chosen for church programming, the four sample groups (pastors, laity, singles, college-age) are in agreement. All thirteen issues received medium to high support for church programming and relevance.

Previous research has indicated a 2 percent divorce rate among Mennonites. Yet, our sample gives strong endorsement, personally and at the congregational level, for educational resources focusing on marriage preparation, marriage renewal (how to stay in love), and divorce and remarriage. General Conference Mennonites have no confidence that an earlier 2 percent statistic is an accurate predictor for the future status of our families. Many respondents cited the "pressure to stay married" from family, community, and church as deterrents which have kept Mennonites from divorcing. This pressure to stay together may be an appropriate block to quick decisions. One of the unpredictables may be the urban influence on marriage.

It will take courageous couples and congregations to set up models of ministry which allow troubled families to share their struggles without judgment and embarrassment. Many problems could be solved if couples could work at them together with other people who care.

The changing roles of men and women, while ranked next to last for church relevance, is a key issue for the top three

concerns. Letha Scanzoni's *All We're Meant to Be* is an excellent resource for group studies on marriage, singleness, and changing roles. At our consultation last fall, Letha said to me, "The church must address this issue and provide Christians an opportunity to know and grow into an increasing awareness of male and female roles."

There is the hint of a pattern in the question regarding church relevance as it relates to the Mennonite pastor. In almost all cases the pastors show less enthusiasm for family life issues being brought into church programming activity, compared with the other three groups under study. So, in some cases the pastor may become a blocker of higher-risk programming, since so many educational ideas go through the pastor's office first. The pastor is often asked to filter out congregational feelings on issues that can cause tension. It's a lonely task that forces pastors to choose conservatively in most instances.

In the area of dating and sex education, the college-age Mennonite, as might be expected, had the highest interest of the four groups. But when it came to measuring the four groups' attitude on dating and sex education as a family life issue relevant for

the church, the college-age Mennonite gave this educational venture the lowest endorsement. I wonder why.

The single life-style issue received overwhelming endorsement from the singles. The mean score of this issue given by the single sample is the lowest score given on any of the fifty-two means recorded for the thirteen issues under study. Translated, the single Mennonites are saying, "We want recognition of our life-style" in the church. Curiously again the college-age Mennonite sample gives lukewarm endorsement of this issue. The college-age Mennonite sample, although 92 percent single, really sees itself as "premarried" rather than single.

Our study suggests that churches wishing to program in the areas of marriage preparation, marriage renewal, divorce and remarriage, death education, older adults, and techniques for parenting will find people's needs met! These issues should be responded to educationally.

Next week we will compare the values of the 674 General Conference Mennonite respondents of this 1977 study with the values of Mennonites measured by the Kauffman-Harder study of 1972.

TABLE ONE

Summary of total group means (averages) as indicators of family life education concerns for individuals and for the churches

Description of issue	My interest ^a	Relevant for ^b my church
Preparation for marriage	1.5994	1.1471 ^C
Marriage (how to stay in love)	1.4465	1.2891 ^C
Divorce and remarriage	1.8136	1.3302 ^C
Death education	1.7293	1.4100
Older adults	1.8091	1.4502 ^C
Techniques for parenting	1.7161	1.4903 ^C
Dating and sex education	1.8249	1.5276
Single life-style	1.9214	1.5381
Life planning	1.7471	1.5867 ^C
Mennonite ethnic identity	1.8687	1.6079
Single parenting	2.2176	1.6194
Changing roles of men and women	1.7935 ^C	1.6207
Competition	1.8848 ^C	1.7948 ^C

^a 1 = high, 2 = medium, 3 = low. Low mean indicates high interest

^b These are ranked in order from highest to lowest relevance for the church.

^c All four groups agreed (congruent as tested by ANOVA)



Notes on church growth

Hospitality to new people

One of the most common testimonies from members of growing churches is, "I am a member here because I know that I am loved and cared about." An important mark of a growing church is a caring openness to new persons. Jesus says approvingly, "I was a stranger and you welcomed me" (Matthew 25:35).

Mennonites often criticize themselves for not being friendly to strangers. Let's put that criticism to rest. I know, from experience, that there are enough friendly people in every congregation to make it only partly true. Let's accent the friendliness that is already there.

But why do we find it difficult to welcome new people among us?

Often we ourselves still feel like strangers, not only in the world, but also in the church. Maybe that sounds incredible, but ask yourself, "To whom do I turn to share what is innermost in my heart—the troubling struggles as well as the joys of everyday life?"

The church is to become a family where we learn to love one another (John 15:17), bear each other's burdens (Galatians 6:2), confess our faults one to another (James 5:16), and

pray for one another. The congregation is a family where we welcome one another as Christ has welcomed us (Romans 15:7).

When we feel like strangers—not really known by others and not really knowing others—it is difficult to be hospitable to newcomers.

Another reason we find it difficult to welcome strangers is that they may seem a threat to what we hold dear—our Mennonite ethnicity, our position in the church, our family solidarity.

One Mennonite father was concerned about too many nonethnic people joining his congregation lest his children eventually marry the wrong kind of person. Then he discovered that half of the recent marriages from his church were already to nonmembers. This caused him to change his attitude and to promote an aggressive welcoming program. Such a position encourages a wider sharing of our faith and will, in the end, increase the chances of his children marrying a person of like faith.

Some of our churches are being renewed in deeper caring relationships through small groups, Lay Witness weekends, and other fresh experiences through God's Holy Spirit. To this I would add only one word of caution—a stress on caring within the church, without obedience to the Great Commission, can make us even more inward-focused and cliquish. Healthy caring always leads to reaching out! *Floyd G. Bartel, secretary for congregational mission, General Conference Commission on Home Ministries*



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Review

'Twas Seeding Time

'Twas Seeding Time, by John L. Ruth (*Herald Press, Scottdale, Pennsylvania 15683, 1976, 244 pp.*) is reviewed by Bernie Retzlaff, director of adult education, Nutana Park Mennonite Church, Saskatoon, Saskatchewan.

"This book is a footnote to American Revolutionary history. It deals with material that has been considered unimportant or marginal by historians of the Revolution. . . and it seeks to assign center stage, for a moment, to facts that are usually lost in the tumult of the times." So writes the author in the preface.

This book, based on much factual material, presents the experiences of the Mennonites, largely in Pennsylvania, who had come to this country as a part of William Penn's experiment. These people had promised allegiance to the sovereign of England. As the flames of revolution against England were fanned, the Mennonites were not left unaffected. When calls were sent forth for men to take military training to fight the king's army, the Mennonites had a twofold problem: what to do about their traditional stand against warfare and how to be true to their promise of allegiance to the king.

The war came right to the villages and farms of many of the Mennonites. As they wrestled with their consciences, people came to different conclusions. These different conclusions brought controversy into families and churches.

This book helps the American Revolution become much more real in my thinking. The conflict that it brought to many Mennonite homes and churches was unknown to me before. Early American leaders such as George Washington, John Adams, Benjamin Franklin, and David Rittenhouse take on quite a different character than they are often given in traditional American histories.

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Meditation

Beneath this stone and wooden cross

Beneath this stone and wooden cross,
Beneath this green and growing moss,
Lies the question of each race,
Is it right this death to face?"
On this stone the words are written,
For his country he was smitten."
This a man from the land of the free,
Did he really say, "I'll die for thee"?
Or did the people put him there—
Among the guns and loud warfare?

Beneath this stone and wooden cross,
Lies man's curse, this albatross.
They killed him without knowing why,
Like them he grew, beneath God's sky.
We have to learn to pray each day
In hope our curse may fall away;
In hope this truth we may understand—
Life means so much more than land.
Hilda Giesbrecht

The gospel: Self-serving or good news?

Can spend freely for myself
To keep pace with or pass my neighbor,
Saying,
God has blessed me abundantly.
He spent himself freely
Passing from village to village and regions round about,
Saying,
I am come to seek and to save that which is lost.
Can hold on tightly as I pass by
The hurt, the hopeless, the hungry,
Saying,
Their sin is their own choosing.
He pulled him from deep water and held on tightly to Peter
As he passed over the sea.
Should Christ have said,
Oh, you coward of little faith. You are not worthy of my help.
Cursing and swearing, you'll deny you ever knew me?
Can I bypass my cross or my conscience
By saying,
By faith I'm saved, I'm saved, I'm saved?
Did Christ bypass his cross by calling on ten legions of angels,
Saying,
I must be spared for me and my kingdom?
Consider the authority of his words.
The first shall be last.
Whoever shall seek to conserve his life for himself shall lose it.
We will reply, "I tell you the truth,
Whoever you did not do for one of the least of these,
You did not do for me."
Consider the authority of these witnesses.
I was blind and now I can see.
For God so loved the world that
He himself bore our sin in his body on the cross.
Whoever claims to live in Christ must walk as he did.
Dennis Lehman

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Statistics can be a dangerous tool

Thomas S. Cunningham, family life specialist out of Oklahoma State University, has recently reminded us that statistics are being used and misused on the divorce question (*The Family*, spring 1977).

The family today is under new and severe pressure. Rapid change is testing the elasticity of the institution. New roles for women and men, affluence, urbanization, instantaneous global communications technology, a rising ethnic assertiveness, new attitudes on missions and evangelism, the place of children in the social-climbing and success-oriented family in a time of rising unemployment and inflation, the cult of perpetual youth, increasing longevity, singleness by choice, an extremely permissive sexual climate, and a downplaying of committed Christian exuberance are but some of the changes we face.

Screaming headlines suggesting that marriage is doomed do not help. They alarm people to a point of paralysis. In the case of divorce, this tends to make us accept it as inevitable.

At Bluffton, the General Conference wants to focus upon the family. You don't have to listen far to note that we have serious concerns. Bruce Woods has been reporting to us from the family life survey of our conference. The signals are that we need help and must provide more resources to families who want to follow Jesus Christ faithfully.

Some twenty-eight different workshops will be carried on. These will try to touch the sensitive areas. My prayer is that these will provide incentive for local congregations to deal boldly with similar issues at their own level.

As we speak to the questions, statistics will surely be hauled out on almost everything. When we use them, let's be reminded of Thomas Cunningham's warning.

Mr. Cunningham reminds us that there were over one million divorces in the United States in 1976. At the same time, there were about 2½ million marriages. The temptation is to say that almost 50 percent of all marriages are being dissolved.

Granted, a ratio of one divorce for every two or so marriages is not a favorable picture. It is a signal we cannot ignore. But we need to remember that the one million divorces come from the total pool of close to sixty million families in the United States. That makes quite a change in the percentages.

Another interesting factor is longevity. Because people live longer today, the average time that

people remain married has not declined.

Then there are those who become chronic divorcees.

I am not trying to say that all is OK and that we should conduct "business as usual." The signals are out and they are clear. Our families need help.

But we do not have to work in an atmosphere of frenzied panic. Let's be careful on how we use the statistics. The foundations have not yet crumbled. Marriage is still alive, and it will survive the rigors of the present press (you can take that the way you want to, the media press or the stress press).

I regard Bluffton as a most timely opportunity. Let's put the issues on the table. Each concerned person should bring out what he or she regards as our basic needs. You can never answer a question until you know the problem.

Then we can also begin to get at some directions. Some of our keenest people are being asked to provide leadership for the workshops. Our main speaker, J. W. Fretz, is one who has been deeply involved in family issues over several decades. The input and discussion should provide a beginning.

What we need now is not a lot of doomsaying. We need a fresh application of the Holy Spirit to our time. God included the institution of marriage in creation. Jesus gave dignity to the family by himself living within it for most of his life on earth. Paul, who is often regarded as an advocate of the single life-style, at the same time provides us with many illustrations of the congregation in family terms.

It is my belief that one of the keys to healthy families is to learn how our congregations can better exhibit some of the basic qualities of the biblical model for the family. One of the great losses of our time is the extended family. We have put too much expectation upon the nuclear group (mother, father, and children). This has cut many people adrift.

A discovery of how the congregation acts as a caring, forgiving, confronting, and teaching community could be the best way of experiencing the extended family in our mobile society. It will be an effective counterforce to the rudderlessness, fragmentation, and anchorlessness being experienced by so many.

Let's come to Bluffton with a resolve to begin a deeper experiencing of each other as a part of God's family. Only as that happens, will we begin to see our "families in focus." BW

Following our summer biweekly schedule, the next issue of *The Mennonite* will be dated July 12.

2
WEEKS TO
BLUFFTON
General Conference triennial sessions
July 28 to August 3, Bluffton, Ohio
Nominees included
in this issue

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:27 JULY 12, 1977

Discipleship includes peacemaking



Daniel Zehr

he end of the Vietnam War and the U.S. military draft brought a sigh of relief among Mennonites who have historically held to a nonresistant peace position. They were relieved because the pressure was off their draft-age men to decide for or against participation in the military. They could now return to the pursuit of life vocations, make money, and live in freedom and prosperity. For the first time, they were free to pursue, unhindered by war, specialized training for a Christian ministry.

These reactions on the surface appear good, but might they reflect a shallow commitment to peacemaking as a part of discipleship only when one's country is at war?

A close look at Jesus' life and teaching indicates that peacemaking is a daily commitment. The truth of this is best shown in the conflict between Jesus and his disciples, especially Peter.

As Lord of the new kingdom (implying that he is at variance with the kingdom of

this world [Satan's] for which some would fight), Jesus repeatedly clashed with his disciples. Matthew 16:13-28 recounts Peter's confession of faith (vv. 13-20), then his reaction to Jesus' announcement that he must suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised (vv. 21-22), Jesus' response to Peter's reaction, and Jesus' call to cross-bearing for all who would follow him (vv. 24-28).

Jesus commended Peter for confessing, "You are the Christ, the son of the living God" (v. 16). Moments later in the account (v. 23) Jesus turned to Peter and said, "Get behind me, Satan! You are a hindrance to me; for you are not on the side of God, but of men."

Why this strong rebuke? Peter was responding to Jesus' announcement of his death and was not about to allow the "Christ, the son of the living God" to suffer and be killed. Instead, Peter was prepared to defend Jesus by violence, which he did later at Jesus' arrest in Gethsemane by drawing his sword and cutting off the ear of the high priest's slave (see Matthew 26:51-56 and John 18:10-11). Jesus responded to him, "Put your sword back into its place; for all who take the sword will perish by the sword."

Peter and Jesus were operating out of two different kingdoms, Peter from the kingdom to which Jesus refers in John 18:36 as of this world and for which his servants would fight, and Jesus from the new kingdom that comes about by suffering, death, and resurrection.

Immediately after Jesus rebuked Peter for his violence, Jesus told his disciples, "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it" (Matthew 16:24-25).

Peter was not alone in trying to follow

Peter and Jesus were operating out of two different kingdoms, Peter from the kingdom of this world, and Jesus from the new kingdom.

Jesus with one foot in the old kingdom. In Matthew 17:23 other disciples were "greatly distressed" at Jesus again foretelling his death and resurrection.

On one occasion (Luke 9:51-56) when Jesus was being denied entrance into a Samaritan village on his way to Jerusalem, James and John said, "Lord, do you want us to bid fire come down from heaven and consume them?" James and John were prepared to remove by violence the Samaritans who stood in the way of their Lord and his mission. But Jesus rebuked them, "You do not know what manner of spirit you are of; for the son of man came not to destroy men's lives, but to save them."

During the Vietnam War, an evangelical magazine urged prayer for the success of the American GIs in Vietnam so that the gospel could later go forth in that country. The Vietnamese experienced fire from heaven in the form of bombs, and it consumed many of

them. But for the Vietnamese (as declared earlier by a Japanese for his countrymen) the mushroom of the bomb will for a long time obscure the Christian cross. Jesus never justified violent means even for redemption of the lost.

This brings us to a deeper understanding of the cross and resurrection of Christ, and in turn of the cross and resurrection to which he calls his disciples. This provides the key to the door through which we must pass from the old kingdom to the new kingdom, or creation.

In Christ's body on the cross was gathered together the power and strategy of the kingdom of this world. These along with the devil's power as the "deceiver of the whole world and the accuser of the brethren" (Revelation 12:9-10) were brought to an end in Christ's death on the cross. Through the "eternal Spirit" (Hebrews 9:14) Christ was raised by God to usher in the new kingdom

with its lordship defined as servanthood.

It is at precisely this point where Christendom has largely missed the significance of the cross and the resurrection. Not only does our following him by taking up our cross prepare our souls for heaven, but through being resurrected into a new life it provides the strategy of the new kingdom. This includes strategy for daily living and relating to God, fellow humans, and creation itself. So when Jesus talks about leaving a peace with us that the world does not offer (John 14:27), it includes not only an inner peace, but a new kingdom-inspired peacemaking under Christ's kingship.

Therefore, if we are subjects in Christ's kingdom, we also follow him in our peacemaking. Paul says in Colossians 2:15, "He [Jesus] disarmed the principalities and powers and made a public example of them, triumphing over them in the cross." Those principalities and powers functioning under the kingdom of this world and ready to defend the warring of nation against nation are defeated for those who have taken up their cross to follow Jesus in the resurrected life.

The same Peter who defended Jesus by violence wrote in his first letter (4:12-16) about the Christian and suffering: "Beloved, do not be surprised at the fiery ordeal which comes upon you to prove you, as though something strange were happening to you. But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. If you are reproached for the name of Christ, you are blessed, because the spirit of glory and of God rests upon you. But let none of you suffer as a murderer, or a thief, or a wrongdoer, or a mischief maker; yet if one suffers as a Christian, let him not be ashamed, but under that name let him glorify God."

Peter had moved into a discipleship that included peacemaking. In Peter's sermon at Pentecost and in his writings he highlighted the significance of the resurrection of Jesus and the relevance of that resurrection for new kingdom strategy. He spoke of the resurrected Jesus Christ, "who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him" (1 Peter 3:21b-22).

There is biblical evidence (John 21:18-19 and 2 Peter 1:13-15) that Peter, too, met his death in a way similar to his Lord. Might it be that Peter's transformation from a violent "defender of the faith" to a willing suffering servant through the cross and resurrection of Christ needs to be experienced daily by us

The new kingdom includes strategy for daily living and relating to God, fellow humans, and creation itself.



THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions: in United States and Canada, \$8.00, one year, \$15.50, two years, \$23.00, three years, \$30.00; foreign, \$8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114.

A comparison of the 1972 and 1977 studies

R. Bruce Woods

TABLE ONE

Percentage of GC Mennonites Who Regard Certain Personal Behavior As Always Wrong*

Issue	Pastors	Singles	General Laity	College-age
Drinking moderately	53.5	34.8	30.8	26.7
Becoming drunken	97.0	93.5	89.8	85.8
Smoking tobacco	85.4	80.4	72.1	77.5
Movies for adults and children	11.7	4.3	2.4	0.0
Movies for adults only	38.8	26.1	21.4	15.0
Social dancing	44.9	23.9	16.9	8.3
Premarital sex	85.9	67.4	71.0	70.0
Extramarital sex	95.4	95.3	88.9	92.4
Masturbation	29.0	45.5	28.1	42.9
Marriage of Christian to non-Christian	55.6	50.0	36.8	41.7
Marriages between Christians of different races	7.1	11.1	8.3	11.8
Divorce for reason of adultery	27.2	19.6	21.8	27.4
Divorce (other causes)	59.2	48.9	36.4	47.1
Remarriage, first spouse living	43.1	42.2	39.0	45.0
Use of hard drugs	99.5	100.0	96.6	98.3
Homosexual acts	89.8	73.3	83.5	90.8
Smoking marijuana	88.9	82.6	82.9	88.3

*The first 14 of 17 items showed significant difference between the groups at the .05 level.

TABLE TWO

Comparison of 1977 and 1972 GC Mennonites Regarding Certain Personal Behavior as Always Wrong

Issue	1977 COE	1972 Kauffman-Harder
Use of hard drugs	98.0	97.0
Extramarital sexual intercourse	92.0	86.0
Becoming drunken	91.5	92.0
Homosexual acts	86.1	78.0
Smoking marijuana	85.7	85.0
Smoking tobacco	77.7	50.0
Premarital sexual intercourse	75.1	79.0
Divorce (other causes)	46.3	49.0*
Marriage of Christian to non-Christian	44.3	42.0*
Remarriage, first spouse living	41.6	44.0
Drinking moderately	37.2	35.0
Masturbation	32.3	39.0
Movies for adults only	25.8	33.0
Social dancing	24.3	26.0
Divorce for cause of adultery	24.3	33.0*
Marriages between Christians of different races	8.8	15.0*
Movies for adults and children	4.9	10.0

*Percentage based on all Mennonite groups.

The Kauffman-Harder Survey of 1972 (*Anabaptists Four Centuries Later*) studied twenty-five issues in five Mennonite and Brethren in Christ denominations. Our 1977 study included their questions on seventeen of those twenty-five areas of concern.

Table one summarizes the responses of our 674 clergy, laity, singles, and college-age persons in the General Conference. They were invited to choose answers of always wrong, sometimes wrong, never wrong, or undecided. The table shows only the "always wrong" choices.

On fourteen of the seventeen issues, the clergy group had the highest percentage who

regard them as "always wrong." This must present a dilemma on how to witness to their faith while relating to persons struggling with questions on a more situational ethics level.

On fifteen of the seventeen issues, the general laity sample (305 GC persons averaging forty-three years of age, 51 percent male and 49 percent female) had the lowest or second lowest scores. It appears that they are the most liberal in their views on these concerns.

The college-age sample was the most unpredictable. They showed moderate judgment on issues related to drinking, movies, and social dancing. They were more judgmental than parents or pastors on issues related to smoking, extramarital sex, masturbation, marriage to unbelievers or other races, divorce for adultery, divorce for other causes, and remarriage after divorce. The evidence suggests that they are holding fast to traditional Mennonite teachings on most issues.

Table two shows a comparison of the 1977 and 1972 groups only on the "always wrong" choice. In four categories marked on the

table, the General Conference sample could not be isolated from the 1972 study; those percentages reflect all five groups studied by Kauffman-Harder.

For ten of the seventeen issues, there is a slight moderation of judgment from 1972 to 1977. The people regarding divorce even for adultery as "always wrong" has gone from one of three in 1972 to one of four in 1977.

Attitudes against premarital sex would be as low as 67.4 percent in 1977 if you remove the clergy response. From the 79 percent response in 1972, there is a significant change going on here.

Attitudes on smoking have become much more severe, probably because it is now regarded more of a health issue than a moral concern.

The 1977 study confirms the results of the 1972 study. While GC Mennonites may be more liberal than other Mennonite groups in some areas, we are basically conservative in our views on moral issues related to marriage and family life.

Next week, we share a broad range of information and observations from the 1977 survey.



Nominees picked for General Conference

The General Conference nominating committee has prepared its nominations for the ballot at the triennial convention July 28 to August 3 in Bluffton, Ohio. Delegates may make further nominations from the conference floor.

Each term is for six years, except for the president, vice-president, and secretary, who serve for three years.

The nominating committee for this year's elections consisted of

Elmer Friesen, Henderson, Nebraska; Lauren Friesen, Seattle Washington; Horace Kratz, North Wales, Pennsylvania; Pete Retzlaff, Aldergrove, British Columbia; Lotus Troyer, Gridley, Illinois; and Wilfred Unruh, St. Catharines, Ontario.

Following are brief summaries of the information and comment submitted by the candidates. Photographs of the nominees were used where available.

President

Menno Epp, pastor, Foothills Church, Calgary, Alberta; teacher and principal, Bethel Bible Institute, Abbotsford, British Columbia, 1957-69; summer director, Camp Squeah, 1961-69; secretary, Conference of Mennonites in Canada, 1973-75. Vision: "The General Conference in its many ministries is a servant to our scattered congregations, who in turn are guided individually and unitedly to promote the gospel of Jesus Christ locally and globally."

Elmer Neufeld, dean, Bluffton College, Bluffton, Ohio; president, General Conference; vice-chairman, Africa Inter-Mennonite Mission; vice-chairman, Mennonite Central Committee; recording secretary, Mennonite World Conference; service with MCC in Africa and North America, 1959-65; member, First Church, Lima, Ohio. Goal: "Reaffirmation of the one foundation, Jesus Christ . . . calling people to personal faith in Christ . . . establishing congregations of believers . . . teaching in word and deed all that he has commanded us."

Vice-president

James Gingerich, pastor, First Mennonite Church of Christian, Moundridge, Kansas; pastor, Warden (Washington) Church, 1960-64; pastor, Burrton (Kansas) Church, 1964-71; president, Western District Conference. Vision: "Maintain a viable organization with programs that reflect an awareness of church and world needs through a variety of caring ministries which complement and support the district conference and the congregation."

Donovan E. Smucker, teacher, Conrad Grebel College, Waterloo, Ontario; former pastor, First Church, Wadsworth, Ohio; professor, Mennonite Biblical Seminary for ten years; teacher, Lake Forest College for eight years; former president of a black college; member of the team ministry at Stirling Avenue Church, Kitchener, Ontario. Concern: "Strengthen the General Conference as an international fellowship of diverse backgrounds; seek the unity of Mennonite conferences; make the gospel meaningful in these turbulent times while meeting human needs."

Secretary

La Vernae Janzen Dick, interim chaplain, Lebanon (Oregon) Community Hospital; freelance writer; speaker on Mennonite history; editor, Pacific District *Messenger*; member, General Conference heritage committee; member, Grace Church, Dallas, Oregon. Goal: "Communication is the key to cooperation. I will do my part to see that there is the kind of communication from the executive committee to the constituency that will foster better cooperation."

Barbara Kassebaum, presently sharing in pastoral leadership of the Menno Church, Ritzville, Washington; former member of the Central District program committee; former director of a preschool; former social worker with the elderly. Vision: "I see the position of secretary as being a great learning experience and a chance to serve the broader Mennonite community."

General Board

Elect three.

Loretta Fast, homemaker; former nurse; MCC-COM worker in India for three years; member, Toronto United Mennonite Church. Concern: "I am not sure what my goals for the General Board are because I don't feel sufficiently informed. Even our church publications do not help me feel that I as an individual am really involved in the total program of the General Conference. I would hope we can create better communications."

Robert M. Landis, pastor, Pine Grove Church, Bowmansville, Pennsylvania; pastor, Springfield Church, Pleasant Valley, Pennsylvania, 1951-61; part-time chaplain, Frederick Mennonite Home; member, Eastern District mission and ministerial committees. Vision: "I envision the possibility of sharing our precious faith and rich heritage in our world. The Great Commission is our God-given task."

Weldon Martens, student next fall at Menno nite Biblical Seminary; graduate of Bethel College, North Newton, Kansas; member and former student assistant pastor, Hoffnugsau Church, Inman, Kansas; president of Western District Young People's Union; camp worker. Goal: "My prayer is for continued vision and wisdom in the overall work and maintenance of the General Conference Mennonite Church. I hope I can help further the cause of Jesus by bringing to the General Board my gifts and talents."

Floyd Quenzer, pastor, Mennonite Community Church, Fresno, California; former pastor, Middlebury, Indiana, and Newport, Washington; former chaplain, Goshen (Indiana) General Hospital; former member, Camp Friedenswald committee; vice-president, Pacific District Conference. Goal: "In a constantly changing world there is need to be alert to ways the church can most effectively share the good news. If elected to the General Board, I will work at helping to give appropriate direction to the General Conference."

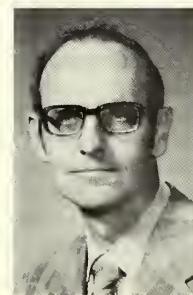
Lawrence Voth, director of development, Bethel College, North Newton, Kansas; former pastor, Mennonite Community Church, Markham, Illinois; former president, Central District Conference; past chairman, Central District peace and social concerns committee; former member, Western District evangelism committee; member



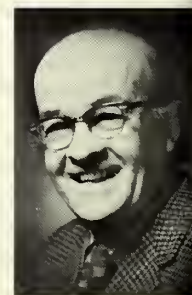
Epp



Neufeld



Gingerich



Smucker



Dick



Kassebaum



Fast



Martens



Quenzer



Voth



Zehr



R. Naylor

General Board; member, Faith Church, Newton, Kansas. Vision: (1) Maintain a healthy balance between needs in our local congregations. (2) Establish new congregations at home. (3) Strengthen missions around the world.

Marvin Zehr, pastor, Maplewood Church, Fort Wayne, Indiana; past assistant pastor, First Church, Berne, Indiana; past minister, West Zion Church, Moundridge, Kansas; member, Central District ministerial committee; member, General Board of General Conference. Vision: "One of my visions is to help the General Board, General Conference, and its commissions and divisions to continue to be sensitive to and servants of our local congregations."

Continuing members of the General Board include Kenneth Bauman, Berne, Indiana; Irene Dunn, Normal, Illinois; and Jacob Tiltzky, Abbotsford, British Columbia. In addition, each commission appoints two members and the seminary board one member to the General Board.

Program committee

Elect one.

Ruth Naylor, teacher, Bluffton (Ohio) High School; free-lance writer; past member, Central District program committee; member, General Conference program committee; member, First Church, Bluffton. Goal: "It would be my continuing goal to help provide equitable distribution of conference time for the various boards of the General Conference to report on their work and receive direction from the delegates; also, to be sensitive to the needs of the conference constituency and to religious issues that have contemporary significance in order that themes and special speakers could be selected judiciously."

James Schrag, pastor, Tabor Church, Newton, Kansas; former MCC teacher in East Africa; former high school teacher in Kansas; member, General Conference communications committee. Concern: "General Conference sessions are a time or fellowship and discernment of direction for the onference and its congregations through seeking God's will in a changing world. Program committee members need to be open and responsive to God and his people, helping focus and express his good news for the triennial conference gatherings."

Administration

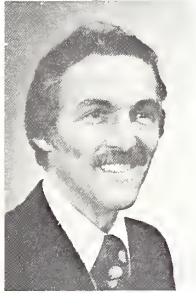
Elect three.

Dick (Dietrich) Hildebrandt, office manager for moving and storage firm; former COM business manager in Taiwan; secretary, Conference of Mennonites in British Columbia; deacon, West Abbotsford (British Columbia) Church. Concern: "Our constituents entrust their money to us. We must use it wisely for the total work of the church. We must not break the trust of the giver or receiver."

Fredrick H. Liechty, banker, Berne, Indiana; past member, Central District peace and service committee; member, COE Department of Faith and Life Press; member, First Church, Berne. Vision: "Partly because of my long experience in the business and finance world, I would be enthused to serve on the Division of Administration. I believe in the philosophy and direction of the General Conference. I would count it a



J. Schrag



F. Liechty



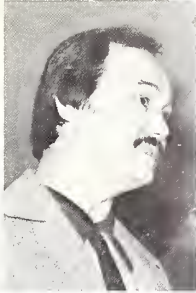
Rosenberger



Zenger



Kroeker



Hildebrandt



S. Naylor



Schmidt



Funk

privilege to serve the church in this capacity."

Stan Naylor, advertising and public relations manager, Triplett Instrument Company; past student financial aid officer, Bluffton College; past treasurer, Central District Mennonite Men; member, First Church, Bluffton, Ohio. Goal: "The affairs of the conference must not only operate in response to Christian concern, but also follow sound business practices."

Richard A. Rosenberger, lawyer in Souderton, Pennsylvania; trustee, Bluffton College; past member of board of directors, Frederick Mennonite Home; past member, Eastern District business administration committee; member, West Swamp Church, Quakertown, Pennsylvania. Comment: "I feel the work of the church in all phases involves both ministers and laymen who serve when called."

Gordon L. Schmidt, farmer, businessman in Henderson, Nebraska; member, Henderson Hospital and Nursing Home board; member, Mennonite Economic Development Associates; member, Bethesda Church, Henderson. Goals: "(1) To assist in setting and in monitoring policies through management personnel. (2) To hear the needs of the constituency, then evaluate and assist in making decisions which will then be implemented by management."

Paul Zenger, grain farmer near McPherson, Kansas, and conservation district supervisor; former teacher in Kansas public schools for thirty-seven years; past officer in state teacher associations; board member, Bethel College; past president, General Conference Mennonite Men; president, Bethel College Alumni Association; member, Eden Church, Moundridge, Kansas. Vision: "To assure efficient stewardship in the management of conference resources and to help our church constituency to find joy in its efforts of proclaiming the gospel at home and abroad."

Continuing members of the Division of Administration are Erwin C. Goering, Freeman, South Dakota; Jake Hildebrand, St. Catharines, Ontario; Marvin Kehler, Aldergrove, British Columbia; and Art Rempel, Winnipeg, Manitoba.

Schowalter Foundation

Elect one.

Alvin L. Funk, semiretired engineer and registered surveyor, Aberdeen, Idaho; former irrigation engineer; retired postmaster; former member, Pacific District stewardship, budget-raising, and trustee committees; member, First Church, Aberdeen; trustee, Schowalter Foundation. Goal: "To continue to see that the assets of the foundation are managed well and the income derived from these assets is used to further the fundamentals of the Christian faith, through and in our Mennonite constituency."

Wesley Kroeker, farmer, stockman, and agribusinessman, Enid, Oklahoma; bank director; member, Bethel College board; trustee, Western District Conference; deacon, Grace Church, Enid. Goal: "That I may be a faithful steward in responsibilities entrusted to me."

Continuing General Conference representative on the Schowalter Foundation board of trustees is Walter W. Graber, Pretty Prairie, Kansas. Other trustees are selected by the Mennonite Church and the Church of God in Christ, Mennonite.



Education

Elect three.

Michelle Friesen Carper, North Newton, Kansas; youth and Christian education staff person, Western District Conference; former exchange student, Wuppertal, Germany; member, Bethel College Church, North Newton.

Irvin E. Richert, Quakertown, Pennsylvania; associate editor, American Bible Society, New York City; former editor of publications, General Conference; former pastor in Kidron, (Ohio), Buhler, (Kansas), and Quakertown; past member, General Conference program committee; member, Bluffton College board; member, Zion Church, Souderton, Pennsylvania. Vision: "Stimulate churches better to assume the task of Christian nurture, supplying them with tools, including teacher and leadership training, writing and publishing biblical-Christian literature, and aiding groups in learning experiences."

Lois Schrag, homemaker in Kingman, Kansas; president, Western District Women's Missionary Organization; member, Kingman Church. Vision: "What happens in the life of our General Conference must first happen in the lives and minds of our people, and education largely determines the shape of those happenings. I would like to be a part of that education process."

Gary Stenson, pastor, West Swamp Church, Quakertown, Pennsylvania; former pastor, Berthel Church, Pawnee Rock, Kansas; former member, Western District evangelism committee; former member, Eastern District program committee; director of district camps; vice-president, Eastern District Conference.

Alice Suderman, high school English teacher, Mountain Lake, Minnesota; former librarian; Foundation Series communicator; vice-chairwoman, Commission on Education; member, Bethel Church, Mountain Lake. Vision: "My vision for COE is that we might become a more effective resource center to local congregations, providing teaching materials, aid in teacher training, and promoting Christian education at all levels."

Edith Von Gunten, Native Ministries worker, Riverton, Manitoba; former voluntary service worker, Chicago; free-lance writer; member, First Church, Berne, Indiana; associate member, Bethel Church, Winnipeg, Manitoba. Concern: "Because of my work experiences I see a big need for the Commission on Education to pursue more strongly the areas of educational materials for nonwhite, non-middle-class people and educating people to an acceptance of minorities."

Continuing members of the Commission on Education include William Gering, Mishawaka, Indiana; Bertha Harder, Elkhart, Indiana; and Helmut Harder, Winnipeg, Manitoba. Additional members are appointed by the U.S. district conferences, the Canadian Conference, the General Board, and Women in Mission.

Home Ministries

Elect four.

Mary Franz, homemaker; former teacher of handicapped children; free-lance artist; secretary of Turpin (Oklahoma) Church. Vision: "I would hope to help bring alive the vision of CHM to our younger church members, particularly, and aid them in finding creative means of response."



Richert



L. Schrag



Stenson



Suderman



Von Gunten



Franz



Harder



Hart



Kim



L. Liechty



Miller



E. Sawatzky

James Harder, student at Bethel College, North Newton, Kansas; executive secretary, Student Council at Bethel; former editor, *Bethel Collegian*; member, South Seattle (Washington) Church. Goal: "This commission must continue to build program areas which enable the engagement and strengthening of youth seeking an emerging role both in the church and its service and outreach projects."

Lawrence Hart, developing Cheyenne Village, an Indian arts and crafts center, and the Cheyenne Cultural Center, Clinton, Oklahoma; former director, Committee of Concern, Clinton; pastor, Koinonia Church, Clinton, 1963-75; member, Commission on Home Ministries; member, Bethel College board; member of the boards of Oklahoma Indian Rights Association, Cheyenne-Arapaho Alcoholic Rehabilitation Center, Cook Christian Training School, and National Indian Training and Research Center; member, Mennonite Central Committee; member, Koinonia Church, Clinton.

Marlin Kim, pastor, Houston (Texas) Church; former pastor, Hebron Church, Buhler, Kansas; hospital chaplain intern, 1974-76; former member, Western District education committee; former advisor, Western District Young People's Union. Vision: "To be relational participant on CHM and to serve as a catalyst with a desire to have God's love for all persons intersect human need in specific time and place."

Lynn Liechty, plumbing and heating contractor, Berne, Indiana; vice-president, Central District Conference; former member, Central District mission committee; appointed to CHM to

fill out unexpired term; member, First Church, Berne. Vision: "Hopeful that the efforts of CHM will produce more stimulation and motivation to the grass roots membership as we endeavor to carry out our overall purpose as a commission."

Kenneth D. Miller, physician, Woodburn, Indiana; member, Maplewood Church, Fort Wayne, Indiana. Goal: "My basic goal would be closer cooperation between the congregations and CHM in commission projects in conjunction with local congregations. This calls for more communication and better understanding of the commission and the local congregations."

Erick Sawatzky, pastor, Grace Church, Regina, Saskatchewan; former member, Western District evangelism committee; former member, Saskatchewan Conference program committee; former welfare worker in corrections and public assistance. Goal: "To be a spokesperson for the concerns and views of my district and to assist in the planning and promotion of spiritual growth and integrity in the local congregation."

Menno Wiebe, director of native concerns MCC (Canada), Winnipeg, Manitoba; former executive secretary, Mennonite Pioneer Mission; member, CHM executive committee; former Paxman in Paraguay; former interim pastor, college anthropology teacher; member, Charleswood Church, Winnipeg. Vision: "To hold before us the critical need of presenting the message of Jesus Christ to those who are in need of it. Specifically, it becomes a continuing challenge to be carriers of the good news across lines of social status, ethnic boundaries, and national and international boundaries."



Wiebe



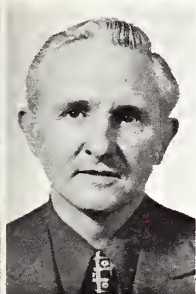
Claassen



Gerig



Kehler



Peters



Schultz



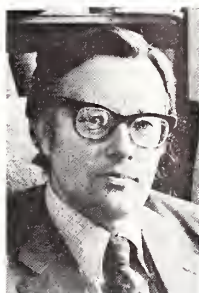
Thiessen



Goering



Graber



Kaufman



D. Janzen



W. Janzen

Continuing members of the Commission on Home Ministries include Martha Nickel, Saskatoon, Saskatchewan, and Waldemar P. Regier, Rosthern, Saskatchewan. Additional members are appointed by the U.S. district conferences, the Canadian Conference, the General Board, and Women in Mission.

Overseas Mission

Elect three.

Milton Claassen, orthopedic surgeon, Newton, Kansas; member, Bethel College board; member, COM; member, Africa Inter-Mennonite Mission board; member, Faith Church, Newton. Goal: "I want to be an active participant in the decisions necessary to continue our global mission and in keeping the constituency aware of our prayer, personnel, and financial needs."

Mary Kay Gerig, choir director and advisor to Women in Mission, Salem-Zion Church, Freeman, South Dakota; director, Swiss Choral Society; volunteer, Salem Home for the Aged. Vision: "New directions in Christian missions seem to be in the making. COM has a great opportunity and challenge working with Christians of other cultures to make Christ known in the world."

Larry Kehler, pastor, Charleswood Church, Winnipeg, Manitoba; former editor, *The Mennonite*, *The Canadian Mennonite*, and MCC Information Services; former missionary, Mennonite Pioneer Mission; member, MCC (Canada) and MCC; chairman, MCC Peace Section and MCC (Canada) peace and social concerns

committee; member, mission and evangelism committee, Conference of Mennonites in Manitoba; member, MCC offender reference committee. Vision: "The church is universal. We need to find ways, under the Spirit's leading, to strengthen and refine and make more visible the Christian church's presence in the world."

Virgil Peters, physician, Mount Angel, Oregon; former COM worker in Taiwan; chairman, business administration committee, Pacific District Conference; member, Emmanuel Church, Salem, Oregon. Vision: "I believe overseas missions is a vital part of our Christian outreach. I would endeavor to do my best, with the help of God, to encourage this program. The need is great; the time may be short."

Harold J. Schultz, president, Bethel College, North Newton, Kansas; member, COM; member, Mennonite Agri-Urban board; frequent speaker; member, Bethel College Church. Vision: "(1) To be a participant in helping Mennonite congregations catch a vision of the missionary character of their Anabaptist faith. (2) To assist missionaries and nationals to transcend cultural differences through the wholeness of the gospel of Jesus Christ."

Bill Thiessen, director, MCC (Alberta), Calgary; former MCC worker in Nigeria; former high school teacher in Saskatchewan; former provincial youth committee president; counselor and director in camps; member, Rosthern (Saskatchewan) Church; participant in new Calgary Mennonite Fellowship. Goal: "Within the context of the well-stated purpose and priorities of COM, I envision an increased emphasis on strategy in

terms of cross-cultural communication of the gospel in order to allow God's truth to reach and liberate people through their own sociocultural context."

Continuing members of the Commission on Overseas Mission include Anne Warkentin Dyck, Swift Current, Saskatchewan; Peter J. Dyck, Akron, Pennsylvania; and Vern Preheim, Akron, Pennsylvania. Additional members are appointed by the U.S. district conferences, the Canadian Conference, the General Board, and Women in Mission.

Seminary

Elect seven.

Roland R. Goering, pastor-elect, Salem Church, Freeman, South Dakota; former pastor in Hillsboro, Kansas, Reedley, California, Halstead, Kansas, and McPherson, Kansas; past president, Pacific and Western districts; former member, seminary board; former member, Western District home missions and education committees; former director of church and alumni relations, Bethel College.

Ellis Graber, pastor, First Church, Bluffton, Ohio; former pastor, Union Congregational Church, St. Louis Park, Minnesota, and Zion Mennonite Church, Souderton, Pennsylvania; former president, Eastern District Conference; former editor, Eastern District *Messenger*; former member, Eastern District historical committee. Goal: "To have a seminary continually striving to give the best basic, thorough training for Christian leadership in our churches, denomination, and the whole world."

Gordon D. Kaufman, teacher of theology, Harvard University, Cambridge, Massachusetts; former teacher, Vanderbilt University; former member, Bethel College board; member and former pastor of the Mennonite Congregation of Boston; author of books dealing with interpretation of Christian faith in the modern world. Vision: "My hope would be that the seminary could both prepare young men and women to minister effectively to Mennonite congregations in our rapidly changing world and also prepare them to witness effectively to that larger world about the true significance of Christian faith."

Dorothea (Doty) Janzen, member of the pastoral team, Faith Church, Newton, Kansas; Bible instructor, Hesston (Kansas) College; frequent speaker and workshop leader; former director of Christian education, Scranton, Pennsylvania; member, seminary board. Vision: "I would like to encourage the seminary to train and sensitize men and women to meet the pastoral leadership needs of our General Conference, especially in the local congregations."

Waldemar Janzen, dean and professor, Canadian Mennonite Bible College, Winnipeg, Manitoba; former member, Canadian Board of Christian Service; former consulting editor for *The Mennonite*; General Conference representative on the Commission of Faith and Order, National Council of Churches; member, First Church, Winnipeg. Vision: "One of my concerns would be the search for a viable shape for seminary education at a time when university religion departments are increasingly assuming responsibility for higher education in religion."

Rebecca (Becky) Koerner, student, Mennonite Biblical Seminary, Elkhart, Indiana; member of

campus ministries team, Goshen (Indiana) College; comanager, Mennonite Cooperative Bookstore; member and former assistant to the pastor, First Church, Bluffton, Ohio; former admissions counselor and dean of women, Bluffton College. Concern: "My goal is to work with assessing the needs of the church and planning ways to provide training to meet those needs. Being a part of the seminary, I have some familiarity with the strengths and weaknesses and therefore the needs and possibilities."

Elbert Koontz, Western District conference minister; former pastor, Hillsboro, Kansas, Buhler, Kansas, and Beatrice, Nebraska; former secretary of the General Conference; former president, Western District; former member, peace and social concerns committee; member, Bethel College Church, North Newton, Kansas. Goal: "To make the learning experience at seminary an important and vital link in preparation for ministry. To provide adequate facility and faculty and relational experiences for those who attend."

Frederick J. Obold, student, Mennonite Biblical Seminary, Elkhart, Indiana; former teacher, school administrator, and school psychologist; student pastor; former member, Eastern District peace and service committee; member, Zion Church, Souderton, Pennsylvania; associate member, Hively Ave. Church, Elkhart, Indiana. Vision: "Since joining the General Conference in 1969, I have become familiar with a local Mennonite congregation and part of the educational program of the church at Mennonite Biblical Seminary. I hope my past experience in the public school and present involvement at the seminary would be helpful in giving direction to business and educational matters."

George Richert, associate dean of the faculty of education, University of Regina (Saskatchewan); former worker with the Canadian International Development Agency in Nigeria; former executive assistant, Canadian Teachers Federation; chairman, Rosthern (Saskatchewan) Junior College board; member, Grace Church, Regina; former officer in churches in Edmonton and Ottawa. Vision: "I expect our teachers at the seminary to be the leading theologians of our church. I expect the graduates of the school to fit in and work with the constituent churches while, at the same time, demonstrating leadership in church affairs."

Leroy Saner, academic dean, registrar, and teacher of English at Freeman (South Dakota) Junior College; chairman of planning committee for Northern District college-family life seminar; deacon, Salem-Zion Church, Freeman. Goal: "The seminary board should be concerned about promoting more interest in the pastoral ministry among our youth and in providing more specialized leadership for our Mennonite congregations, communities, and colleges."

Peter G. Sawatzky, pastor, Grace Church, Steinbach, Manitoba; former pastor, Mayfair Church, Saskatoon, Saskatchewan; former MCC director in Zaire; past vice-chairman, Conference of Mennonites in Manitoba; vice-chairman, seminary board; member, long-range planning and presidential selection committees, seminary board. Concern: "Presidential selection, faculty building, evangelical and Anabaptist foundation, meeting leadership needs of local congregations, missionary outreach at home and abroad, ownership and responsibility of Associated Mennonite



Koerner



Richert



P. Sawatzky



Oyer



Flaming



Koontz



Saner



Ulrich



Sprunger



Goertzen

Biblical Seminars, student recruitment."

Wilfred Ulrich, pastor, Grace Church, Enid, Oklahoma; chairman, Oklahoma Convention retreat committee; former pastor, Salem Church, Freeman, South Dakota. Concern: "A current conference concern is the enlistment of more young persons to pastoral leadership. I see the seminary as a primary institution to equip young people for such service."

Continuing members of the board of Mennonite Biblical Seminary include J. Winfield Fretz, Waterloo, Ontario; Russell Mast, Henderson, Nebraska; and Dietrich D. Rempel, Abbotsford, British Columbia. Additional members are appointed by the General Board, Women in Mission, the alumni association, and the church colleges.

Women in Mission

President

Lora Oyer, church choir director; former teacher; homemaker; past president, Bluffton College Women's Advisory Council; former officer of General Conference and district women's organizations; member, MCC Peace Section task force on women; member, General Conference worship and arts committee; member, Meadows Church, Chenoa, Illinois.

Romaine Sprunger, homemaker; pastor's wife; Sunday school teacher; former Women in Mission officer; tutor; former teacher; member, Indian Valley Church, Harleysville, Pennsylvania.

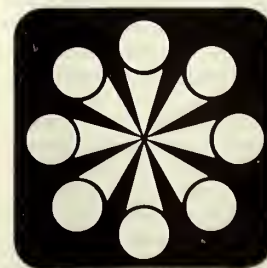
Second vice-president

Elsie Flaming, choral society; nurse; homemaker; Sunday school teacher; local and provincial WM executive; member, Leamington (Ontario) United Mennonite Church.

Erna Goertzen, town councillor; house painter; homemaker; Sunday school teacher; former Sunday school superintendent; girls' club sponsor; local and provincial WM executive; member, Coaldale (Alberta) Church.

Continuing officers of Women in Mission are Lois Deckert, North Newton, Kansas, first vice-president, and Naomi Wollmann, Moundridge, Kansas, secretary.

Family in Focus



All are ministers, conference says

The idea that each Christian is called to a particular ministry is the New Testament model, said Perry Yoder at a Persons in Ministry conference June 16-18 near Sedalia, Colorado.

Perry and Liz Yoder, People's Teachers of the Word under Mennonite Voluntary Service for the past two years, were the main resource people for the conference which brought together about forty women and men concerned about using the gifts of both sexes in the church.

Sponsored by the Mennonite Urban Institute in the Denver area, the conference was a followup to last year's Women in Ministry conference in Lombard, Illinois.

"The biblical material compels us to move with the Spirit in affirmation of the gifts of all persons," said Perry. "We should be unapologetic that our concerns are rooted in the biblical call."

Liz noted that the qualities of a Christian listed in the Gospels and in the Pauline epistles are those that are generally attributed to women in our culture: love, joy, peace, longsuffering, gentleness, kindness, etc. Christian women seeking equality should not necessarily adopt the masculine value system, she said, and Christian men should reexamine the value system they have brought into.

A major part of the program was devoted to hearing the personal pilgrimages in ministry of nine women and three men: Patricia Shelly, Arvada, Colorado, seminary

student; Perry and Liz Yoder, now of North Newton, Kansas; Lois Barrett and Aggie Klassen, Wichita; Joyce Shutt, Orrtanna, Pennsylvania; Katie Funk Wiebe, Hillsboro, Kansas; Emma Richards, copastor in Lombard, Illinois; Roger and Flo Richer, copastors in Denver; and Marilyn Miller and Peter Ediger, copastors in Arvada.

Many of the women related stories of being interested in ministry in their growing up years (preaching to the chickens), but never thinking that the pastoral ministry would be open to a woman.

"I was born with a question mark in my mouth," said Flo Richer. "I used to sit through worship asking, How could I change this service to keep people awake?"

Concluding her story of preaching as a missionary and being ordained to a copastorate with her husband, Emma Richards commented, "I'm just an ordinary person. If God can do it through me, he can do it through you."

The conference ended with a findings committee report stressing that all members of the church have a ministry. "We recognize that women are already serving in many ministries in the church," the statement said. "But because of their gender, women have been excluded from some ministries for which they have the gifts. We call on Mennonite congregations to discern the gifts of each member and to commission each member for his or her particular ministry, regardless of sex."

Task forces which met the final day of the conference offered several suggestions for future actions, including:

- regional conferences next year, with one probably in Akron, Pennsylvania.

- women pastors' preaching in other congregations to give people exposure to women in the ministry.

- development of a list of women resources for the churches.

- vocational counseling for women students at seminaries.

- publishing a study book on the early church and Pauline texts related to women.

- providing apprenticeships in the church for young people.

Persons in the group advocated both including women in some present leadership roles in the church, yet helping the church adjust to changing styles of ministry which resemble more nearly the New Testament model of a calling for all believers.

In the New Testament, authority was for the purpose of nurture, not for control or getting things done, said Perry Yoder. *Lois Barrett*



Poettcker

Poettcker accepts seminary presidency

Henry Poettcker, president of Canadian Mennonite Bible College, Winnipeg, Manitoba, since 1959, has announced his resignation effective June 30, 1978.

He has accepted the presidency of Mennonite Biblical Seminary, Elkhart, Indiana. He will begin serving as president of the seminary on July 1, 1978.

Mr. Poettcker has served as vice-chairman of the Conference of Mennonites in Canada and as both president and vice-president of the General Conference Mennonite Church.

He holds a BD degree from Mennonite Biblical Seminary and a ThD degree from Princeton Theological Seminary.



Perry Yoder addresses the Persons in Ministry conference. Seated next to her are Liz Yoder and Aggie Klassen.

Pacific District constitution changed

Constitutional changes highlighted the Pacific District Conference annual sessions June 9-12 in Aurora, Oregon.

Created was a new standing committee, a four-member ministerial committee. The name of the Christian service committee was changed to "Christian service, peace, and social concerns committee."

There were several heated discussions over some of the nine resolutions presented to the conference body, but all were passed unanimously.

One resolution created two conference minister part-time positions—one each for the northern and southern parts of the district. Elmer Friesen of Portland, Oregon, has been asked to serve the northern region, and Floyd Quenzer of Fresno, California, to serve the southern region. Both appointments are subject to the approval of the congregations which employ the two men.

The new ministerial committee assumes responsibility for ministers previously assigned to the home missions committee. The action taken at this conference session was begun two years ago. It is an attempt to align the district with the existing structures of the General Conference and other district conferences. One member of this committee will become a member of the General Conference committee on the ministry.

The constitutional change for the name of the Christian service committee did not go as smoothly. Some delegates felt that the proposed amendment would take out the emphasis on Christian service, and the final action spelled out specific duties related to Christian service.

Other resolutions dealt with ministerial leadership, the World Peace Tax Fund Act, congregational peace study, and Christian stewardship of energy resources.

The only gloomy note in the home mission report was the announcement of the death of the Orange (California) Fellowship. Spring Valley Church, Newport, Washington, did a congregational goal study earlier this year. South Seattle Fellowship has begun weekly meetings with a group of university students. They have also formed task forces within the congregation on life-style and sharing. The Seattle church noted that the group is outgrowing its facilities.

Peace Church, Portland, has had problems financing its new building because of the inability of the people who purchased their previous building to keep up with the payments.

First Church, Phoenix, Arizona, has begun a men's prayer breakfast and found a voluntary service couple to work staff vacations at mental health halfway homes.

James Wenger, part-time pastor of the Tucson Fellowship, reported that the group has started a Mennonite student group at the University of Arizona.

Koinonia Fellowship, Mesa-Tempe, Arizona, is outgrowing limited space at a savings and loan building, according to Pastor Don Yoder.

Theme for the three-day conference was "Open Door to Missions Today."

President Elmer Friesen told the delegates the conference membership in twenty-three churches is 3,173, down 10.6 percent from 3,551 in 1962. While the peak in membership occurred in 1962, giving in the district reached a peak in 1971, when over \$800,000 was given to all causes.

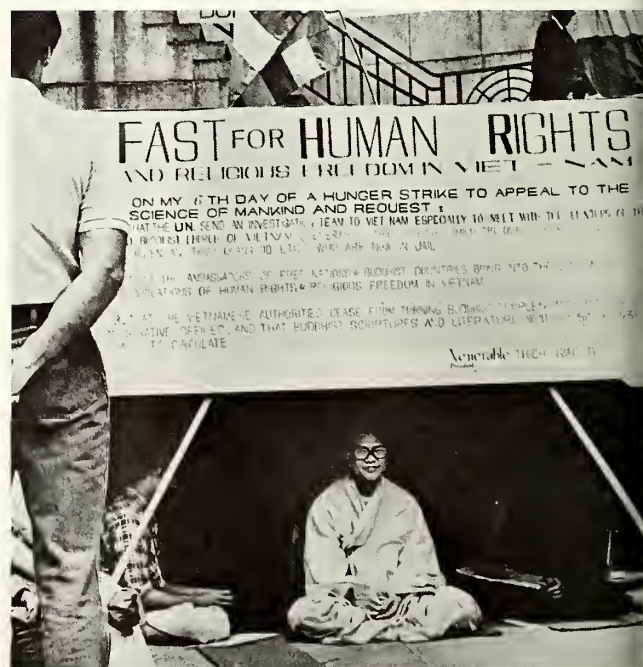
Speakers for the conference were Ed and Irene Weaver, retired missionaries to India and Africa. Both felt that one of the greatest problems in missions today is knowing how to preach the gospel in relation to practicing the gospel.

Other visitors to the conference included personnel and students from Hopi Mission School, Oraibi, Arizona.

A budget of \$63,512 was adopted. Income will include \$20,000 from the General Conference Commission on Home Ministries for new church subsidies and \$3,000 from the General Conference to help pay salaries for conference ministers.

The treasurer noted that most of the reserve funds had been depleted in the past two years. A budget item for a minister-and-spouse retreat had been removed by the executive committee, but was restored by the delegates.

Elected at the conference were Elmer Friesen, president, Peace Church, Portland, Oregon; Floyd Quenzer, vice-president, Mennonite Community Church, Fresno, California; Minnie Franz, secretary, Menno Church, Ritzville, Washington; Homer Andres, treasurer, Glendale Church, Lynden, Washington; Ernest Neufeld, First Church, Phoenix, Arizona, to the General Conference Commission on Home Ministries; and Jeanne Zook, Peace Church, Portland, to General Conference Commission on Overseas Mission. *La Vernae J. Dick, Dallas, Oregon*



Hunger protest at United Nations

Thich Giac Duc, president of the Buddhist Congregational Church of America, is seen center above during a hunger strike appeal which he began on June 10 near the United Nations building in New York. He has asked the U.N. to send an investigation team to Vietnam to meet with jailed Buddhist leaders, requesting that violations of human rights be investigated there.

Northern District passes resolution on Canada

Two surprise resolutions were passed at the Northern District Conference June 17-19 at Huron, South Dakota. The first asked for more Canadian representation in the General Conference and the other spoke to the use of alcoholic beverages.

John Arn, pastor from Bloomfield, Montana, introduced a resolution asking that, instead of the present five U.S. districts and one Canadian district (Conference of Mennonites in Canada), there be five U.S. districts and five parallel Canadian districts. Mr. Arn said he had become more aware of the frustrations Canadian Mennonites felt when he had attended the St. Catharines conference in 1974. The motion was originally intended to go to the 1977 triennial session at Bluffton, but was amended so that it would be forwarded to the General Conference-Canadian Conference task force looking at conference structures. The motion passed unanimously.

A second motion supported Freeman Junior College, Freeman, South Dakota, in its stand against the use of alcohol by students. The motion was introduced by Willis Busenitz, Busby, Montana, who said he was concerned that Cheyenne young people have the opportunity to go to a school

where drugs would not be a problem. Many persons spoke about their concern about alcohol use, with a few wondering if the motion focused too much attention on the schools without focusing on the role of the congregation and the home. The motion passed overwhelmingly.

A second congregation in Sioux Falls, South Dakota, the Sermon on the Mount Fellowship, was admitted without discussion as a member of the district. Last year it failed by one vote to obtain admission. The congregation has a charter membership of fourteen people, with fourteen children of members.

Four motions introduced by the home missions committee were passed. One called for a new church in Lincoln, Nebraska. The committee said a pastoral candidate is available.

It was agreed that, where feasible, the Northern District should work together with other Mennonite groups in church planting. Discussions with Mennonite Church and Mennonite Brethren home missions groups have taken place.

The home missions committee was given approval to assist the Pitt Community Church, Pitt, Minnesota, in finding a pastor

and to provide a housing allowance. The church will continue as an independent community church. A five-year plan for phasing out district financial support to city churches was also approved.

Delegates okayed plans for a three-story staff residence at Swan Lake Christian Camp, Viborg, South Dakota. The building will cost \$22,000 and will be financed through sale of trailer houses presently being used and through solicitation for funds from district churches.

In election returns, Ben Sawatzky, Henderson, Nebraska, was elected district president, and Aaron Glanzer, Salem, South Dakota, financial secretary. Vernon Lohrenz, Freeman, South Dakota, was reelected to the General Conference Commission on Home Ministries, and Harris Waltner, Mountain Lake, Minnesota, to the General Conference Commission on Overseas Mission.

Delegates approved a budget of \$77,397, a 14 percent increase over last year. This is primarily an increase in the home missions budget. Per capita giving increased last year from \$249 to \$280. Membership increased by twenty-six people in 1976. *Dale Suderman, Newton, Kansas*

Seminaries look at historical interpretation

Over forty teachers and representatives of General Conference, Mennonite Brethren, Mennonite Church, and Brethren in Christ seminaries, colleges, and Bible schools gathered in LaGrange Park near Chicago during Easter recess for a Consultation on Biblical Interpretation.

This was the second such consultation convened by the Council of Mennonite Seminaries (Associated Mennonite Biblical Seminaries, Elkhart, Indiana; Eastern Mennonite Seminary, Harrisonburg, Virginia; and Mennonite Brethren Biblical Seminary, Fresno, California). The first such gathering took place in 1969 and focused on Anabaptist-Mennonite theology.

Each of the four days began with Bible studies led by Millard Lind, Elkhart, and David Ewert, Fresno. During the morning and afternoon sessions, papers on historical-critical methods of interpretation, the authority of the canon, and Anabaptist-Mennonite perspectives on biblical interpretation provided the platform for common discussion and discernment. George R. Funk III, Marlin E. Miller, Jacob J. Enz, John Howard Yoder, C. J. Dyck, and Elmer Martens provided study papers on these topics.

During the three evening sessions, Ross T.

Bender, Erland Waltner, and Richard Detweiler led the group in considering the theological and practical implications of "Teaching the Bible in the Congregation." In addition, representatives of the Mennonite Publishing House (Scottdale) and of the Institute of Mennonite Studies met with participants to explore the needs for Bible study resources in the churches and schools and how these needs might most appropriately be met.

According to the findings committee report, the "spirit of the discussion was marked by a sense of mutual respect, freedom, and sharing," and a "deep sense of scholarly commitment to the church was evident."

The method and the presuppositions of historical-critical ways of interpretation received significant attention. Most of the participants agreed that such methods should not become the ultimate test of correct interpretation. Nevertheless, the historical method can help determine the original meaning of the text and assist the church in interpreting the Bible.

The consultation also listed several matters which merit further discussion and discernment: the authority of the biblical canon, the leading of the Holy Spirit in

biblical interpretation, the New Testament's use of the Old Testament, and the focus on Christ for biblical interpretation found in Anabaptist practice. The nurture of the church was reaffirmed as the goal of scholarly work. The findings committee report closed with the statement "the scholar may enrich the church by sharing the results of his study and by mutual testing of his work in the congregation."

No further information on the context of the consultation was released by the Council of Mennonite Seminaries.



Help wanted

Urgent need for skilled, semiskilled, and unskilled men and women for **carpentry, plumbing,** and related **construction work. Contractors and crew chiefs** also needed. Immediate openings in Cincinnati, Ohio; Wichita, Kansas; Arvada, Colorado; Tulsa, Oklahoma; Portland, Oregon; Oklahoma City, Oklahoma; Philadelphia, Pennsylvania. One- or two-year terms available. Contact:

Mennonite Voluntary Service
Box 347, Newton, Kansas 67114
(316) 283-5100

Consensus difficult at second Schleithem

Dave Kroeker

Luxembourg, Amsterdam, Muenster, Cologne, Strasbourg, Zurich, Schleithem, Breisach, Trier, and back to Luxembourg—Schleithem II was billed as a study tour.

In some respects typical of any tour package, TourMagination had arranged for about forty-five North Americans to see the sights in six countries of western Europe, to walk the streets; to see the cathedrals, the churches, and the castles; and to smell the smells of the centuries.

But not much more about the May 16-31 tour was typical. Most of the group came to look seriously at Mennonite history and theology in the geographical context of origins and developments. Although being on location enhanced the experience, it did not assure unanimity or full understanding.

Sponsored by the historical committees of the Mennonite Church and the General Conference Mennonite Church, the initial intent, as I had read it, was to assemble a group of thirty to thirty-five knowledgeable people by invitation.

As it turned out, that number was surpassed so that at times we had nearly fifty participants, many of whom had done little formal theological or historical study in Anabaptism. This fact shortchanged both sides somewhat. But it also helped provide a unique microcosm of what the North American Mennonite world is. We were forced to work at relationships and emotions as well as at history and theology.

Our understandings sometimes differed sharply and the words were occasionally harsh as we attempted to interpret for today the faith of our forebears.

We worked hard at the meaning of salvation (process or event) and at leadership models (authoritarianism or "brotherhood").

We stumbled over when or if a group of strangers thrown together by a tour package ought to celebrate communion together and, if so, whether it should be programmed ahead for a particular spot at a particular time.

Although jointly sponsored by the two major conferences, the General Conference sent no representatives on the tour. (Three of us were members of dual-conference congregations.)

Disappointing, too, was the fact that few were deeply immersed in the subject under study. In fact, a major portion of the input fell on the shoulders of Leonard Gross, Mennonite Church archivist and historian, who, it appeared, had spent months in preparation. John Weber, teacher at Lancas-

ter Mennonite High School, also contributed significantly.

Since Mr. Gross concentrated his sympathies rather heavily on Harold Bender's vision of decades back, some participants spent some energy in trying to broaden the understanding of Anabaptist origins beyond the Swiss Brethren and beyond 1525. Others were more interested in practical applications to contemporary situations.

We talked and talked—about the nature and mission of the church, about our common faith, about peace, and about social responsibility. There were tears and anger and the experience of peace when tensions were resolved.

We wondered how those who gathered in 1527 at Schleithem in southern Germany—a stone's throw from Switzerland to the south and France to the east—under threat of torture and death might have arrived at common statements of belief and commitment.

Even though we didn't know who was there, aside from Michael Sattler, former Benedictine monk, and the process they went through, we did have a record of the result. Whoever was there agreed on seven areas, including baptism (adult and only after repentance and amendment of life), the ban (Matthew 18), breaking of bread (as a remembrance, only after baptism as adults and of like faith), separation from evil (and nonresistance to evil), shepherds (a person according to "the rule of Paul"), the sword (outside the perfection of Christ), and the oath (all swearing forbidden).

Although Schleithem II participants 450 years later agreed not to release an official statement (this was considered presumptuous), we did work hard at coming to agreement among ourselves on five statements that reflected our experience. The statements were worked at till unanimous consent was arrived at.

"1. We affirm that God is love (1 John 4:16-17) and that he intends all creation to live in love and harmony. Furthermore, we understand that he has commissioned us to live his life on this earth, the dimensions of which we see in Jesus' own words in Matthew 11:2-6 and Luke 4:18-19. The realization and communication of love happens in the context of a discipling community which espouses Jesus' example of love.

"2. We agree on the need for repentance and a new-birth experience in Jesus Christ. Our salvation comes not only as an individual experience, but is also worked out through

participation in a community of believers. Salvation includes the process of discerning within that community of believers what it means to follow the life and teachings of Jesus.

"3. We agree that the church is a visible, discerning community centered in Jesus Christ, indwelt and empowered by the Holy Spirit and committed to discipleship in all areas of life, including the spiritual, moral, and economic. The authority of the church arises from the Scriptures (1) through gifted, caring leaders who embody the servantlike spirit of Christ and (2) through the community of believers committed to discerning, obeying, and confirming the Word.

"4. We agree that the community of believers in Christ is central to a true understanding of church, salvation, and mission. However, true community is not a weapon with which we attack the values or beliefs of others. Rather, true community allows for a diversity of expressions of faith, takes every human being seriously, not superficially, and helps people to grow and mature in the affirmation of their brothers and sisters.

"5. We are united concerning the nature of the church, the body of Christ. The church is a voluntary community of believers committed to Jesus Christ as Head.

"We are concerned about the following tendencies within the church: (1) a pervasive individualism . . . ; (2) a seductive materialism . . . ; (3) a narrow nationalism and ethnocentrism . . . ; (4) an orientation toward hedonism . . .

"In the light of these concerns we reaffirm and recommit ourselves to:

"(1) a visible community as an expression of the kingdom of God on earth with discipleship to Jesus and submission to one another;

"(2) Christ's kingdom which would have us live a life of simplicity, faith, humility, and sharing (1 Timothy 6:17-18);

"(3) the demonstration of a Spirit-filled life of peace and love to all people, overcoming evil with good;

"(4) self-denial as an integral facet of discipleship, which finds expression in daily life through service to others; for the disciple's walk with Christ includes alertness to opportunities for placing others first. . . .

A lengthy sixth statement, whose proponents refused to delete or change the term "brotherhood" to a nonsexist term, was rejected because several persons (males) objected to the word.

Deaths



Ramseyer

Lloyd L. Ramseyer, Bluffton, Ohio, was born November 5, 1899, and died June 24. He was president of Bluffton College from 1938 to 1965. He served as chairman of the Board of Education and Publication of the General Conference, 1951-61; president of Mennonite Biblical Seminary, 1971-72; and president of the Central District Conference, 1973-74. He served interim pastorates at First Church, Bluffton, Ohio; Bethel College Church, North Newton, Kansas; and Grace Church, Pandora, Ohio. He was currently serving as editor of the Central District edition of *The Mennonite*.

Ministers

Yoshihira Inamine of Yokahama, Japan, is serving as summer assistant at the Oak Grove Church, Smithville, Ohio. He is attending Associated Mennonite Biblical Seminaries, Elkhart, Indiana, under the General Conference Commission on Overseas Mission's Overseas Churchman Service-Study Abroad program.

George Neufeld of Winnipeg began his duties as hospital chaplain of the Conference of Mennonites in Manitoba on June 1. He holds a BA degree in psychology and history from the University of Manitoba and is a

graduate of Canadian Mennonite Bible College. For fourteen years he was teacher and principal at Elim Bible Institute, Altona, Manitoba. During the past year he studied and counseled at the Interfaith Pastoral Institute in Winnipeg.

Calendar

July 23-27—Conference of Mennonites in Canada, Toronto

July 28-August 3—General Conference triennial sessions, Bluffton, Ohio.

Workers

Howard Casner of Austin, Texas, has begun a two-year term under Mennonite Voluntary Service in Chicago, Illinois. His assignment is with drama in the Artists Communicating Through Service (ACTS) voluntary service unit. Howard is a 1976 graduate of the University of Texas at Austin in drama and playwriting. He is a member of the Grace Presbyterian Church, Corpus Christi, Texas.

Carol and John Craft of rural Hillsboro, Kansas, are scheduled to begin a two-year term of service in the San Luis Valley in southern Colorado. Their assignment under Mennonite Voluntary Service will include recreation, community service, solar energy, and economic development in an area encompassing eighteen small communities. They will be working with the Costilla County Community Council and the San Luis Valley Christian Community Service Organization. John has been working as a seventh- and eighth-grade science teacher and holds a BA from Southwestern College, Winfield, Kansas. Carol has attended Southwestern College and Bethel College, North Newton, Kansas, and has been tutoring high school students. Both are

members of the Goessel (Kansas) Church.

Helen and Ralph Dyck of Newton, Kansas, have joined the Mennonite Voluntary Service unit in Portland, Oregon, for one year. Helen is serving as a community health nurse, and Ralph is working in home repair. Both are members of the First Church, Newton.

Dan Gerber, Mountain Lake, Minnesota, has become a member of the Mennonite Voluntary Service unit in Chicago called Artists Communicating Through Service (ACTS). His two-year assignment is in photography. Dan has attended Goshen (Indiana) College and Staples (Minnesota) Area Vocational-Technical School. He has been working in a photography laboratory. Dan is a member of the Evangelical Mennonite Brethren Church in Mountain Lake.

Val Sawatzky, Halbstadt Church, Gretna, Manitoba, will leave August 8 for Germany as a one-year MCC trainee. She served previously under MCC in Montreal Lake Children's Home.

Gerard Shaw, North Syracuse, New York, is serving one year in a church-sponsored day-care center in Hutchinson, Kansas. His assignment under Mennonite Voluntary Service began June 6. Gerard holds an AA degree from Onondaga Community College in Syracuse and is a member of the St. Rose of Lima Catholic Church in North Syracuse.

Erwin Wiens, St. Catharines, Ontario, has been appointed interim director of Mennonite Central Committee (Ontario). He will be filling in for Ray Schlegel, who is taking a two-year leave of absence to serve with the Ministry of Education in Gaberones, Botswana.

Correction

Henry Dyck has accepted the pastorate of the United Mennonite Church, Oliver, British Columbia.



Casner C. Craft J. Craft H. Dyck R. Dyck Gerber Shaw

Letters

General Hershey and COs

Dear Editor: General Lewis Hershey was a military man, risen to the rank of general and head of a vast program of impressing men into military duty. But that did not determine his attitude toward men who declined to be so directed. With Mennonitism in his background a generation or two ago, he had some understanding of the basis of that refusal and the spirit of those who chose that course. This was of great value to all who were engaged in or concerned about the cause of conscientious objection in wartime.

My first knowledge of the general came at a conference of church administrative heads and Civilian Public Service (CPS) camp directors at Winona Lake September 1, 1941. At this time men representing the Friends camps insisted that the government should bear the costs of the program. They put the matter before the general, and he said, "If the government pays the costs, it will also operate the camps. But if that happens, then you and I will both have lost a great advantage; for when men come to me and jump all over this thing (and believe me, they do) I have one pill that I give them. I say, 'But they or their friends are paying for it.' That ends it, I don't need another pill."

On one occasion in conversation with Reverend Ziegler of the Church of the Brethren Service Committee, he said, "Ziegler, we've had wars and we'll have wars until there are enough folks like you who say, 'We won't do it.' Then we can have peace."

In 1942 General Hershey accepted an invitation from the then Central Conference of Mennonites to speak at the annual session of the conference in August of that year. He accepted on condition that he would be able to get away at the time. As it turned out, he sent Colonel Kosch, whom he had appointed to be the Selective Service supervisor of CPS. The colonel appeared in full military uniform. Rumor had gone abroad that someone from Washington was coming to the conference "to tell those Mennonites where to head in." The Sunday afternoon crowd was immense. But any who expected him to speak as per the rumor must have been effectively disillusioned when he said, "If we fail in this, I will have fallen down on a job given to me, but you folks will have lost a cause!" I felt an inward poignant thrust of the question "How many of our own people feel that we really have a cause?"

After the war General Hershey took note of the fact that a number of men who had spent anywhere from one to four years in

CPS camps or out-of-camp service in addition now volunteered for overseas relief or reconstruction work. He was much impressed and said, "This is in the national interest." Thus was quickly reversed the ban on COs in any overseas service, imposed during the war, and the way opened for Paxmen to serve abroad, and this in turn led to the sending of VS workers with all the valued services they have rendered in the work of missions in many places and in many ways.

General Hershey's attitude toward and relationship with conscientious objection was indeed significant and far-reaching. *R. L. Hartzler, 309 North Evans Street, Bloomington, Illinois 61701*

May 31

Too good to throw away

Dear Editor: I am about to finish my sixth term of teaching the trainable mentally retarded class here in Hampden White Bay, Newfoundland. This one-time fishing village has grown to a thousand inhabitants and six churches.

I am retiring and have had to decide what to throw away. That is indeed difficult.

I browsed through my stack of *The Mennonite* and decided to send the whole lot to my new address. There was too much left to read. I appreciate the church news, editorials, letters, and especially "Breaking the silence on death" (April 19 issue). *Melva Lehman, 2-80 5th Southeast, Swift Current, Saskatchewan S9H 3M6*

June 3

Answers not that simple

Dear Editor: I'd like to respond to your Indian claims article (May 31 issue). "The Seminoles, a tribe of about 300 . . . to prove the Seminoles have a valid land claim." I refer you to page 261 of the 1976 World Almanac (particularly observe footnotes 3 and 9).

I do commend the Mennonite Central Committee's efforts to provide legal assistance. However I am not completely convinced about the true validity of the Institute for the Development of Indian Law (IDIL). (Is it an all-white, all middle-class staff? You have some Indian workers, at least—right? Do they assist in decision making?)

"Mennonites have a special affinity for Indian people . . . want to preserve their culture and religion." An analogy with the Russian Jewish peasant could just as easily

be made. The Mennonite concepts of "attachment to land" as compared to the Indian concept of the land are very, very diverse. You have either failed to understand this, or worse yet, you haven't researched the matter.

"Missionaries have been one of the biggest agents of colonization." How true that is. But how do you defend the current "colonization" which is happening with (Mennonite) missionaries overseas? How is that any different? Is the Mennonite church a little jealous of the Catholics' early start in the Indian missionary work?

Injustice abounds. It is not necessarily directed to one group of people. If Ms. Stahl was ignorant of Indian treatment (by the BIA) on a nearby reservation (as a youngster), how does she expect people to react who have never seen or driven across a reservation? A mere drive onto a reservation should awaken even the most callous of people—if they are able and ready to perceive.

White man is not the culprit—white leaders, perhaps—"certain white leaders" gets even closer to the picture—"unscrupulous white-elected and -appointed officials with personal gain and ambitions" approaches the truth even closer. But to say the Indians have been, and are, denied their land (and other rights) by white man is pure nonsense. Issues of consequence (and this is) are not that easily defined. *Robert J. Lindley, 607 East Sunland Drive, Chandler, Arizona 85224*

June 6

Camp manager required

Camp Koinonia at Boissevain, Manitoba requires a Christian couple to act as camp manager and provide a warm atmosphere and cooperation to the constituency using Camp Koinonia. Responsibilities will include maintenance of facilities and hosting of rental groups.

Board and room are supplied plus a partial salary. Job description is available upon request.

Contact: Conference of Mennonites in Manitoba
202-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C9

Meditation

A wisp of hay

Most people find it hard to believe that a wisp of hay kept Aunt Martha alive for a whole winter. But I have it on the best authority—Aunt Martha herself—that it most assuredly did. It started the summer Aunt Martha was ill. She was in the hospital from June until September, and most of the time she was too sick to give much heed to anything.

As she started getting better, her main concern was how things were going on the farm. All her life she had worked diligently in the fields and in the house for security. To her, security meant the canning shelves full, the hogs butchered and fried down, the grain bins bulging, and the hayloft so full it was impossible to close the hay door. These things symbolized to her that all was right with her world.

Although Aunt Martha wasn't aware of it, things on the farm hadn't gone so well during what she has since referred to as her "hospital summer." Lack of rain caused a lean crop, and of course Uncle Horace was afraid to tell her. He knew she couldn't afford to worry. More than anything, she needed a peaceful outlook to complete her recovery.

Well, everything was fine until Uncle Horace was going to bring Aunt Martha home. It was when he realized he couldn't keep the full secret about the short hay crop from her because she could get a full view of the barn from her upstairs bedroom. There wasn't any loose hay lying around anywhere to show the extravagance of plenty, and the hayloft door had closed easily . . . all too easily.

He felt he had to give her an illusion of plenty. So he took a wisp of hay and let it hang out the loft door. It gave the effect of a bulging loft so full of hay it was almost impossible to close the door.

And just as he thought, Aunt Martha spotted it the first thing. "Well I see we're all tucked in for the winter," she said, gazing out at the wisp. "Mighty comforting feeling . . . mighty comforting!"

Often through the hard, cold winter Uncle Horace saw her look out at the hayloft door and smile contentedly. At these times he knew what he had done was helping her get well.

As spring neared, Uncle Horace knew Aunt Martha would soon be up and about, looking into every nook and cranny on the farm. He felt he had to make his deception right with her. "Martha," he said one day, "I deliberately misled you into believing we have a barn full of hay, but I've been buying hay on and off all winter. I put that sprig there where you could see so's you'd feel good. Will you forgive me, Martha?"

"Horace!" she exclaimed in stunned surprise. She turned her eyes upon him and sat thoughtfully contemplating him for a few moments. Uncle Horace must have suffered qualms while waiting for her reply.

Then she spoke, "Forgive you, Horace, my dear? I thank you for helping me to realize something."

"What's that, Martha?"

"Just think," she replied, "if faith in a meaningless wisp of hay can give courage for a winter, how much more encouragement and faith there is in the Word of God for a lifetime!"

Evelyn Witter

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Let there be growth

Schooling or education is the attempt to transmit what some dominant groups in our society have selected as worthwhile. It is oriented toward socialization and indoctrination according to society's prevailing perceptions of humankind and of the world. Schools tend to teach there is only one reality.

Christians have long known that the Christ-centered reality of life and the world is in direct conflict with the pseudoreality of the secular world. In the West, reality has been defined largely by the middle-class, affluent, sophisticated, science-oriented people. The realities of the poor, the native people, the ethnic minorities, and the blacks have been carefully ignored.

The disenchantment with accepted secular norms is shown in the upsurge of enrollment in existing private schools and the many new private schools being built. It has been difficult to graft any new realities onto existing systems.

Unfortunately, most Christian schools offer too little alternative. While they do try to add more of the christocentric reality, they try to add it to the commonly accepted reality like icing on a cake. That is an improvement but not the transformation called for by a commitment to Christian discipleship. With Christ, there is a totally new reality, a new kingdom that breaks out among us. Our schools have yet to learn what a difference this can make.

Education, as it has been traditionally defined, is not the best way to learn or to grow.

Much learning takes place outside of schools in informal settings like the family, among friends, at work, and any situation where personal experiences are shared.

Learning is a lifelong process and happens most effectively where we commit ourselves voluntarily to one or more of the alternatives that face us. Since the family is the focus of more personal experiences than any other institution, the family is a primary vehicle for learning. Christians have confessed that all along, but sometimes we have been swept along with the individualistic, success- and thing-oriented, technocratic smoke screen blown at us by a monopolistic secular education.

All around us people are searching for a more familial society. People are hurting for a community to identify with, a kinship to relate to. Intellectual

stimulation and regulated discipline have a place, but we should not be separating that from actual living experiences. Families are workshops in social change, laboratories of education.

Language and language patterns are first learned in the family. This learning is closely related to our styles of interaction and communication. Values and attitudes are first learned in the family and they continue to influence learnings. Special traditions, customs, and faith expressions (or lack of them) are first learned in the family.

In Christian circles, there is a growing awareness that our biological families are reflected in our spiritual families (churches) and vice versa.

At Bluffton, we will not only have a special familial experience, but we will also focus on the family. Carl R. Rogers in 1961 (*On Becoming a Person*) wrote that personal growth happens largely in one-to-one or group relationships. For personal growth to happen, he said that ten conditions were necessary: (1) Other persons must be able to regard me as trustworthy, dependable, or consistent in some deep sense. (2) I must be expressive enough so that others will be able to understand me. (3) I must be able to experience attitudes of warmth, caring, liking, interest, and respect for others. (4) I must be strong enough to stand by myself. (5) I must allow others to be themselves. (6) I must be able to enter into other people's feelings and personal meanings. (7) I must be able to accept the other person's character. (8) My behavior must not be a threat to others. (9) My character must be such that I'm not a personal judge to others, but a redemptive influence. (10) I must regard others to be in the process of becoming.

There will be formal educational input at the Bluffton conference. That can be helpful. But the real test of this conference's worth will be whether we experience growth or learning. That will not likely happen because of somebody else's speech to us! That will happen if and when we choose to grow.

The familial setting is the ideal setting for learning. The conference mix of talks, workshops, leisure, reports, Bible study, worship, and singing is an excellent opportunity for growth to happen. The attitudes described by Carl Rogers are beautiful preparation on our part.

God's Holy Spirit is already at Bluffton waiting for us. Let there be growth. BW

Following our summer biweekly schedule, the next issue of *The Mennonite* will be dated July 26.

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST



92:28 JULY 26, 1977





Affirming our Christian colleges

Donovan E. Smucker

My father and mother left the farm to attend a Mennonite college seventy years ago. Their parents were awakened by the renewal of concern for Christian education in the Sunday school, high school, and college. To grant their consent for college attendance at the turn of the century represented a radical discontinuity with the past. As a result of that decision, my father decided to devote his life to Christian education, a vocational choice which I have continued with my brothers. Against the background of two generations in Christian colleges, I want to make four affirmations.

Affirmation No. 1: The crisis in our Christian colleges is permanent, inevitable, and nondestructive.

The crisis is permanent because education—secular and Christian—is a boom-and-bust operation. Like the wild swings of the compass on a ship sailing through all kinds of weather, education experiences regular cycles of expansion and contraction. These cycles reflect changing economic conditions, changing support patterns, and changing emphases in educational offerings.

The crisis is inevitable because we are not tax-supported, we tend to offer training for only a small number of vocations and professions, and above all, our unique mission combines the Christian faith with peace and social concerns, often at variance with the main currents of a powerful urban-industrial-military culture.

(As a constituent college of the University of Waterloo, Conrad Grebel receives part of its income from tax funds, offers all the vocational options of a university, and operates only two buildings. This year we faced our first financial crisis with a large

deficit. Thus, no one is immune to crisis.

The crisis is nondestructive because our schools have always survived economic depressions, wars, internal conflicts, and external attacks. I have experienced all these enemies of collegiate serenity and prosperity. By the grace of God, we learn obedience by the things we suffered. And we shall learn this obedience in the present crisis.

Affirmation No. 2: More important than all majors, departments, specialties, and degrees is the communal life of each school.

This insight emerges from one of our teaching areas, the sociology of education. We continue to be amazed at parents and young people who choose schools as though the curriculum is all that matters. They overlook the rich social networks, the models provided by the teachers, the unconscious influences of the total environment, the possibilities of marriage, and the counseling advice which is more than prudential. At Bluffton, for example, there was the model of C. Henry Smith, who had the intellect, the Phi Beta Kappa key from Chicago, the flair for research and writing which would have placed him in a distinguished major university. His presence on the Bluffton faculty sent a message to all of us students that he (Thoreau's military metaphor) was marching to a different drummer.

The Christian college, then, is not a mere cafeteria of detached offerings. It is a community above all and first of all. (I write this as a parent who learned this lesson the hard way.)

Affirmation No. 3: Much of the disciplinary classwork of a Christian college is the same as that of a secular institution.

Mennonite Christianity has had trouble

The
Christian college
is not a
mere
cafeteria of detached
offerings.
It is a
community
above all and
first
of all.

As long as life and breath

Muriel Stackley

I thought I was
a graduate.
But now it's clear
that someone did
exaggerate
that late, great state
of "graduate."
Each time I stop
to celebrate,
God says again,
"Matriculate!"

ing the living God at work in the natural
order, or the order of creation, if you prefer.
We have been excellent at discerning the
living God in the redemptive order of the
church or in explicit commitments to
discipleship in the arena of human conflict.
At the world of secondary causes revealed
in mathematics, chemistry, physics, or
biology has often resulted in false cries of
futility or premature declarations of
futility.

At Bluffton, Wilbur Berkey was as
competent a science teacher as any university
could provide. The plus element was not
only his open commitment as a Christian,
but the sense of wonder and even mystery
which he felt in a universe which was orderly,
interdependent, and beautiful. Thus, it was
not necessary for Professor Berkey to teach a
Christian chemistry course. It was necessary
to grasp the context—the large context—in
which he taught the course.

*Affirmation No. 4: The uniquely Christian
perspective is easiest to focus in religious
doctrines and history; it is most difficult in two
areas: (a) the interpersonal and (b) the
central focus and vocation of the college.*

Although the critics of our church schools
have attacked the Bible departments many
times, it is an unjustified attack. I recall a
vibrant quality to my study of Bible,
Christian ethics, and church history. The
argument was about the method of Bible
study. But the grandeur of biblical truth
transcended these shrill and often strident
attacks. From that grandeur I developed a
philosophy of life and a philosophy of
history which illumined everything else I
studied in other parts of the curriculum.

Throughout my career in many church
schools—Mennonite, Presbyterian, and

Methodist—I have been painfully aware of
the chastening sandpapering of interpersonal
relations within the school among admin-
istration, faculty, and to a lesser extent,
students. Since we have had schools for only
100 years in North American Mennonite life,
we are new at this kind of institutional life.
The frequent clashes of personalities, poli-
cies, and programs are in stark contrast to
our emphasis on love and nonviolence. At
present, nothing is more desperately needed
than a bridge between the Mennonite
Mental Health Services and the Mennonite
schools. What are the dynamics of sensitive,
considerate, personal relations? Prairie View
Hospital staff, for example, meets weekly for
sharing concerns and bearing burdens.

The central focus and vocation of the
school is the final challenge. Over the years
these institutions did have a unique emphasis
on higher education for service, a kind of
high thinking for plain living under the
lordship of Christ. Today the boards,
administrators, and faculties are working
with students to fine-tune the common
ingredient which binds the schools together.
The old evangelicals found the focus in
missions and evangelism. The new evangeli-
cals have discovered Mennonite peace and
social concerns via John Howard Yoder and
the seminary at Elkhart. Bethel College has
brought together an institutional purpose
which strikes me as an achievement of the
highest magnitude. I am also pleased that
President Schultz is a Canadian working in
an American institution, suggesting a shar-
ing of insights across national borders.

Whatever the exact texture of this primary
focus, an institution of higher education,
complex as it is, must have a central vision.
Without that vision the people will perish.

Our *distinctives*

The academic deans of our General Conference-related colleges and the seminary were asked to provide a brief statement on how the distinctives of their schools become visible.



Bethel's program is a result of blending a concern for knowledge and understanding with a commitment to the lordship of Christ. These two central themes of Bethel's program are often expressed as "scholarship and service." On the scholarship side of this formula, the flavor is peacemaking and service. The liberal arts approach emphasizes basic skills, broad understanding, integration, and

values. The peacemaking and service emphasis captured in worship, biblical studies, voluntary service, peace studies, life-style concerns, environmental studies, and third world development.

The piquancy of the Bethel experience is a result of blending the traditional richness of the liberal arts with scholarship and service. *Marion Decker, academic dean, Bethel College*



The most obvious uniqueness about Freeman Junior College is its size, serving a student body of seventy-five to eighty students. This allows for maximum faculty-student interaction and helps create a close Christian "community" feeling. This situation enables us to "salvage" students who are potential college dropouts, giving them the individual attention needed to adjust to college work. Our smallness is also a great asset in developing leadership abilities.

FJC has recently developed several job-oriented career programs while still attempting to maintain

a strong liberal arts base.

FJC is very much a community school and provides a Christian education in a Mennonite context for an area extending to the boundaries of the Northern District Conference. Through its growing continuing education program, FJC has provided a valuable resource to the community and has drawn upon and promoted the unique skill found within the community. Without question, it has upgraded the quality of life of the general community and aided the churches. *Leroy Sane, academic dean, Freeman Junior College*

Monte Davis, the oldest of eight children, grew up in a Catholic family in Akron, Ohio. In high school he played on a Class AA championship football team. Somehow the large concrete campus of Akron University did not appeal to him, and he came to Bluffton College without clear goals for his

college education.

Monte graduated from Bluffton College on May 29 and is now beginning a term of service under the Mennonite Central Committee, likely as a teacher overseas. In his MCC application he expressed his faith as follows: "Christ is my Savior and is the

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means of salvation. Being willing to take up your cross and serving others as Jesus did is being the true Christian."

What has happened to Monte in the four years from the fall of 1973 to the spring of 1977? No one can fully answer that question. At the same time, some things come through clearly. He has had some good learning experiences which "turned him on" academically. He has had some rewarding Christian fellowship experiences, including a student Christian Association group living experiment, a year in the college choir, and participation in the chapel group. His horizons have been broadened through a student teaching experience

at the Colegio Nueva Granada in Bogota, Colombia; through a course on the Middle East taught by Urbane Peachey of the Mennonite Central Committee; a peace studies course on Christianity and Communism in Asia sponsored jointly by Bluffton and Goshen colleges, etc.

Monte, though not a Mennonite, will be a good representative of Mennonite higher education and of the Mennonite Central Committee in his overseas service assignment. The credibility of our claims to distinctiveness is written most dramatically in the lives of students like Monte Davis. *Elmer Neufeld, dean of academic affairs, Bluffton College*



Conrad Grebel College is the only Mennonite school in North America located on a public university campus. Resident students of this college major in the great variety of programs available at the University of Waterloo. In addition, CGC offers university credit courses in Anabaptist-Mennonite studies, peace and conflict studies, religious studies, music studies, sociology,

etc., not only to its own resident students but also to all 15,000 students at the university.

In a sentence, Conrad Grebel College purposes to be an academic and personal community within a secular university in which Christian beliefs and values are encouraged and respected. *Rodney J. Sawatzky, director of academic affairs, Conrad Grebel College*

A large core of any school's program is not distinctive, and yet it is valuable. Every college of any quality tries to convey to its students a considerable volume of learning and a facility to expand this through independent research. Furthermore, it attempts to exert some influence on the personal development of the student through its atmosphere, its ideals, and the example of its faculty. In the case of every Christian college, both the content of learning and the ideals for personal development will be informed by Christian perspectives. While none of these efforts are distinctive to CMBC, they constitute much of our day-to-day work.

Among CMBC's distinctive features, the proportion of biblical and other religious subjects and

the high profile of church music must be mentioned first. We are a school of theology and church music on the undergraduate college level. Second, we are directly supported and governed by our parent church body, the Conference of Mennonites in Canada. This creates a grass-roots closeness to the congregations and homes of our students. Yet CMBC is not a regional college; our students come from the Mennonite constituency throughout Canada and from abroad. Finally, as an approved teaching center of the University of Manitoba, we can offer an education fully underwritten by a large public university, retaining at the same time all the advantages of a small college that is free to shape its policies and its character. *Waldemar Janzen, dean, Canadian Mennonite Bible College*



The program of studies at the Associated Mennonite Biblical Seminaries is based on the assumption that not only the content, but also the context of the curriculum must be shaped by our theological convictions. At the heart of the believers' church commitment is the understanding of the church as a covenant community. The central reality around which the program of theological education is shaped is the purpose of God in history to create a people for himself. Experience in Christian community is an important ingredient in the life of every member of our campus community. Most persons participate in a K-group in which they find mutual support as they work through personal problems, clarify their sense of identity, discern their gifts, and confirm their sense of call. The weekly forum provides an

opportunity for fellowship over a common meal. The three chapel services are the occasion for the renewal and celebration of the covenant community.

Apart from noting the strong emphasis at AMBS on biblical, Anabaptist-Mennonite heritage and peace studies, the visitor to the campus is most likely to comment on the strong sense of community which is found here. Sometimes the cry goes out, "Where is this community which is so much celebrated in our words?" The answer is that Christian community is not so much the result of creating program structures and personal expectations as it is the quiet gift of God to us through times and events not of our choosing or anticipating. *Ross T. Bender, dean, Associated Mennonite Biblical Seminaries*



More resolutions prepared for Bluffton

Two more resolutions have been prepared for action at the triennial convention of the General Conference Mennonite Church July 28 to August 3 in Bluffton, Ohio.

A resolution entitled "Governmental Oppression and Our Christian Witness" will be placed on the floor by the conference's Commission on Overseas Mission. It deals with missionaries' response to repressive governments in the countries in which they serve.

The second resolution, recommended by the Pacific District Conference at its annual session June 9-12, deals with ministerial leadership, salaries, retirement income, and recruitment of students for the seminary.

The overseas mission resolution recognizes that "authoritarian governments—both those of the left and of the right—undermine freedom, . . . violate justice, . . . and harass the innocent." It also recognizes that "in Canada and the United States, where we sing praises to freedom and human worth, we may not always observe the . . . oppression in our society."

The statement continues: "As missionaries cross boundaries in all lands to call out a new

people in obedience to Christ, a new community arises. Jealous rulers of this world see this as a direct rival to their authoritarian states. . . .

"We say to our missionaries who are guests in other societies that they walk circumspectly as children of light—peaceably, respectfully, sensitively, but also courageously. We invite them to seek the leading of the Holy Spirit through prayer and mutual consultation with the church in that place. Further, as they see terror and oppression about them, may they be led to speak the truth in love to those in power. . . .

"As systems of oppression press in on Christian brothers and sisters on all continents, we encourage them to stand firm and share with joy the liberating good news of Christ. Let them know our solidarity with them as they witness against wickedness in high places. May we, too, ponder these concerns and witness with courage against the forces of oppression in our land."

The statement, if passed, would be shared with missionaries, congregations, and with government leaders in Ottawa and Washington.

The second resolution on ministerial leadership recommends:

—that the General Conference budget more money for ministerial support systems and recruitment.

—that spouses' expenses be paid to new ministers' get-acquainted seminars at the General Conference offices in Newton, Kansas.

—that funds be appropriated for marriage enrichment retreats.

—that there be a guaranteed minimum retirement income for every pastor in line with missionary retirement agreements.

—that congregations work toward a goal of a \$9,500 base salary for 1978 for every full-time pastor.

—that every congregation work at recruiting students to enter seminary with the goal of entering the pastoral ministry.

About a dozen resolutions which have been proposed by conference agencies, district conferences, congregations, or task forces are being circulated among the congregations of the denomination before the convention sessions. Other resolutions may be introduced from the floor.

U.S. grain reserve proposed

During the week of July 11-16, the U.S. House of Representatives was to vote on legislation to establish a farmer-held domestic grain reserve and a smaller government-held emergency grain reserve. The House bill (HR 7871) was introduced June 17 by Representative James Weaver of Oregon after being rejected by the House agriculture committee for inclusion in the Omnibus Farm Bill. It was to be offered as an amendment to the House farm bill from the floor.

"This is a year of crop surpluses, and the need to establish a grain reserve system is urgent, said Jonathan Jantzen, MCC staff person for food and hunger concerns. "The world food situation has changed from conditions of scarcity four years ago to conditions of global surplus this year. We have had three years of good harvests in almost all countries, but it is highly unlikely that this condition will last for long.

"The temptation during this time of bulging wheat elevators and depressed prices is aggressively to seek increased shipments of

food aid and expanded foreign markets. But cheap U.S. surplus grain shipped overseas can hurt developing countries as much as grain shortages did in the past by depressing their prices and glutting limited storage facilities. Rather we should establish a national grain reserve that avoids the extremes of shortage and surplus."

He said that dumping North American surpluses now in the form of increased aid would create a disincentive to small farmers overseas, the very farmers that MCC is seeking to help.

The Weaver amendment would establish a twenty-five- to thirty-five-million-ton reserve of wheat and feed grain. The entire reserve would be held and owned by farmers, using the existing commodity loan program administered by the secretary of agriculture. Reserve stocks would be built up when prices are low and grain surpluses exist and would be released when prices rise above a specified limit.

The legislation provides for a separate two-million-ton International Emergency

Reserve of government-owned stocks, held off the market, which could be expanded to six million tons following the establishment of an international cost-sharing agreement on grain reserves.

The Senate has already passed a farm bill that includes provisions for a similar grain reserve. Called the Humphrey amendment, it passed on May 24.

Some farmers have a legitimate concern about a grain reserve, fearing that reserve stocks would be dumped on the market to depress prices during a beneficial price rise. But the Weaver bill is designed to prevent a flooded market and to protect both producers and consumers. It allows for normal price fluctuations within a reasonable range but would eliminate abnormal price rises.

The cost of the storage program would be shared by farmers and the government. Although storage would be on individual farms, the farm bill already authorizes low interest government loans for building storage facilities, thus taking the burden of storing reserves off farmers alone.

Words & deeds

Vietnam Continuation Committee has been formed to strengthen Mennonite relations with the church in Vietnam, share information with the American church, and consult with the Eastern Mennonite Board of Missions and Charities and with Mennonite Central Committee. Representatives on the committee come from Eastern Board, ICC, Lancaster Mennonite Conference, former missionaries to Vietnam, and Vietnamese. The committee, which meets every four months, operates without a budget.

The first of two seminars for Mennonite women in Zaire was held in Kandala, Zaire, during the first part of May, according to Odema Short, codirector of the seminars with Madiwasa Yongo. Courses were offered in Christian education, taught by Leona Schrag and Nsume Nvende; the family, by Lois Slagle and Kafutshi Gakesa;

sewing, by Esther Dick, Gladys Buller, Kabate Kabeya, and others; and how to make reports on women's work and how to organize a district conference by Ina Rocke and Kabate Kabeya.

Patterned after the Kansas Mennonite Men's Chorus, the West Coast Mennonite Men's Chorus is organizing. The initial concert is set for April 2, 1978, in the Fresno Convention Center Theatre, Fresno, California.

The fifth MCC thrift shop in British Columbia opened June 4 in Kelowna under the auspices of three small Mennonite churches in the area. In addition to used clothing and other recycled articles, the store will sell Self-Help crafts.

An Abundant Life Conference was scheduled July 8-11 in Stratford, Ontario. The ecumenical conference was sponsored by a committee of inter-Mennonite church

members. Among the speakers were Nelson Litwiller, Goshen, Indiana; Herb and Shirley Minnich, Goshen; George Elsasser, McArthur Mills, Ontario; Fred Augsburg, Youngstown, Ohio; and Dave and Marg Hinds, London, Ontario.

Tightened immigration regulations are making it difficult for MCC to place American candidates in the voluntary service program in northern Manitoba, where MCC has nine volunteers. Since the volunteers are hired through school boards or provincial government departments, all of their positions require assurance from Canada Manpower that no Canadian is available for the position. Peter Penner, VS coordinator for MCC (Manitoba), said school boards are required to advertise positions until the last minute, and if no Canadian applies, Americans may be invited. "Since it is unlikely that any potential VSers would want to wait until the middle of August before knowing whether or not they have a teaching position for September, we have to stick to Canadian teachers." Canada Manpower clearance is not required for positions in such places as MCC offices, probation hostels, or day-care centers operated by churches.

Most of the pastors of the Conference of Mennonites in British Columbia, plus a few others from Saskatchewan and Alberta, spent a recent weekend at Camp Squeah in a workshop with Lyle Schaller of the Yokefellow Institute. "We learned how to ask better questions," said Peter Kehler, British Columbia conference minister. "We learned that people in the church are a part of some fellowship group, . . . and if they are not, they become unhappy. . . . We learned much from each other and felt a spiritual closeness develop among us."

Nine persons attended a weekend retreat for formerly married and separated persons recently at Camp Koinonia in Manitoba. It was sponsored by the camp program and Christian education committees of the Conference of Mennonites in Manitoba. All of those present were church people and said they were grateful that the church had planned this kind of weekend. Some bitterness was expressed about the fact that some church people do not want to accept separated or divorced individuals. Some feel it their duty to tell the person, "It is wrong; don't do it," and then withdraw and leave the individual to his or her own agonies. The group struggled with this, but also felt encouraged by God's being able to understand and forgive all failures, as well as bestow new blessings on renewal efforts in every life.



Missionaries discuss change

have found this week of retreat to be tiring because I got so excited about the Bible study and other input that I couldn't fall asleep at night," missionary candidate Jeanne Rempel commented at the end of the missionary retreat. The retreat was sponsored by the Commission on Overseas Mission of the General Conference June 22-28 in Winnipeg on the theme "Coping with Change." Thirty-seven missionaries from Colombia, India, Japan, Mexico, Taiwan, and Zaire; fourteen missionary candidates; COM staff; resource persons; three commission members; and several guests convened for a week to study how the Bible relates to cross-cultural witnessing and to discuss coping with changes in overseas assignments, personal and family life, North American assignments, reassignments, terminations, and retirement. David Schroeder, professor of New Testament and philosophy at Canadian Mennonite Bible College in Winnipeg, led the retreat each morning in Bible study on such issues as God's revelation, God's people, and how Jesus Christ can be shared in non-Christian culture.

Asuncion theological school opens

The Mennonite Theological Center (Centro Evangelico Menonita de Teologia) in Asuncion, Paraguay, was set to open July 18 with a four-week ministers' course and July 25 for the regular school term.

Dietrich Klassen of Neuland, Paraguay, chairman of the board for the school, said only five students are presently enrolled for the regular term, but more are expected next February, which would be the first semester in the South American school year.

Mr. Klassen was interviewed recently in Newton, Kansas. He is visiting North America in connection with his representing the South American Conference at the General Conference of the General Conference Mennonite Church July 28 to August 3 in Bluffton, Ohio.

Mr. Klassen, said Waldemar Janzen, professor at Canadian Mennonite Bible College in Winnipeg, would teach exegesis, homiletics, and pastoral psychology during the four-week course.

For the term beginning July 25, teachers will include Gerhard Goerzen of Paraguay, who is director of the school; John Koppen-



Janzen

haver of Hesston, Kansas, serving under Mennonite Board of Missions; Frank Byler, a missionary teaching at the former Mennonite seminary in Montevideo, Uruguay; and Baptist and Disciples of Christ professors who live in Asuncion, as needed. David Suderman of North Newton, Kansas, is anticipated to teach music there in 1978.

"We want to invite North American professors to come to Asuncion on their sabbatical years," said Mr. Klassen.

Both the Commission on Overseas Mission of the General Conference Mennonite Church and Mennonite Board of Missions of the Mennonite Church are helping finance the school's first year. Each is providing the salary of one professor plus \$3,000. "Our churches are assessed \$2.00 per member," said Mr. Klassen.

Teaching will be half in Spanish and half in German, since the school is hoping to attract students from both Spanish-speaking and German-speaking churches in Latin America. The five students for the next term include people from Spanish and German churches in Paraguay plus one from Mexico and one from Bolivia.

The German-speaking churches in South America need to have their workers trained in the German language, Mr. Klassen said. The board for the school is made up entirely of persons from German-speaking churches, although Spanish-speaking churches will be invited to name board members later, he said.

The course of study for the first semester will include New Testament, psychology, theology, Greek, choir, and languages (English, German, and Spanish).

The library for the new theological center is the library of the former Montevideo seminary, which was transferred intact from Uruguay recently.

The school is currently operating in rented buildings, since the property of the Montevideo seminary has not yet been sold.

World Peace Tax Fund resolution revised

A resolution asking support of the World Peace Tax Fund Act in the United States and similar legislation in Canada will be introduced at the triennial sessions of the General Conference Mennonite Church by the church council of the Lorraine Avenue Mennonite Church in Wichita, Kansas.

The sessions are set for July 28 to August 3 in Bluffton, Ohio.

A similar resolution was endorsed by the Western District Conference in its most recent annual conference last October.

The resolution asks:

—that the conference support the World Peace Tax Fund Act in the United States and encourage similar legislation in Canada;

—that the conference urge its member congregations and individuals to communicate this support to their elected representatives;

—that the conference "support individuals who feel compelled by Christian conscience to adopt other methods of witness against payment of war taxes such as voluntary reduction of income or nonpayment of war taxes."

The tax fund legislation, already introduced in the U.S. House and Senate, would allow conscientious objectors to war to pay the portion of their federal taxes which would go to the military into a World Peace Tax Fund, to be used for peaceful international purposes.

The resolution, in the form passed by the Western District Conference, mentioned only U.S. legislation, and the General Board executive committee had suggested that it be discussed by the U.S. caucus only, not by the entire General Conference delegate body. The Lorraine Ave. church council then redrafted the resolution in a form they felt was binational.

Camp manager required

Camp Koinonia at Boissevain, Manitoba, requires a Christian couple to act as camp manager and provide a warm atmosphere and cooperation to the constituency using Camp Koinonia. Responsibilities will include maintenance of facilities and hosting of rental groups.

Board and room are supplied plus a partial salary. Job description is available upon request.

Contact: Conference of Mennonites in Manitoba

202-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C9

MCC contributions down from last year

The Mennonite Central Committee budget currently being planned for 1978 will not increase over the 1977 budget, and reductions may be considered later this year, if giving continues its downward trend, according to a decision by the MCC executive committee.

Funds coming to MCC from relief sales have held steady and income from thrift shops has increased, but other contributions have dropped. In 1975 Mennonites and Brethren in Christ gave just over \$5,029,000; in 1976 they gave slightly less than the same figure. In 1977 contributions were running \$180,000 behind 1976 at the end of the first half of the fiscal year.

In addition to a drop in giving, spending is further qualified because almost half of the current fund balance has been designated by givers for specific purposes. Such funds will not be spent in any other way unless the program for which they are designated is completed and specific action is taken by the executive committee to use remaining funds in another similar program.

Overseas projects receive almost all of the designated funds. Thus the problem of finding funds for other programs (such as U.S. Ministries, Mennonite Mental Health Services, the exchange visitor program, and Peace Section) has increased as funds available for spending wherever needed have decreased.

Wallis speaks
at Elkhart seminary

More attention should be paid to the notion of peoplehood, the identification with a tradition lived by the people of God in various forms through the ages, said Jim Wallis.

Mr. Wallis, editor of *Sojourners* magazine in Washington, D.C., and author, spoke in May at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, at graduation ceremonies and at a seminar.

The transition of life for a Christian is from one communal order to another, he said. The question that arises is, How might we be more the people of God in the situation in which we find ourselves?

An authentic political existence requires an authentic communal existence, said the leader of the Sojourners community. The question we're likely to ask right now is, How might we change the system, believing that whatever catalytic influence we are for social change will derive more out of a deeper sense of our identity as God's people?

Mr. Wallis said the pastoral role is often seen as protection of a community. Such an interpretation moves the pastor into being the keeper of the institution rather than the servant who leads a people. A biblical people helps others cross over from one world to another as they work with an "integrity that derives out of our own calling with God."

Nurture never happens in a vacuum, but according to felt needs and a vision. A

congregation is nurtured in the direction of a clear vision for that people, he said.

The seminaries had their largest graduating class in history, with thirty-nine students completing degree programs. Sixteen students received master of divinity degrees; seven, master of arts (Christian education); nine, master of arts (peace studies); one, a certificate in theology; and six, a one-year certificate in theological studies.

One more nominated
for program committee

The nominating committee of the General Conference has added one more name to its list of nominees for the program committee of the General Conference. Two new members of the program committee will be elected rather than one because of the recent resignation of one of the committee members.

Adolf Ens, instructor of history and theology at Canadian Mennonite Bible College, Winnipeg; member of the Inter-Mennonite Campus Ministry Committee for the Conference of Mennonites in Manitoba; member of the history-archives committee of the Conference of Mennonites in Canada; completing a term as alumni representative on the Mennonite Biblical Seminary board; member of the Fort Garry Fellowship of Winnipeg. Concern: "I am interested in seeing the international or supranational character of the church reflected in conference reporting and planning."

Another person at home
delays nursing home

For elderly people going home from a hospital, living with another person made the difference whether home was home or a nursing home, the University of Iowa alumni publication *Spectator* reported in its May issue.

Eleanor McClelland, nursing professor, and Kathleen Kelly, director of the county visiting nurse association, interviewed forty-four people released from hospitals in the past six months. Half were receiving care in nursing homes and half in their own homes.

The extent of the person's disability or the convenience of the home made little difference between the senior citizen returning home or going to a nursing home, the study revealed. The critical factor appeared to be another person in the home.

The researchers found that 71 percent of the persons who went to nursing homes had lived alone, while only 32 percent of those who returned home had lived alone.

The article concluded: "Kelly and McClelland also urge health care professionals to involve clients in the choice of nursing home or home health care. One-third of the people interviewed said they hadn't been told why they were receiving continued care, the researchers report."

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Record

Workers

David Duerksen of Hesston, Kansas, is serving a one-year term in home repair at the Mennonite Voluntary Service unit in Wichita. He is a graduate of the Electronics Institute in Kansas City and is a member of the Hesston Inter-Mennonite Fellowship.

Paul Dyck, Springfield Heights Church, Winnipeg, has begun a one-year term of voluntary service with Mennonite Board of Missions, Elkhart, Indiana. He is working with glass recycling at Project Lend a Hand, Stratford, Ontario. He is a 1974 graduate of River East Collegiate High School, Winnipeg, and attended University of Manitoba, in Winnipeg, and Eastern Mennonite College, Harrisonburg, Virginia. He is the son of Margaret and Jacob Dyck of Winnipeg.

Diana Herlihy of Eaton, Colorado, has begun work in the western Oklahoma unit of Mennonite Voluntary Service. She is serving for two years as an outreach counselor at the Youth Services Center in Clinton, Oklahoma. Diana holds a BA in social work from Colorado State University, Fort Collins, Colorado, and is a member of the Eaton Evangelical Free Church.

Peter Letkemann of Winnipeg has been named full-time teacher of music at Canadian Mennonite Bible College.

Takashi and Kazue Manabe of Shikoku, Japan, are the first missionaries to be sent out by the Japan Mennonite Brethren Conference. They have been assigned to work with Wycliffe Bible Translators in Papua, New Guinea, beginning in 1978.

Ann Marchand, Wichita, Kansas, will begin work July 1 in Seattle, Washington, under the auspices of Mennonite Voluntary Service. Her two-year assignment is in



Duerksen



Dyck



Herlihy



K. Manabe



T. Manabe



Marchand



Preda



Wiens

community mental health with Seattle Mental Health Institute. Ann is a recent graduate of the University of Kansas in Lawrence and has participated in the St. Lawrence Catholic Center in Lawrence.

Mary Ann Preda of Monaca, Pennsylvania, is serving for three months this summer in a recreation program in Arvada, Colorado. Her assignment is with Mennonite Voluntary Service. Mary Ann has attended Pennsylvania State University for two years.

Mary Beth Wiens, Bethel College Church, North Newton, Kansas, has begun a one-year term of voluntary service with Mennonite Board of Missions, Elkhart, Indiana. She is working as a community service worker at William Byrd Community Center, Richmond, Virginia. A 1975 graduate of Newton High School, she attended Bethel

College, North Newton, for two years. She is the daughter of Catherine and Curtis Wiens of Newton.

Ministers

Esko Loewen has resigned as copastor of Bethel College Church, North Newton, Kansas, to accept the pastorate of the Zion Church, Souderton, Pennsylvania, in September. His wife, Alice, will be organist and coordinate the music program at Zion. Mr. Loewen served as dean of students at Bethel College 1960-68. He became pastor of Bethel College Church in 1968. Replacing Mr. Loewen will be several persons serving on a part-time basis. *Mary Ann Jost* will continue as director of Christian education on an extended basis. *Marilyn Klaus* has been appointed in the area of youth ministries effective September 1. She is a graduate of Purdue University and received a master of divinity degree from the Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Calendar

July 28-August 3—General Conference triennial sessions, Bluffton, Ohio

October 21-23—Western District Conference annual sessions, Buhler High School, Buhler, Kansas



Help wanted

Attention! Parents whose children have "left the nest" and healthy, vigorous adults of **retirement age**, MVS needs your experience, skills, maturity, and insights in our efforts to **meet human needs**. Consider one or two years of voluntary service. Openings available in **rehabilitation and home repair; teaching; day-care; community service; secretarial, legal, and medical services**.

Contact:

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Box 347, Newton, Kansas 67114
(316) 283-5100

Voluntary service assignment: Rosthern Junior College, a Christian residential high school, is accepting applications from qualified counselors to work at the school for the 1977-78 school year.

If you are interested in this kind of service, please contact:

Robert J. Suderman
Rosthern Junior College
Rosthern, Saskatchewan
S0K 3R0
Phone: (306) 232-4222

Letters

I was misunderstood

Dear Editor: Paul M. Zoschke (May 31 issue) has missed the point entirely.

In the foreseeable future, "disciples" of Christ will allow abortion, divorce, homosexuality, freeing of murderers, stealers, and usurers. Our president is a member of the Trilateral Commission, which is actually studying abortion and euthanasia as a means of population control.

It seems God's words "there is nothing that they will not think to do" is upon us. Should we not be afraid as we make lawless and unprincipled disciples that God might say, "I never knew you"?

It is easy to reason that unborn children and useless older folk put away in God's name go to heaven. But strange as it might seem, we will not deduct likewise for a murderer. As surely as some of the aforementioned evils are accepted by the church, so will euthanasia. Our big grist mill vangelists have made many "disciples," but the crime in our nations climbs accordingly, since the converts remain lawless.

All the crimes rampant today violate the innocent and certainly violate "thou shalt love God . . . might, neighbor, thyself." True discipleship is inherent in protecting the innocent. Disciples loving God's precepts look forward to ruling with God with a rod of iron, to prohibit the present-day injustices upon the innocent. Then as now, we must know that there are those with "no light in them." They cannot be regenerated nor rehabilitated, only eliminated.

Let's stop making lawless "born-again" disciples of a "Christ" that true Christians shun, because their Christ changeth not. *Dennis L. Derksen, Apartment 20, 49 New Rochester Road, Dover, New Hampshire 03820*

June 9

Recommends "Boktola"

Dear Editor: The readers will be interested in the new book *Boktola*, published by Association Press, about a new missionary dimension extending from the United States to Zaire.

Millard Fuller was a self-made millionaire before age thirty. But he and his wife, Linda, gave it all away and dedicated themselves to the service of others.

They joined Clarence Jordan at Koinonia Partners, between Americus and Plains, Georgia. They helped develop low-cost housing for deprived people. Ownership of their new homes required the paying of the

principal (no profits and no interest) over an extended period.

In Zaire, Mr. Fuller has applied similar self-help and cooperation principles into building a new community. It has already inspired the natives to start a similar community in Ntondo. A hundred houses have been built in the two communities. The power of a vital faith has been translated into real homes.

Boktola means "the man who does not care for other"—the name Zairians had given the strip of land which now has become a dynamic new community.

Copies of the book can be ordered from Koinonia Partners, Route 2, Americus, Georgia 31709, at \$3.95. All profits go to the African building project, called "Habitat for Humanity." Direct donations are also welcome. *Richard Byrd, 1650 28th Avenue North, St. Petersburg, Florida 33713*

June 10

Liked corrections articles

Dear Editor: Certainly I want to thank you for publishing my letter (May 17 issue) and for the recent articles in the May 31 issue related to corrections. They were great, and I pray they move more Christians to remember those in prisons (Hebrews 13:3). Rehabilitation can truly only be known and accomplished by Christ (2 Corinthians 5:17). *David R. Hinman, Prison Pen Pals, Box 316, Fort Madison, Iowa 52627*

June 11

Recovery of urban vocations

Dear Editor: Certain parts of Dale Suderman's article "Suppose a City" (June 14 issue) need clarification. "The city does not need more programs as much as it needs people who are willing to become good neighbors and friends." A sentence like that is problematical. Obviously the city does not need any more *bad* programs. People willing to be neighbors and friends would help in some situations. But just as obviously, good programs are needed to bring real help, and sometimes a good program is the best way to help people be good friends and neighbors!

I do not consider myself bureaucratically inclined, but some of Dale's article sounds a bit too naive to take seriously. He enjoins us to be "good listeners in the restaurants and parks of our neighborhoods." Is he seriously telling us that in these places are found the most needy of our cities? The most needy persons can't get to the parks and have no

way of visiting a restaurant. Dale fantasizes that many wonderful things would happen if only the church had the guts to reduce budgets by 80 percent and fire all the church professionals and do away with church programs, board meetings, and conferences. In the ensuing silence, he says, we would be "freed to talk to each other."

I must assume that Dale has allowed himself some hyperbole in order to make a point. Even so, the point is not valid. Mennonites are probably among the most antibureaucratic groups of Christians to be found as well as among the most efficient in channeling help to where it is needed. Dale, you are whipping the wrong horse. Are you suggesting a wholesale scrapping of programs just so that we can get chummy?

Furthermore, I wonder if the "dream" that Dale offers is a worthy vision at all. I would view with alarm the attempt of Mennonites to move into little urban ghettos for the purpose of communicating with each other, as he seems to suggest. I would also view with dismay a drift toward the ad hocism he seems to favor. Is the neighborhood bar stool really a better place for ministry than the housing project or hospital? Are we not commanded by the New Testament to do more than just good listening (Matthew 25, 1 John, James)?

What is the Mennonite dream for the city? Is it to send in hordes of fresh-from-the-country volunteers to take up their listening posts on the park benches? Is it the destruction of some institutions and programs which have worked reasonably well, and even with some notable success?

I suspect that a recovery of vocation for urban Mennonites is a more basic problem than recruiting more volunteers. A responsible classroom teacher, a corporation lawyer, a social worker, a doctor or nurse, all bear the brunt of agonizing questions and moral dilemmas in these trying times. But it is still through them, perhaps with some help from volunteers, that decisions are being made and implemented. A single city planner or social engineer can make or break the efforts of all the volunteer projects in the world!

Mennonites are increasingly entering those positions of responsibility and decision making. My dream for the city would include a concerted blending of forces between the VS shock troopers, ad hoc listeners, volunteer programs, and the "given" structures of society and church. I become uneasy when either of the parties begins screaming, "We don't need you." *Melvin D. Schmidt, 655 South Lorraine, Wichita, Kansas 67211*

June 15

Review

The Idea of a Christian College

The Idea of a Christian College, by Arthur F. Holmes (William B. Eerdmans, Grand Rapids, Michigan, 1975, 116 pp.) is reviewed by David Schroeder, professor of New Testament and philosophy at Canadian Mennonite Bible College, Winnipeg.

Polemics for, and sometimes against, Christian colleges have not been hard to find. *The Idea of a Christian College* is intended for the lay reader and gives a good philosophical discussion of the topic in understandable language.

The author is careful to define what a Christian college is not: (1) It is not an institution designed to protect young people against the evils found elsewhere or to simply indoctrinate people; (2) nor is its purpose to train people for church-related vocations, that is, to give them skills or techniques in specific tasks; (3) and its main benefits are not the social and extracurricular benefits of a Christian college.

Mr. Holmes clarifies that Christian education is not a disjunction between "piety and scholarship, faith and reason, religion and science, Christianity and the arts, theology and philosophy," for "all truth is God's truth, no matter where it is found" (pp. 16-17). Nor is Christian education to be understood in terms of a conjunction between piety and scholarship, philosophy and theology. "What we need is not Christians who are also scholars but Christian scholars, not Christianity alongside education but Christian education."

The emphasis of the book is on the constructive task of Christian education. The author analyses the specifically Christian task in education as it relates to the liberal arts college. The main distinctive of the Christian college is that it refuses to compartmentalize religion. It retains a unifying Christian world-view and brings it to bear on the various arts and sciences. He recognizes that at times even so-called

Christian colleges have resorted to a type of conjoined education (theology and philosophy), but it then can be seen more as Christians in education rather than as a Christian college.

In trying to explain what Christian education is, Mr. Holmes sets the Christian liberal arts college over against other forms of education, all of which he accepts as good but as differing in their approach to education. He advocates that Christians should feel called to teach and to accept responsibility in "secular academia," or in universities. This is a good Christian calling, but it should be recognized that it is a conjunction of Christian witness with secular education. It does not represent to Mr. Holmes the ideal of the integration of faith and learning. What Mr. Holmes leaves out of consideration here is that at times the nonevangelical Christians have a more integrated view of education and are strongly represented in so-called secular

Build new com



universities. In other words, it could be possible for some so-called secular institutions to match Mr. Holmes' definition of good Christian education.

Mr. Holmes sets off the Christian liberal arts college against the Bible institute and Bible college in that it does not train people specifically for church-related vocations—that is, it does not focus on giving techniques and skills for specified tasks. The Bible school movement had this as its objective early in its history and some may still have this as their overt aim, but most Bible colleges have since moved in the direction of offering the kind of education Mr. Holmes himself advocates. Right now it would be fairer to say that, since so many of the Christian liberal arts colleges were really offering little that was distinctive from the universities, the Bible colleges had to seek to recover the task of a distinctly Christian education. The objectives that Mr. Holmes holds out for Christian education can also be met in the Bible college.

The comparison with seminary is no better than with the university and the Bible colleges. The reason is that the type of institution does not in and of itself determine what kind of education is given. You have very different universities, Bible colleges, seminaries, and above all, liberal arts

colleges. The kind of education he espouses is good and should be heeded and implemented, but to say that that kind of education happens only in the "evangelical" liberal arts college is presumptuous.

Under "Theological Foundations" Mr. Holmes centers on some of the basic affirmations of faith that constitute the basic frame of reference for the Christian in education (in whatever setting) and the Christian college. It centers on the Christian view of creation, man, truth, and the cultural mandate.

His main emphasis rightly focuses on the "idea of a world-view." He contrasts the unified world-view of the Christian faith with the fragmented view of the multiversity. What is needed is a holistic, integrational, exploratory (versus closed) world-view. More striking is his claim that the Christian world-view is likely to be pluralistic because "we explore Christian perspectives on the world of thought at different points and by different paths and with different concerns and backgrounds" (p. 60). Above all, a Christian world-view is confessional and perspectival. We cannot proceed deductively from universal and necessary truths.

The book is worth reading and contemplating. Mr. Holmes is seeking to state what Christian education is all about. According

to his definition of Christian education, many Christian institutions would fall short. Each institution, whether located on university campus or functioning as a separate college, would do well to hear Mr. Holmes out on his theory of education. He has something to say that needs to be understood.

It is unfortunate that the author prejudices the case for such education by two assumptions which really are not integral to his argument. (1) *Such education is offered best in the Christian liberal arts colleges.* I would say it can happen there, it need not happen there, it does not always happen there, but it *should* happen there. Also, it can and does happen in other types of institutions. (2) *There is the assumption that Christian education is "evangelical" education.* Mr. Holmes nowhere clearly says what "evangelical" means. The chapter on theological foundations should have made this clear, but many whom Mr. Holmes might not hold to be "evangelical" would agree with the Christian world-view he espouses. Why prejudice the reader with assumptions not germane to the issue?

Educators should take Mr. Holmes seriously in spite of some of the extraneous material and seek with the author to arrive at truth in education.

gregations



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Family in focus at Bluffton

R. Bruce Woods

At the Bluffton conference, there will be three two-hour workshops to discuss our study of family life and its implications for ministries in your church and community. If you're coming to Bluffton, you are invited to attend.

Research data like ours is not the final answer on either the problems or solutions. But we can draw some modest tentative conclusions that may help the General Conference deal with family life concerns. The 674 clergy, general laity, single, and college-age General Conference Mennonites who responded to our survey lead us to believe the following:

1. *View of marriage.* Forty-seven percent of our total sample consider divorce a realistic possibility after honest attempts to save the marriage have failed. College-age and clergy averaged 41.5 percent giving approval to divorce after attempts at reconciliation have failed. The general laity sample supported divorce at 52 percent. We are changing in the direction of moderation on the divorce question.

2. *Mennonite divorce rates.* Our 674 respondents were asked to comment on the divorce rate among Mennonites (presently

estimated at 2 percent). Some of the more frequent responses were: (a) Our closely knit *community-church-home* triad makes for more solid marriages. (b) The pressure from church and community make divorce unacceptable. Even though marriage is painful and no longer life giving, the couple will emotionally divorce but stay in their unhappy marriage. (c) The rural atmosphere protects Mennonites from the stress such marriages would face in the cities. (d) The Scriptures teach that divorce is wrong and Mennonites believe Scripture—thus divorce is not acceptable.

3. *Urban influence.* Seventy percent of the 674 people tested believe that urbanization will bring a rising divorce rate among Mennonites. This means that Mennonite congregations in the cities need to plan now for new family life ministries and new models of extended families to cope with this issue.

4. *Working women.* Pastors in the study were asked to indicate what percentage of married women in their congregation were working, half-time or more, outside of the home. United States pastors reported that 37 percent of the married women are thus employed, while Canadian pastors reported 19 percent.

Thirty-eight percent of all pastors were of the opinion that working women are a negative factor in the home and in the church. Thirty percent indicated mixed feelings on this issue, and only 13 percent approved it favorably. Since more women keep on entering the work force, it seems that congregations will require new styles for Christian education and pastoral care to two-worker families.

Pastors indicated that 39 percent of their

wives are employed outside the home. With only 13 percent regarding such arrangements favorably (above), we can expect that there is tension in some pastoral families. Twenty percent of the pastors said their wives work because of economic necessity. Forty percent indicated their wives were working to continue their profession or in order to make life more interesting and varied. (Female pastors, please forgive the sex bias of this question).

Summary. Our study on General Conference family life provides us with much information. One insight is that "family" has many definitions. Single-parent families have unique needs. Single persons are families. The extended family is breaking down in our urban, mobile culture, and Mennonites are becoming more urban and more mobile.

Changing roles of men and women will put increasing pressure on traditional marriage attitudes.

Divorced people often need less judgment and more love and reconciliation.

Pastors remain key persons for Mennonites as counselors and friends. This unique role requires a large appetite for continuing education to be ready to assist.

The two-worker family is the style of the future. The need for high-quality, low-cost day-care service for working parents may be an obvious ministry in which congregations need to get more involved.

An additional preparation for the Bluffton conference would be to read Urie Bronfenbrenner's article "Nobody Home: The Erosion of the American Family," *Psychology Today*, May issue.

I hope to see you at Bluffton.



The right question

twice I have been powerfully reminded that the search for the right answer begins with asking the right question.

When I was a seminary student, Clarence Jordan, founder of Koinonia Farm in Americus, Georgia, visited our campus. He was describing some of the grief he had experienced with certain churches in that area. We asked him if it would not be better simply to leave the institutional church behind with all of its sin and faithlessness. His answer was that, instead of ategorically assuming that it's more right to leave than to stay, people should ask after the meaning of obedience in the place they find themselves. The consequences of obedience will determine the next step.

The second time was when Willie Cilliers was on campus last year. Willie is a white man from the Republic of South Africa, who serves as secretary for evangelism for the black Dutch Reformed Church.

Knowing a little about South Africa, it seemed to me an almost impossible space he was occupying. One day, in a stumbling, awkward way I asked him how he could survive the kind of constant tension he obviously lived with.

He answered quietly, out of a deep faith and commitment to live out the implications of what he said, "You are asking the wrong question. It is not a matter of how one does it, nor if one can endure it. The right question is simple. What is God's will for me, and what do Christ and the way of the cross demand?"

At least in part, education consists of asking and grappling with questions. The inquisitive mind of a young child who constantly asks why or how is not trying to be irksome, but is demonstrating the learning process. By asking, one learns—and by being asked and made to think through the question and search for the answer, one learns.

Not all questions are of equal validity nor of equal significance. Though there are countless specific and immediate things we need to learn in order to exist in our world, education has not achieved its highest purpose until it helps us individually and corporately to ask and grapple with those questions that deal with the nature and meaning of life itself and of our own personal existence. It is not enough for young people to be vocationally skilled and prepared for the job market. We need people who have wrestled with the philosophical questions, who have read history in search of its lessons, who have thought beyond their own immediate community and context.

For Christian education, even the above is not enough. Christian education assumes that we are not morally neutral, but rather that we operate in a particular value framework.

For us, the right question is the Christological one, "Who do you say that I am?" Everything, from our view of history to our understanding of who we are and the meaning of our own existence, grows out of our response to that question. As Dietrich Bonhoeffer says, we find Christ as the center and the meaning of history and it is he who interprets our being.

In Samuel Beckett's *Waiting for Godot*, the two characters, Didi and Gogo, are waiting for Godot. Only they don't really know who he is, nor if that is his name, nor if this is the place they were to meet him, nor if this is the right time. So they fill their time playing games while they wait for him.

Unlike them, we do know. There is a specificity about the context in which we ask questions and about the assumptions we make.

We can help people learn the skills and information that they need to survive in the world. We can provide a climate where students are led to examine the nature and meaning of life. But, most of all, we need to provide the context in which persons are confronted with and have to respond in some way to the question Jesus asked of Peter, "But who do you say that I am?"

There should be no question that we avoid or are afraid to look at. Finally, all questions have to bow before the question of what our obedience to Christ would demand of us. We are called not to do that which will help us prosper, nor that which will help us survive, nor that which necessarily makes the most sense. We are called to do and to be that which will enable us to be faithful and obedient.

Jerry Weaver

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R. Bruce Woods, director of family life education for the General Conference, concludes his series of articles about the recent research project done for COE.

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The Mennonite

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Our Mennonite colleges

David H. Suderman

Last January I was appointed as Commission on Education staff person for higher education. One of my first assignments was to visit our General Conference-related schools and enter into dialog with administrators, faculty, and students concerning the distinctive education we claim in the catalogs and to affirm our schools in their delegated task of the church.

I wish that many could have contact with those who administer and teach and with those who come to learn. The dedication and seriousness at their task is exciting. Contrary to what we think, education is serious business. Students come to develop their personhood and a life-style and to discover their gifts for a career. Our colleges are high-priority work of the church. This calls for a new affirmation of each other: church and church school. These schools are central to the work of the church.

My visits with our colleges to date have given me the following impressions:

1. *Each school is unique.* Enrollments vary from under 100 to over 600 students. Student bodies range from 95 percent of Mennonite parentage to 80 percent in one school coming from non-Mennonite background. While all learning at our schools is viewed in a Christian perspective, some of our schools focus mainly on Bible, theology, philosophy, and our heritage, while others give the greater emphasis to the liberal arts.

2. *Our schools provide role models.* I learned again in a new way that the greatest influence on students is not through buildings, library, or equipment (even though these are important). It is the work force: faculty, staff, and administration. They model a life-style for the students and incarnate the school's spirit.

This is rewarding and frightening. The workers at our schools carry a great responsibility. Teaching and counseling are a high calling.

3. *Teachers are under pressure.* Faculty are always a minority and the students are a majority. Only those who have taught know what that means. Teachers can become lonely. They need to affirm each other, and they need the support of students, parents, and the church.

4. *Administrators face even greater pressure.* Final responsibility for the total program—working relationships between faculty and students, funds to

operate, community image, and credible standards—all fall upon the shoulders of a few. Maybe they need our affirmation even more than the teachers.

5. *The essence of Christian faith is a challenge to all.* To communicate basic Christian beliefs to twentieth-century Mennonite young people along with those of non-Mennonite background provides an ongoing challenge. Keen insight and sensitivity are called for when promoting a respect and commitment to the Mennonite heritage without negating diverse heritages also represented in the classes.

I believe deeply in education within the Christian context. And I hope that all of us do. When moral values have faltered badly, Christian colleges have an unprecedented opportunity and obligation to our churches and to society. Distinctive learning usually begins in a distinctive context. May God grant us the wisdom and insight to provide an ongoing Christian atmosphere on our college campuses where much of the leadership for our churches is shaped.

Time for re-creation

Summer is synonymous with vacations. Just about every person takes time each summer for a vacation.

I never liked the word *vacation*. It suggests leaving or voiding, a negative idea. Too many people manage to turn vacations into negative experiences. They spend recklessly now and later worry about paying. They exchange the everyday rat-race for a schedule of travel and sightseeing that is even tenser. They make sure to get their prepackaged tours on film and acetate, even though they miss the real wonder of new flowers, mountains, lakes, or people.

Holiday, meaning "holy day," would be more appropriate. Days away from regular work can be time to relax, to refresh, and to replenish. They can help us get it all together. They can be days when God's Spirit can come among us in a new way. They can be days of re-creation, becoming new people.

Whether it's off to conference, to the lake, to the mountains, or just a change of pace at home, stop and think about it. Will this be just a vacation, or will it be a time of re-creation? They can be holy days! BW

Following our summer biweekly schedule, the next issue of *The Mennonite* will be dated August 9.

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:29 AUGUST 9, 1977



The
Foundation
Series





The Foundation Series

The Foundation Series is introduced to the Faith Mennonite Church at Newton, Kansas.

The new Sunday school material—all gold and blue and green and orange—is off the presses! Songs that have never been heard before, teachers' books, records, cassettes, worksheets—the first quarter of the Foundation Series is ready for use this fall.

Finally to hold in our hands something over which we have labored so hard and so long is like wading through deep water and finally coming to shore, like climbing a high mountain and actually reaching the top, like walking through the night and at last seeing the sun rise in all its glory. God has been good to us! He has given us another tool to carry out his Great Commission.

Who is responsible for the new curriculum?

When the dream surfaced to create a new curriculum, it was called the Anabaptist Curriculum Project—"Anabaptist" because four denominations that have their roots in the Anabaptist movement decided to work together. They are the (Old) Mennonite Church, the Church of the Brethren (as cooperative user), the Brethren in Christ, and the General Conference Mennonite Church. Representatives sat down around an empty table in September 1973 and asked the fundamental question "What should an Anabaptist curriculum be like?"

These representatives decided to ask their congregations that same question. Wherever possible, questionnaires were handed out to Sunday school teachers, parents, and other people in the church.

Then, theologians, educators, historians, sociologists, artists, and musicians worked on the outline. The outline was given to writers. Thirty-eight writers, Sunday school teachers in our churches, were chosen from every area of the constituency. A network of consultants was organized so that each writer would have, at least theoretically, five Sunday school teachers to turn to for counsel and advice. For the first time in history, Sunday school teachers from four Anabaptist denominations, together with their respective editors, sat down together all over the United States and Canada to plan a curriculum!

After the writing of the lessons and a first editing of the manuscript in the editorial offices, copies of every manuscript were sent for evaluation to twelve readers in the congregations of the participating denominations. Literally hundreds of people in our churches were involved.

Who is responsible for this curriculum? We all are! It has grown up from among us. It is ours.

What is the new curriculum like?

Many congregations said in the initial stages, "We want a chronological curriculum. We want our children to know the stories in the Bible in correct order, not developed around themes."

If we strictly followed the biblical sequence, it would take several years of Old

Testament studies to get to the New Testament. We could not do that. If we took the children through the Bible each year from Genesis to Revelation, over and over again, eight times, that would not allow enough time to study any part of the Bible in depth. That would not be satisfactory either.

Finally we focused on the sequence of events in the "story of salvation" as it is told in the Bible. It was exciting to see the biblical material outlined at the various age levels under such overarching themes as "The Family of God," "Promise and Fulfillment," "Captivity and Deliverance," "Law and Covenant." Each time the story of salvation is told on a specific age level, it begins with the problem of sin—of alienation between God and humankind—and goes on to describe God working at this problem until the climax and the solution is reached in the life and death and resurrection of Jesus Christ.

A promise was given to Abraham; it was fulfilled in Jesus Christ. God's people were in captivity; deliverance came in Jesus Christ. A covenant was made in the Old Testament; an everlasting covenant was made in Jesus Christ. Always Jesus Christ is the one to whom all things point, who is our salvation. He is the foundation on which we build, "for no other foundation can any one lay than that which is laid, which is Jesus Christ" (1 Corinthians 3:11). It seemed natural to name the new Sunday school curriculum the "Foundation Series."

What is unique about the new curriculum?

The question is being asked over and over, "How is the Foundation Series different from other curricula on the market?"

Ours is biblical, but so are others. Ours tells the story of salvation in chronological order, but so do some others. Ours has good educational methods, but so have others. So—why not use a curriculum other denominations have produced? Do we think we have an edge on the revelation of God? A special place in God's grace? A higher knowledge of the truth than the rest of Christendom? Of course not.

Christ walks among the churches. He holds them like stars in his hand (Revelation 1:12-20). He has given each of his churches, even as to each individual, gifts to be used for his glory and for the common good (1 Corinthians 12). In the family of churches we, too, have a gift. It is our interpretation of Scripture, our view of the church, our understanding of the child, and our concern for the wider fellowship of God's children on earth. To be faithful to our callings, we must pass that gift and assignment on to our children.

We want our children to know how we interpret the Bible. The Old Testament is an integral part of the whole story of salvation; it gives us the beginning and the action of that story. But the New Testament is the climax, the solution. We see the whole Bible through Jesus Christ.

We want our children to know how we view the church. It is the body of Christ. We are integral parts of each other, even as in a physical body, helping each other with our various gifts, caring for each other, reaching out together to others, all in obedience to the head of the body. The church must obey Jesus Christ regardless of the consequences, even unto death. Where the state and the laws of God clash, our highest loyalty is to God. We must obey God rather than men (Acts 5:29).

We want our children to know how we understand the child. Jesus told us in Mark 10:14, "Let the children come to me, do not hinder them; for to such belongs the kingdom of God." It does not say, "To the children, if or when they repent of their sins,

will belong the kingdom of God," or "To the children, when they grow up, will belong the kingdom of God." It says plainly in the present tense, without qualifications, and repeated in the Matthew, Mark, and Luke accounts exactly alike: "To such belongs the kingdom of God." We believe Christ died for everyone, including the children. They are safe in his arms until such a time when they can consciously accept or reject the atoning work of Christ. **In order that the Holy Spirit** may in its own good time work the miracle of new birth in the heart of the human being, we believe it is our duty to help our children to know the story of salvation in its entirety as it is told in the Bible and to learn to love the Lord Jesus Christ throughout their childhood.

We want our children to become acquainted with the wider fellowship of God's children on earth—and so extensive use of stories is made in this curriculum. There are stories from church and Mennonite history, from our mission outreach, from our relief activities. These stories were gathered from around the world.

In addition to the uniqueness of the content, there is one more characteristic of the curriculum that is special. The Foundation Series includes materials for workshops to help the teachers become familiar with the curriculum.

How was it produced?

Writing is hard work. It is rigorous spiritual exercise. It is agony. It is ecstasy. Our writers gave of themselves. They shared with us their spiritual pilgrimage, their teaching experience, their knowledge of life. Families and churches gave invaluable support. One writer wrote between trips to change the water in the irrigation system on their farm. One writer got up at three o'clock in the morning to work on the curriculum, since she had to teach school during the day. One writer holed herself up in the basement of the house to be undisturbed. It was not, "Shhh—the baby is sleeping!" It was, "Shhh—Mom is writing!"

The consultants around each writer helped by giving their counsel. They were willing to criticize the lessons, to make

suggestions, to look for information, and to try out the methods suggested. They also rejoiced with the writers when lessons were completed.

Finally, the package—the precious manuscript—was mailed to the editor. The first manuscript that I received in my office was from Canada. It has been carried by hand across the border during the mail strike! Another manuscript arrived with "Praise the Lord! Hallelujah!" written all over it. One manuscript which came during the Christmas season was tied with a huge red bow.

The editor goes through the manuscript for theological and educational content and organization and makes the dummy to make sure there is a place for every picture, photo, and song on the prescribed number of pages. An assistant editor goes through the manuscript for sentence structure, for grammar, and for spelling and also writes for permissions to use quoted materials. A typist retypes the manuscript, and then it is sent to readers who evaluate it. After their counsel has been received, the manuscript is edited a second time. A copy editor goes over it with a fine-tooth comb for consistency in punctuation and style; typesetters set the type; galley proofs are read and corrected and read and corrected and read and corrected. Finally, finally camera copy is made so that it can be printed.

That is the end of that, surely! Not so! Even the proof of the camera copy bears witness to the fact that we are human and make mistakes. (At such a time as this one truly longs for heaven!)

At this writing, one quarter's material is printed. And there are still seven more quarters to go!

Praise the Lord!

We are awed by the fact that this curriculum has been planned and produced by hundreds of people in our midst (thousands, if we count the women who sewed the puppet Oliver for the preschoolers). We are excited by the way the curriculum consistently tells the story of salvation according to the understanding of the child on every level. We feel it has the unique characteristics of the faith of our particular fellowship.

Now that the first quarter is off the presses, it is being carried to congregations by hundreds of communicators who will help us use it, who will help set up teacher-training workshops, and who will be available for counsel.

In September we will use the new curriculum for the first time. Teachers and children will open the books, hear the stories, look at the pictures, sing the songs, and get involved in the many challenging activities in response to the Word of God.

COE staff rejoices when the first Foundation Series manuscript arrives at the office.



A mission of the church

Donna Lehman



Summer Bible school is a once-in-a-year opportunity for people, from children to adults, to learn Bible truths. Yet, each year, churches find it increasingly difficult to get enough workers. Some churches cooperate with area churches to staff a Bible school, and some have evening programs to enlist the help of more men. Others have dropped this program.

A survey of five Fort Wayne area Mennonite churches revealed that children without a church home attending Bible school in 1976 ranged from 5 percent to 66 percent of the total enrollment. The average was 37 percent. A sixth church did not have a Bible school last year.

With the exception of one church, Bible school enrollment exceeded Sunday school enrollment for the same age group. The increase varied from 12 to 100 percent, with three of the five churches having 100 percent increase in attendance. These statistics support the fact that Bible school presents an opportunity for evangelism.

Pastors and secretaries expressed the concern that much prayer should precede the opening of Bible school. Teachers need to give opportunities for people to accept

Christ. They felt the need for a strong evangelism emphasis.

Two of the churches have begun adult classes which teach an introduction to the Christian faith. Both had six adults enrolled last year, and both church leaders were optimistic about future adult classes.

Four of the churches had two weeks of Bible school, with three having night sessions. One church had four sessions each week.

Maplewood Mennonite Church had the largest number of people registered—119 children and six adults. Sixty-six percent of the children did not list a church home. This enrollment was double the Sunday school enrollment of the church for children in this age group. All rooms were filled to capacity, with the adult class meeting at the parsonage.

For the past eight years I have taught a first- or second-grade class at Maplewood, and I have observed the majority of church children become the minority in the classroom. Changes have occurred which involve everything from backgrounds of the children to dress. These changes affect what we teach. For example, we must teach why

one should be reverent in the sanctuary where the children go to sing each morning.

Another change is the number of Bibles in the classroom. Few children have a Bible, and most of the pupils need individual help to look up a verse.

With the exception of the birth and resurrection of Christ, many first-grade children are unfamiliar with Bible stories. Last year as I began the introduction to the story of Matthew, I noted the blank expressions on many children's faces. Matthew was a new name to them. After hearing the story, they were surprised to learn that there are an Old and a New Testament in the Bible.

As the unchurched children become the majority in the classroom, we must adapt our teaching to make new Bible students and be prepared to lead them to Christ.

In spite of the fact that most of the children are not accustomed to Bible study, they love the Bible school and are open to Bible teaching. They are eager to learn. This enthusiasm makes the mission of teaching Christ to children a joyful experience. To watch the expression on a child's face as he asks, "Teacher, what color should I draw Jesus' hair?" makes teaching worthwhile.

A teacher can feel the enthusiasm of a class when acting out a Bible story. The first-grade class particularly likes to act out the parable of the sheepfold. One child dresses like a shepherd while another child hides a toy sheep. As the shepherd hunts the hidden sheep, the class tells him if he is close to finding the sheep by saying "hot" or if he's far away from the sheep by saying "cold." They become excited when the lost sheep is found, and there is an ample supply of volunteers to be the shepherds.

In the parable of the sheepfold Jesus says, "It is not the will of your Father which is in heaven that one of these little ones should perish" (Matthew 18:14). Each year, the opportunity for finding lost sheep becomes greater when scores of children and adults enter the church during the summer Bible school.

1976 Fort Wayne summer Bible school survey in six area Mennonite churches

	Time	Class range	Enrollment	SS enrollment	Percent unchurched
Church 1	day	Pre-K to 6th	158	68	33
Church 2	evening	Nursery to adult	80	100	33
Church 3	evening	K to 6th	90	71	50
Church 4	day	Pre-K to 6th and adult	119	60	66
Church 5	evening	K to 8th	105	52	5
Church 6	no Bible school in 1976				

Church 4 had a staff of thirty-one persons. Four teachers and some helpers came from other churches. None of the other churches used outside help.

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Of good report

In Philippians 4:8 is an obscure word *euphemos* which occurs only once in the New Testament. It means "auspicious, well-sounding, praiseworthy, attractive, appealing, gracious, well spoken of, virtuous, of good report." Luther translates it, *wohl lautet*. It should serve as a principle for ordering church life.

Consider the area of understanding the diversity in the Scriptures on the subject of woman's role in the church. To begin, we must realize the setting in which the Scriptures were written. We must also find the meaning of the Scriptures today.

That lonely word *euphemos* meets us forthrightly. What is seemingly within and without the community of the people of God?

In 1 Corinthians 11, Paul states that a woman while praying or prophesying should cover her head. In the same letter, chapter 14, a woman is not permitted to speak; she is to be silent in church.

Those who limit women from full participation in the responsibilities of the church also rely on 1 Timothy 2:13-14, "For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor." The use of the perfect tense in the Greek, literally "has become," suggests a continuing, present state of sin resultant upon past action.

In Timothy 2:15, women's salvation is placed into a future-more-vivid conditional clause construction, which usually implies a vivid degree of probability. Thus, if they remain in faith, (if they remain) in love, (if they remain) in sanctification with sobriety, she shall be saved through childbearing. Because the singular number is found in the main verb, commentators have projected that reference is made to Eve or Mary, but the text does not specify.

A "chain of command" is noted in 1 Corinthians 11:3, "But I want you to understand that the head of every man is Christ, the head of a woman is her husband, and the head of Christ is God."

Those who undergird and encourage women to maximum participation and responsibility hold Paul to 2 Corinthians 3:17, "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom." At Pentecost, tongues of fire rested on the heads of all one hundred twenty. Today, woman no longer carries the sin of Eve as she approaches God in worship, for she, too, stands redeemed, justified by faith alone. There is no different baptism of woman.

Instead of the chain of command, the stress is on partnership, with two levels. The first is God and Christ: John 10:30, "I and the Father are one," and Philippians 2:6-11, "Who . . . being equal with God . . . humbled himself. . . ." Second is man and woman: Ephesians 5:21-33, "Be subject to one another. . . . Husbands, love your wives. . . . Wives, fear your husbands. . . ." God affords loving leadership; Christ, voluntary servanthood. Man gives loving leadership responsibilities; woman, voluntary submission. The verb *hypotasso*, which appears again and again in the middle voice in the Greek, suggests strongly voluntary submission.

The Hebrew word for "helper," *ezer*, in Genesis 2 carries no inferior status. In the majority of its usages it is used of God, God being a helper in the presence of human need. After the animals were created in Genesis 1, man and woman were created simultaneously. In Genesis 2, the man was created, then the animals, then woman. When woman was led to man, he broke forth in poetry, considering her the crowning act of God's creation.

At the time of the Fall, the serpent was cursed, but not woman and man, who instead found disturbance in relationships, man to the soil and woman to childbearing and to her husband. The descriptive statement in Genesis 3:16 ". . . yet your desire shall be for your husband and he shall rule over you" is not license for male supremacy, but reveals the opportunity for corruption in man, also, in ruling over the one God gave him as an equal. Genesis 1:27 states, "God made man in his own image, in the image of God created he him, male and female created he them." God's image carries no inferiority.

Man and woman can again know equality and harmony through grace, because in God's grace we can know a new beginning. In Galatians 3:26-28 Paul writes, ". . . For in Christ Jesus you are all

children of God, through faith. . . . There is neither male nor female."

Scholars are aware of the need to relate the milieu to the Jewish, Hellenistic, and Roman world of that day. Corinth, for example, in which was the temple of Aphrodite, was a city noted for its sexuality. Strabo, a first-century Roman geographer and traveler, indicated that one thousand prostitutes sold themselves in service to the goddess. Until Paul came to Corinth, religious practices very much included women, women in prostitution. It was from Corinth that Paul wrote to the Romans his description of the moral corruption of the pagan world. Christians were largely Gentiles (2 Corinthians 12:2) and mostly from the lower classes (1 Corinthians 1:26ff.). Robin Scroggs is convinced that Paul was writing against homosexuality, desperately maintaining distinctions between the sexes: covered and uncovered heads, long and short hair. J. M. Ford suggests that the early seeds of Montanism were already present in Asia, women realizing a newfound freedom, but going too far, pushing too hard, doing what was unseemly, unfitting, insensitive.

More and more, varying attitudes and practices will be present in our congregations. Some continue to hold to the Scripture "Let a woman be silent—Eve was created last and sinned first." Others are uneasy with those who too strongly silence the voice of another (even a woman), lest they silence the voice of the Holy Spirit. Still others claim the prophetic utterance of Joel, "Your sons and your daughters will prophesy . . . and upon your men servants and upon your handmaidens in those days I will pour my spirit" (Joel 2:28-29).

As women, we need to be sensitive, always adorning ourselves with "the hidden person of the heart, with the imperishable jewel of a gentle and quiet spirit, which in God's sight is very precious." Let us be ready spiritually and mentally (academically) for areas which may open, whether it be the pulpit or some other leadership or service position. Where the congregation is not ready, let us do well what our congregations allow us to do. As people of God, let us all make our determinations upon the principle: is it gracious, is it seemly, is it well spoken of, is it of good report? *Gertrude Roten, lecturer in New Testament Greek, Mennonite Biblical Seminary, Elkhart, Indiana*



Open your Bible

Rubber tires, schools, and a mission

Lois Barrett

In early summer the air is dry and dusty, but not too hot. In the sunshine, the brownness of the landscape—road, plowed fields, adobe-brick houses and fences, slightly more gray cement fences, mountains surrounding the high plateau—is broken only by the trees planted in the villages.

Except for the adobe, the villages could be those in which Mennonites lived in Russia a hundred years ago. But the Mexican city of Cuauhtemoc is only a few miles away, and El Paso, Texas, lies about 275 miles to the north. On the roads are green John Deere tractors pulling flatbed wagons and an occasional pickup or taxi.

The "Old Colony" Mennonites came to Mexico in 1922 and thereafter from Canada to escape compulsory English and flags in the schools and to escape the pressures of Canadian society to change their way of life.

Some things have changed little or not at all in the fifty-odd years since migration: the pattern of village life, the dress, the schools (which use the century-old *Fibel*, or primer), the sermons, *Donnadagh* (the Thursday exercise of church discipline before the Old Colony elders).

The wife of an Old Colony elder, whose husband was away at *Donnadagh*, ex-

plained, "We want to stay steadfast, but I don't know how long we can keep it."

Even in Mexico, isolated by language and somewhat by geography, things change.

"The young people learn Spanish more and more," said the elder's wife. "They spend more time in town than I would like to see them spend. I have no need for Spanish. I don't talk when I go to town. My husband talks for me."

Church life also changes. Where once one's relatives belonged to the same church, now one may have relatives in the Old Colony church, in the General Conference church, in the *Kleine Gemeinde*, and in the *Gemeinde Gottes* (Church of God), a German group that began sending missionaries to the area about three years ago.

The boards of missions and Christian service of the General Conference Mennonite Church came to work among their distant ethnic cousins in Mexico in the midfifties to establish a school and a church at the invitation of a small Mennonite group near Cuauhtemoc. They were not Old Colony, but had immigrated directly from Russia to Mexico.

The "Russian" church began attracting people who had been excommunicated from

the Old Colony church. The three General Conference congregations in the Cuauhtemoc area are now made up primarily of former Old Colony members, after a split in 1963 with the "Russians."

The General Conference's Commission on Overseas Mission now has about eighteen missionaries serving in the area as pastors, teachers, and medical personnel.

"Things are mixed together now: the Old Colony, the General Conference, the Church of God," said Johann Fehr, an Old Colony farmer and mechanic in the village of Kronsart. "Really they all believe in the same God, but they can't quite agree on little things. The churches get along—if they leave each other alone," he said, sitting in his living room, made smaller by the double bed in one corner piled high with mattresses and quilts and the rollaway bed against another wall. Heads of children peaked through every open door.

The churches have not always left each other alone.

Jakob Schmidt, an excommunicated Old Colony member who joined the General Conference eight years ago in spite of his mother's pleading, told of his house being surrounded one day by men threatening him because his children were in a General Conference school.

Three years ago the General Conference school in Kronsart was closed because of threats of violence, and the Old Colony cheese factories were refusing to take milk from General Conference farmers.

Such tension is less apparent now; the two groups are united in their lack of appreciation for the German Church of God missionaries. But relationships are still strained.

"I have two brothers in the General Conference, but there is no contact with the rest of my family," said Jakob Schmidt. "But with my wife's family there is some contact."

"We relate to our neighbors on working affairs," said Gerhard Dyck, a deacon in the General Conference church at Quinta Lupita, "but on religious matters they won't communicate." He and his wife, Anna, sat in their living room filled with books and musical instruments.

Mr. Dyck is one of the few members of the Quinta Lupita congregation who has not been excommunicated from the Old Colony. He had been elected as a minister in the Old



Gerhard and Anna Dyck have been in the General Conference church at Quinta Lupita, Mexico, longer than most of the other members. It would be better for the church if so many did not move to Canada, says Gerhard.

Colony church, and once elected, there is no excommunication. But he was never ordained because he would not replace the rubber tires on his tractor with steel wheels.

"I didn't see why a minister should take them off when others were driving them," he said. "The boys were small when I put the rubber tires on. What was I to tell my sons now?"

He began to read his Bible more, and some things didn't make sense, he said. He had asked the Old Colony elders, but they were defensive. So he started to look around to other churches.

"The General Conference church is free of all the outward appearances that the Old Colony church insists on: no car, right dress, no rubber tires," he said. "Everything in the Old Colony is according to law."

"The Old Colony church excommunicated me, but they never told me why," said Peter Rempel, sitting in his office at a hammermill and feed mixer factory in the colonies. He has been a member of the General Conference church since 1971, the time his oldest child started to school.

"I had that planned since 1965 because I wanted to send my children to the General Conference school," he said. "The General Conference school tries to teach more perfect German, and there's also Spanish."

Peter Rempel explained his interest in good education: "I attended the school in Blumenort, where the teacher was Isaac Dyck, one of the best teachers the colonies ever had. He explained every Bible story. I learned later that people in other villages earned less than we in Blumenort."

Peter Rempel's family had owned a bookstore in the colonies which had imported books from Lutherans in Germany. "My father tried to introduce more good books into the colonies," he said. "But the Old Colony leadership encouraged other people to open a more conservative bookstore, and ours had to close. Our family all changed over to another church, some to the Kleine Gemeinde, some to the General Conference, because of the bookstore."

"A lot of people are looking for something else," he said, "but they don't know what they are looking for. There are so many people who do not want to do anything against the leadership of the Old Colony. Most of the leadership are good people, but they do what they do because of ignorance."

Of the more than 30,000 people in the Mennonite colonies in Mexico, the General Conference churches are small: 250 members in Quinta Lupita, 50 in Steinreich, about 50 in the Swift Current Colony.

The Swift Current congregation, the newest, is the only one which has no members who have been excommunicated from the Old Colony.

"There is no one here to excommunicate them," said missionary Dan Peters.

Most of the leaders in the Swift Current Colony migrated to Bolivia a few years ago, and some congregations stopped holding services. So a number of Old Colony people began looking to other church groups for worship, said Mr. Peters.

During the past year, the General Conference has built a church building, a school, and a parsonage. "A couple of Sundays there

were over 100 in church," Dan Peters noted. "It is a different tone already. People in this village are acting very favorable to us. They are experiencing very little antagonism from their families."

Mr. Peters emphasized salvation by grace, not works. "These people [Old Colony and Sommerfelder] have no assurance of salvation, even by works," he said. "They call it hope. They say it is blasphemy if you say you know that you are a child of God."

Directly below, students at an Old Colony school take a recess at lunch. At far bottom, students gather outside the General Conference school at Quinta Lupita before morning classes.



Contact of the General Conference people with their Spanish-speaking neighbors is increasing as their children learn Spanish in school. Three or four years ago the General Conference church began a ministry to Spanish-speaking people in the nearby village of Anahuac. It is primarily the missionaries and the youth of the church who participate in the Sunday school for children and some adults.

"A lot of our people are very willing to participate," said missionary Helen Ens. Seventeen young people from the Quinta Lupita church volunteered this year to teach daily vacation Bible school in Anahuac, and only ten were needed.

But others are wary of increased contact with Mexicans. Some fear it will lead to intermarriage, and none of the cases of intermarriage have turned out well, they insist.

"The children are enthusiastic about going to Anahuac," said Gerhard Dyck, whose own children are part of the program. "But the older people don't want to accept it. There will always be more children, so it is a good program."

Although General Conference people may be pleased with the numbers of people in church and an enrollment of 234 in the church's five schools, migration to Canada—and more recently to the United States—is taking away church members and students.

"If we had all the people who moved to Ontario, the church would be twice as big," said Helen Ens.

Gerhard Dyck, a member of the Quinta Lupita church for six years, has been in the congregation longer than most of the

members. "Most of the earlier members have gone to Canada, and their children have gone over to the Church of God," he said. He estimated that at least thirty people from the congregation have moved to Ontario in the last few years; three of these were his brothers. Others have moved—without immigration permits—to an area near Seminole, Texas. (See article below.)

"Some of the ones in Canada would come back if there were economic possibilities here," commented Peter Rempel.

A high birthrate among the Mennonites has made land scarce within the territories granted to the Mennonites by the Mexican Government in 1921, and the government is under pressure to give land to landless Mexican peasants.

Although some farmers are making a good living, those who do not own land have problems living on a minimum wage of 91 pesos a day (about \$4.14).

It is estimated that more than 10,000 Mennonites from Mexico have gone back to Canada.

Others, who are not necessarily poor, move north to better themselves financially or because they fear further devaluation of the peso, whose value on the American dollar was cut almost in half last year. Others are reportedly afraid a Communist revolution is coming to Mexico, although the reports differ on how that rumor was started.

Old Colony members also move to Canada, "where they take their car and work for the English," said Gerhard Dyck, half smiling.

More conservative Old Colony members are moving to Bolivia and Paraguay with the church's blessing. Some are reportedly

trying to make arrangements to immigrate to Australia. Earlier this year, the Old Colony sent three or four delegates there.

"Some go because the world is coming closer," said Peter Rempel. "Others go because they need more land. There is no place to stay for many of the people."

Change is coming to both the Old Colony and the General Conference Mennonites in Mexico. The Old Colony has taken a stand against change. The General Conference has moved closer to modern western society with its cars and electricity and double knits. Its people have a born-again religion in which the don'ts involve alcohol and tobacco, not radios and rubber tires. But the change they have embraced has involved a cutting of some ties with their culture. They are German exiles in a Spanish setting; it is an opportunity for mission and a problem of identity.

Mexico Mennonites living in Texas

About seventy-eight Mennonite families from Mexico, thirteen of them already affiliated with the General Conference Mennonite Church, have moved near Seminole, Texas.

Henry V. Friesen and Albert Gaeddert of Newton, Kansas, visited them on behalf of the Western District Conference in June and found that the General Conference group is meeting for worship. But they are looking for leadership and are questioning whether they should start their own school for their children.

The Mexican Mennonites, many of whom are Canadian citizens, began moving to Seminole last fall from the state of Chihuahua after they were visited by representatives of U.S. real estate firms who encouraged them to move to Seminole and to Holdenville, Oklahoma.

The Mennonites bought land, evidently thinking that the realtors would help them get immigration visas. Visas have not yet been granted, however; and the immigrants in the United States are not able to be employed legally.

The families intend to raise cotton on their land, and one family has bought a motel. Few of them speak English.

Mr. Gaeddert said he and Mr. Friesen conducted evening services for the thirteen General Conference families plus two Old Colony families which have joined the General Conference group since moving to Texas.

The Western District Conference home missions committee is considering what response should be given regarding the leadership needs of the General Conference people there.



The street of a Mennonite village just west of Cuauhtemoc, Mexico, is lined with adobe fences and houses.



Bomber construction halted

Police are shown dragging away a demonstrator during a protest in Washington, D.C., against the possible construction of the B-1 bomber. The protest at the White House was sponsored by Clergy and Laity Concerned. The B-1 bomber program was halted a few days later by U.S. President Carter. Church and other peace groups had been working to stop construction of the electronically sophisticated airplane. However, in announcing the halt of the B-1 program, President Carter put emphasis on cruise missiles and a tactical nuclear weapon which would kill people but not destroy as much property as conventional nuclear bombs.

Words & deeds

consultation for Mennonites working with native American peoples is scheduled August 15-17 at Freeman, South Dakota. Coordinated by MCC's U.S. Ministries, the consultation is to help participants understand native American culture, religion, and their issues. Resource person will be Cecil Corbett, a Nez Perce Indian, Presbyterian minister, and director of Cook Christian Training School, Tempe, Arizona. Also providing input will be Lawrence Hart, Cayenne Indian and former Mennonite pastor in Clinton, Oklahoma.

MCC is preparing for the construction of a two-room school and teacher's residence in the earthquake-ravaged town of Yagbasan in northeast Turkey. Two North American volunteers will be used.

Chinese worship services are proceeding at the Mountainview Church, Vancouver, and Richmond, British Columbia, shepherded by Stephen and Sally Lee. David and Esther Wang, who have been students at Fuller Seminary in Pasadena, California, were to

join them in mid-July to shepherd the Richmond group as well as assist in the Chinese work at Mountainview.

An MCC Et Cetera Shop will open August 15 in Lebanon, Oregon. The store will sell used clothing, other good used items, and possibly baked goods. Part of the store will be stocked with Self-Help gifts from all over the world.

The MCC Self-Help Crafts store on Portage Avenue in Winnipeg has closed because of high costs and slow business, according to Jake Janzen, director for the program in Manitoba. The store opened last October under the name "Global Gift Shop." Winnipeg has another MCC crafts shop in the MCC building on Pembina Highway.

The Canadian Bible Society has been granted an import license for 2,500 Spanish Bibles and 2,500 Spanish New Testaments by the government of Cuba, according to Kenneth G. McMillan, general secretary. The government of Cuba had closed the Bible Society office in Havana in 1963, and since then there has been a great shortage of Bibles, he said.

Upper Volta plans altered

New mission work in the West African country of Upper Volta will begin in summer 1978 with at least one North American couple, but it is still uncertain when and how Zairian Mennonites will send personnel in what was intended to be a joint venture.

Representatives of Africa Inter-Mennonite (AIMM) and the Mennonite Community of Zaire (CMZ) reviewed the Upper Volta proposal in early June in Tshikapa, Zaire, but the matter has been tabled for the time being.

James Bertsche, AIMM executive secretary in Elkhart, Indiana, said the Zaire church expressed general affirmation about joining AIMM in mission work in Upper Volta. They felt they had reached a point in history where it would be timely to consider outreach beyond Zaire, he said.

But financial arrangements have yet to be worked out.

"They had been hopeful North American churches would help with the cost of a Zairian couple going elsewhere in Africa," said Mr. Bertsche. "We told them we were open to discussing several possible models of cooperation with them, but the Zairian church would have to have at least some financial responsibility for any of its personnel who might go to Upper Volta."

AIMM has recruited one couple to leave in the summer of next year and is in dialog with another couple from North America.

Africa Inter-Mennonite Mission (formerly Congo Inland Mission) is the joint work in Zaire of the General Conference Mennonite Church, Evangelical Mennonite Church, Evangelical Mennonite Conference (Canada), and Evangelical Mennonite Brethren Church and in southern Africa also with the Mennonite Brethren Church.

Mennonite missionaries first went to Zaire under Congo Inland Mission in 1912.

Church organized in Bogota, Colombia

A new Mennonite congregation has been formed in Bogota, Colombia.

Forty-two members signed the covenant to become the Mennonite Community of Chapinero on Pentecost, May 29.

The Capinero fellowship has been meeting for several years under the sponsorship of Gerald and Mary Hope Stucky, missionaries in Colombia under the General Conference Mennonite Church. Most of the fellowship's members are alumni of the Cachipay school, founded in 1946 at the beginning of General Conference mission work. New people have come into the group through contacts with the early members.

Revisiting Camp Funston

An interpretive article by Henry A. Fast

I revisited Camp Funston after almost sixty years.

My first visit to Camp Funston came during World War I. My draft board ordered me to report for induction to this large military training camp in Kansas on May 23, 1918. I was principal of the high school in Whitewater, Kansas, at the time, but my order required me to report to camp a week before the close of school.

I was a conscientious objector when war broke out. My parents, like other Mennonite immigrants, had left Russia in the 1870s to escape compulsory military training. But I had also, on my own initiative, developed the personal conviction that war and military training were out of harmony with the spirit and teaching of Jesus. But when the actual order came to report to camp for military training, I had to struggle through to some certainty how I might handle my concerns of conscience when I arrived in camp and was confronted with the order to accept the gun and train for combat duty.

With deep concern, my college friends (also conscientious objectors) and I discussed this question as we rode the train to camp. Our idea differed, but we agreed that conscience is a highly personal matter, so we had better let each person follow his own inner leading as best he could. I felt I would rather state my concern at the start and then face the consequences.

When I registered at the reporting desk and had answered the routine questions, I told the sergeant in charge I was a conscientious objector and would like to be assigned to base hospital service.

The minute he heard the reference to "CO," he blasted out an angry, "Damn CO!"

His blast was so loud and clear that every person in that large waiting room must have been jolted wide awake to see who this "d--- CO" was and what he looked like. He, presumably, was too cowardly to fight for his country.

This was my introduction to Camp Funston and to the kind of acceptance I, like other conscientious objectors, could expect to receive in my work and relations in camp. Many unpleasant methods were used to force conscientious objectors into line and to break down their morale or to test the reality and the meaning of their "conscientious objections." These experiences of testing and of later service in camp represent a critical, but also a maturing, period in my life.

I must confess, however, that I never felt a special urge to revisit the old Camp Funston.

But an invitation came to me this spring through a pastor-friend, Walter Neufeld,

who inquired whether I would accompany a busload of about forty teenagers to Camp Funston to share with them and their youth sponsors some of my experiences as a conscientious objector in camp.

Catechism classes in two or three churches in the Moundridge, Kansas, area had been discussing the Christian peace witness and the historic Mennonite position on war and military training. They wondered whether a visit to Camp Funston, where many conscientious objectors in World War I had taken their stand and had witnessed to their faith in Jesus' way of peace, might help make their study more vivid.

I was glad to accept this opportunity. But I was also glad that Ernest Bachman of Newton, also a Funston conscientious objector, and James Juhnke from Bethel College, who has published a study on the experiences of Mennonites during World War I, were also invited to accompany the group and share out of their experiences and insights.

Our Sunday together on April 17 was exciting to all of us, I believe. Recalling some experiences of those days and how they were handled by the military and by conscientious objectors helped make clear what the issues were and how conscientious objectors were trying to be true to their witness.

Looking back on those days from the perspective of almost sixty years, I know we had some problems that confused and worried us while in camp. Some of the

problems focused in ourselves. Some grew out of our relations with military personnel, military orders, and the military way of living. It was not easy to be a conscientious objector in camp, consistent and convincing in all our conduct and in all our manner of life.

What was our motive in making our claims of conscience? Was it merely to keep our own hands clean from bloodshed, violence, and the destructions of war? Or did we want to make a proud show of self-righteousness with a profession of clean hands and a pure heart? Or were we genuinely and consistently trying to witness against the evil of warfare and to the better way represented in the person, work, and teaching of Jesus?

Another problem was that, because the conscientious objectors were a small and unpopular minority in a military camp where they lived intermixed with personnel who held strongly to contrary convictions, they unconsciously felt the pull to adjust to the environment. They felt the pull to be regarded as the good guys, to avoid any appearance of being an oddball or a "d--- CO." It was not always easy to maintain one's integrity as a conscientious objector and at the same time try to maintain fellowship with persons right and left with whom one strongly differed.

Military officers tried to induce conscientious objectors to renounce their conscientious objection or force them to fall into line through various ways. These included ridicule, intimidation, discrimination, physical or mental abuse, threat, being put in the guardhouse, and being court-martialed. Occasionally the officers tried to "kill them with kindness," undercutting any reason for objecting.

In retrospect it is easier to understand how difficult it must have been for the military to understand conscientious objectors. A volunteer army never had had COs. In our conscripted army no one was asked whether he wanted to fight or believed in war. So now the army had conscientious objectors on its hands, and it didn't understand them or know how to deal with them. Was the CO claim merely a device to "chicken out"? If so, the military might try to shame him out of his cowardice or frighten him to rise above it. With a conscientious objector, that method did not work.

Furthermore, the officers were puzzled on why the conscience of one conscientious objector led him to draw a line so different from that drawn by another. Sometimes in subtle ways they tried out a conscientious



Henry A. Fast stands on the grounds at Camp Funston in north central Kansas in 1918. The buildings present then have since been torn down, he said.

jector to see how far his conscience would let him go. Eventually the CO had to draw a line somewhere and his "I can't do that" appeared capricious to the officer. So the officer felt frustrated even though he may have tried to find out what conscientious objection meant to this particular man. I must admit that sometimes I was not sure where my inner commitment might lead me to draw the line.

Sometimes it worried us that our CO

testimony appeared so negative. We always appeared to be "objecting" to something. But the alternatives open to conscientious objectors in World War I were so restricted that this seemed the only option.

The firm, but highly motivated no of the conscientious objectors in World War I was heard all the way to the highest circles in Washington, D.C. When World War II broke out, the discussion of the CO question was inevitable. Government officials were

sure the CO problem had been poorly handled in World War I, and they did not want that to happen again.

Revisiting Camp Funston reminded me that we always need people whose conscience is sharp, sensitive, and courageous enough not only to say no on strategic occasions to a government or some Pentagon, but more than that also witness convincingly and practically to the better alternative of Jesus.

Alternatives for natural gas pipeline proposed

Conservationists prefer alternatives for a natural gas pipeline other than the Arctic Gas proposal, according to Stan Senner, research associate at the Institute of Arctic Biology, Fairbanks, Alaska.

The pipeline, if built, would link gas fields in Alaska and the Yukon to markets in southern Canada and the continental United States.

Recent recommendations by Canada's Justice Thomas Berger and the United States

Federal Power Commission regarding construction of the Arctic Gas proposal have been a boost to the efforts of conservationists in both countries, said Mr. Senner.

In May the U.S. Federal Power Commission recommended to President Carter that a trans-Canada pipeline be built, but the commission was evenly split on whether the route should be the one proposed by Arctic Gas or the one by the Northwest Pipeline Company. Northwest's proposal, the Alcan system, calls for a pipeline paralleling the trans-Alaska pipeline from Prudhoe Bay to Fairbanks and then out the Alaska Highway to the southern Yukon Territory. The Alcan system does not depend on a Mackenzie Valley line, which is a crucial part of the Arctic Gas plan.

Conservationists much prefer the Alcan alternative, although a third proposal by the El Paso Alaska Company has merit also, said Mr. Senner. The El Paso system would transport the gas to Alaska's Prince William Sound, where it would be liquified and shipped by tanker to California. Once in California, the liquid would be regassified and injected back into existing pipelines.

Canada's Justice Berger recently recommended that no gas pipeline should be built across the northern Yukon and that construction in the Mackenzie Valley be delayed for at least ten years. If the Canadian National Energy Board concurs with the Berger Commission report, it would stop the Arctic Gas proposal, regardless of the decision by President Carter and the U.S. Congress, expected by September 1 and November 1, respectively.

Protecting the integrity of the Arctic slope wilderness on both sides of the border is the crux of conservationists' opposition to the Arctic Gas line, said Mr. Senner, also president of the Fairbanks Environmental Center. In Alaska, the pipeline would traverse the length of the most pristine part of the Arctic National Wildlife Range.

Conservationists' concern for the wide-ranging caribou goes beyond their personal interests in the caribou's welfare. Friends of the Earth's Jim Kowalsky points out that the

caribou are a critical part of the life-style of native peoples on both sides of the border and that the pipeline threatens the basis for their subsistence culture.

Mennonites attending the General Conference triennial meetings in Bluffton through August 3 were to participate in the international pipeline debate when they considered a resolution regarding a moratorium on the Mackenzie Valley pipeline.

Intergenerational Sunday school materials tested

Intergenerational Christian education materials are being tested this summer in three Mennonite congregations.

The materials, developed by the Commission on Education of the General Conference, focus this summer on the parables of Jesus and were prepared by John Gaeddert, executive secretary of the commission.

Congregations participating in the pilot program are the Tabor Church near Goessel, Kansas; the Goessel Church; and the Mountainview Church in Vancouver, British Columbia. The materials are designed to be used in education settings which include both adults and children of at least school age.

In the preparation of the Foundation Series (the new interdenominational graded curriculum), the Commission on Education was anxious that intergenerational materials be a part of the curriculum, said Mr. Gaeddert.

Because such materials were not included for all denominations, the General Conference Commission on Education is providing materials so that congregations can have intergenerational classes for one quarter per year.

"We have had an increasing number of inquiries for intergenerational material, particularly for the summer quarter," said Mr. Gaeddert.

After this summer's pilot program, the materials will be revised, and new materials will be written in succeeding summers related to themes of the Foundation Series.

Cheyenne peace curriculum writer chosen

A curriculum to teach Cheyennes about their own peace heritage is being developed jointly by the Cheyenne Cultural Center in Clinton, Oklahoma, and the General Conference Mennonite Church.

Two researchers—Steve Linscheid of Goessel, Kansas, and Gene C. Miller of Washington, D.C.—spent about six months last year finding information in Washington, D.C., on Southern Cheyenne peace treaties with the U.S. Government.

Now the project is ready for curriculum writing, and Kathryn C. Smart, a member of Trinity Mennonite-Presbyterian Church in Oklahoma City, has been chosen as a writer. She will be working closely with Cheyennes Marie Rowledge and Lawrence Ert.

Mr. Linscheid said his research had found that the traditional Cheyenne peace chiefs were separate from the war society. Some of the peace chiefs of the nineteenth century refused to fight back even when directly attacked by U.S. soldiers.

The curriculum, when completed, will be used first in workshops or other educational settings among the Southern Cheyenne in western Oklahoma. However, the curriculum could also be used by non-Indian groups.

Those providing funds for the project have included the General Conference's Commission on Education, Mennonite Central Committee, and the Western District Mennonite Conference.

Record

Workers

Laurie Brandt, Tabor Church, Goessel, Kansas, has begun a two-year assignment with Mennonite Central Committee in Washington, D.C. She will serve as a secretary in the MCC Peace Section Washington office. Laurie holds an AA degree in secretarial studies from Bethel College, North Newton, Kansas. She has been employed as part-time secretary to the dean of instruction at Bethel College. She is the daughter of Raymond and Grace Brandt of Hillsboro, Kansas.

Clarence and Albena Deckert, Freeman, South Dakota, have begun voluntary service assignments at Swan Lake Christian Camp, Viborg, South Dakota. Clarence is doing maintenance work while Albena is assisting in cooking. Their term is indefinite, extending at least through the summer.

Elfrieda Driedger, Leamington (Ontario) United Mennonite Church, has begun a one-year term as a Mennonite Central Committee volunteer in Essex County, Ontario. She is working with Mennonites who have immigrated to Canada from Mexico. Elfrieda is a graduate of the Quo Vadis School of Nursing at Humber College in Toronto and has been employed with Peter Nursing Home in Tilbury, Ontario. She is the daughter of Jacob and Agnes Driedger of Leamington.

Mary Epp arrived in Hanley, Saskatchewan, on May 31 to begin a year of furlough. She has been teaching at the Secondary School in Nyanga, Zaire, under the General Conference's Commission on Overseas Mission.

Sven Eriksson has been named an instructor at Columbia Bible Institute, Clearbrook, British Columbia, effective September 1. He holds a BA from the University of British Columbia and a MDiv from Trinity Evangelical Divinity School. For the past five years he has been head of Inter-Varsity Christian Fellowship's campus ministries at the University of British Columbia and Simon Fraser University.

Arnold and Grace Harder arrived in Elkhart, Indiana, on furlough from Zaire on May 8. They have been involved with SEDA, an agricultural development service, in Nyanga under the General Conference's Commission on Overseas Mission.

Sandra and Seb Kenagy, Hubbard, Oregon, are serving one year in Wichita, Kansas, with Mennonite Voluntary Service. Sandra is working as a home health aide with

People's Alternative Home Health Care, Inc. Seb is working in housing rehabilitation. Both are graduates of Canby (Oregon) High School and are members of the Barlow (Oregon) Community Church.

M. Jean Krahn has been named associate director, central, of Mennonite Voluntary Service and its personnel coordinator, effective September 1. Ms. Krahn has served for the past year as a Mennonite Voluntary Service worker in Arvada, Colorado, working as community resource coordinator in apartment ministries with local congregations. She is a native of Saskatoon, Saskatchewan, where she is a member of First Church. In her new assignment at the Newton, Kansas, offices of the General Conference, she will administer four to six MVS units in the central states and will coordinate the personnel office for the Commission on Home Ministries and General Conference office personnel.



Brandt



Sandra Kenagy



Krahn



Driedger



Seb Kenagy



Wiebe

Anna V. Liechty arrived in Berne, Indiana, on May 31. She plans to remain in the United States through August before returning to her assignment under the General Conference's Commission on Overseas Mission at the Bible Institute in Kalonda, Zaire.

Samuel J. Mikolaski has been named president of Columbia Bible Institute, Clearbrook, British Columbia, effective September 1. He has been serving as professor of historical theology and Christian heritage at the North American Baptist Seminary, Sioux Falls, South Dakota. From 1960 to 1969 he was professor of theology at the New Orleans Baptist Theological Seminary in Louisiana. He served as principal of the Baptist Leadership Training School, Calgary, Alberta, in 1971-74.

Laura Zacharias, Rapid View, Saskatchewan, is serving one year with Mennonite Voluntary Service in Hutchinson, Kansas. Her assignment is with the Friendship House day-care centers. Laura has attended Swift Current Bible Institute, Swift Current, Saskatchewan, and has been a clerical worker. She is a member of the Emmanuel Church of Rapid View.

Ministers

Henry Born has accepted the pastorate of the United Mennonite Church, Mission, British Columbia. He replaces *Gary Loewen* who will be attending Canadian Mennonite Bible College, Winnipeg. Mr. Born formerly served as pastor of the Olivet (British Columbia) Church.

Heinrich Esau has resigned as pastor of First Church, Greendale, British Columbia, effective next spring. His future plans are indefinite.

John Friesen will leave the pastorate of the Morden (Manitoba) Bergthaler Church in October. His future plans are indefinite.

Roland R. Goering has moved to Freeman, South Dakota, to become pastor of the Salem Church. During the past year he was director of alumni and church relations at Bethel College, North Newton, Kansas, and previously was minister at First Church, Hillsboro, Kansas.

Waldemar Regier will leave as minister of the Rosthern (Saskatchewan) Church, effective in spring 1978. His future plans are indefinite.

Robert S. Schloneger has received a call to serve as pastor of the North Clinton Mennonite Church, Wauseon, Ohio, effective

te September 1. He has been serving as pastoral intern at Oak Grove Church, Smithville, Ohio, while attending Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

David Wiebe has accepted the pastorate of Arnaut (Manitoba) Church, effective September 1. He formerly served as pastor of Home Street Church, Winnipeg.

Calendar

September 11-16—Camp curriculum workshop, Rocky Mountain Mennonite Camp, Divide, Colorado

October 21-23—Western District Conference annual sessions, Buhler High School, Buhler, Kansas

October 5-9, 1978—U.S. historic peace church conference on a New Call to Peacemaking; Baptist Conference Center, Green Lake, Wisconsin; Mark Hatfield, speaker

Canadian

September 17—Making Music with Children workshop, Bethel Church, Winnipeg, Manitoba, supported by the educational resources committee (Manitoba); resource person, Bettie M. Norman

Central

October 27—Illinois Mennonite Women's Fellowship, Carlock (Illinois) Church
November 25-27—Golden Jubilee, First Mennonite Church, Iowa City, Iowa

Northern

September 18-25—Crusade '77, high school auditorium, Mountain Lake, Minnesota; Myron Augsburg, speaker

Published

A peace study packet for the New Call to Peacemaking, a two-year emphasis of the Mennonites, the Friends, and Church of the Brethren, is now available to congregations, other groups, or individuals. Each of the participating bodies has chosen materials for the mailing. The packet contains the books, six pamphlets, and a bumper sticker. Packets can be ordered for \$6.50 each, postage paid, from New Call to Peacemaking Packet, Marketing Department, Brethren General Offices, 1451 Dundas Avenue, Elgin, Illinois 60120.

Come Let Us Stand United, by Vernon R. Wiebe, a history of the Corn (Oklahoma) Bible Academy, has been published on the twenty-fifth anniversary of the Mennonite Brethren school. It is available for \$12 paperback or \$14 hardback from CBA History, Box 92, Corn, Oklahoma 73024.



Help wanted

MVS is an attempt to relate human resources to human needs in the spirit of Jesus. We invite persons from varied religious, racial, and ethnic backgrounds to join together in different kinds of caring ministries. Persons age eighteen to eighty who can serve for one or two years are urged to contact:

Mennonite Voluntary Service
Box 347, Newton, Kansas 67114
(316) 283-5100

Voluntary service assignment: Rosthern Junior College, a Christian residential high school, is accepting applications from qualified counselors to work at the school for the 1977-78 school year.

If you are interested in this kind of service, please contact:

Robert J. Suderman
Rosthern Junior College
Rosthern, Saskatchewan
S0K 3R0
Phone: (306) 232-4222

One-room, self-care apartments with meals, utilities, laundry, and housekeeping services, from \$275 a month. New intermediate nursing care rooms, from \$400 a month. Buhler Sunshine Home, Inc., Buhler, Kansas 67522; (316) 543-2251. Lonnie Rempel, administrator.

Adriel School, a residential treatment facility for emotionally disturbed slow learners, is currently looking for a social worker with a master's degree in social work or a master's degree in clinical psychology. The duties include individual therapy, leadership of the cottage treatment team, and supervision of child-care workers.

In attempting to meet the ever-changing needs of children who are slow learners, Adriel seeks personnel who are willing to work with children and their families in an effort to reinforce and strengthen the family unit. Personnel are challenged by the need to look for opportunities for these children in a world where few opportunities exist.

Adriel is located in West Liberty, Ohio, along the picturesque Mad River. Interested individuals should contact Mr. James Burkett, Adriel School, Box 188, West Liberty, Ohio 43357.

Letters

It comes too often

Dear Editor: While we enjoy receiving *The Mennonite*, we have long felt that it is published too often. I often have to catch up on a number of issues and end up skimming rather than reading carefully. May I suggest that you could save postage and publishing costs and produce a fine magazine published every other week? *David Nicol, Box 1000, Campbellville, Ontario L0P 1B0 June 14*

Time to reevaluate

Dear Editor: For the last decade the emphasis by the General Conference has been on nonresistance, the peace witness, and our Mennonite heritage. All we ever hear and read about is the social concerns.

We have placed ourselves into a dangerous rut. The social gospel is taking preeminence over the preaching of salvation by grace through faith in the Lord Jesus Christ. This emphasis on the social concerns of our day has been overemphasized to the extent that we hear very little about the importance of building up one another within the body of Christ. We spend so much time and energy

discussing and writing about the social evils of our day that we give no time to the importance of our own spiritual growth and maturity.

Christ's purpose in coming to the earth was not to take care of all the social injustices which existed in his day. He came to die on the cross for our sins. It is through his shed blood that we have forgiveness of sins, and it is through our new life in Christ that we are able by the power of the Holy Spirit to live lives that are pleasing before God. It is as we allow the Holy Spirit to live in and through us that we will bear lasting fruit and we will become more and more like Jesus Christ, which is our ultimate goal (Romans 8:29; Colossians 3:10; 2 Peter 1:4).

I do not advocate that we ignore the social problems. We must deal with them; they are a part of reality. But social problems will always exist. To focus all of our attention and energies on the social problems of our day is only dealing with the externals and not getting at the root cause. Change needs to begin on the inside of a person, and change in society will only come in a lasting form as we seek to change men's hearts with the gospel of Jesus Christ through the power of the

Holy Spirit (Romans 1:16). It all comes down to a matter of priorities. The body exists for time only, but our souls exist for all eternity. Therefore, I believe that more of our emphasis ought to be placed on the soul. If we feed the hungry in order that we may minister to their souls and share the good news of salvation, that's great. But I am afraid that all too often we stop with providing for their body so that they can eventually die a comfortable death only to face eternity in hell.

At a regular meeting of the Mennonite General Conference held at the Blough Church, Johnstown, Pennsylvania, October 25 and 26, 1911, a committee of ten was appointed to prepare a work on Christian doctrine, setting forth, from a scriptural standpoint, those things "most commonly believed among us" as Mennonites. These ten men prepared a treatise on the great doctrine of the Bible. This is what they had to say concerning the preaching of the Word of God: "Preach the Word; preach the fundamentals of salvation; among these fundamentals the subjects that should receive special attention are: repentance, faith, conversion, the atonement, justification, and holiness. Gospel ordinances and restrictions should have a prominent place among the topics to be presented to a congregation. Obedience to God and all the commandments and requirements of his Word, to the authorities of the church and to civil authorities, wherein they do not conflict with the higher authority of heaven, demand recognition on the part of the faithful preacher. Possibly the line of *teaching most vital* for pulpit consideration is that of sin and the remedy for the same as offered through the grace of God and the appeal of the sacrifice of the Son of God for the salvation of the world" ("Bible Doctrine").

Menno Simons had this to say, "This command and word (I say), Christ commanded all true messengers and preachers to observe, as he spoke; preach the gospel." He does not say, preach the doctrines and commands of man; preach the councils and customs; preach glossy ordinances and opinions of the learned; but he says, *preach the gospel*, and teach them to observe all things whatsoever I have commanded you" (Matthew 28:20).

I believe the time has come to reevaluate our purpose as Christians, as a church, as a conference, and as Mennonites. It is time to reaffirm our doctrinal statement and confession of faith. It is time to once again begin to live and act according to our doctrinal statement and purpose. I believe that we have been sidetracked and it's time to stop and get back on the right track before it's too late. *Bradley Graber, 132 North Mound, Bluffton, Ohio 45817*

June 14

I chose the ministry

I believe that the ministry is the most intimate vocation. The minister is there to welcome newborn babies into families, to share in the pledge of love and fidelity at marriage, to counsel a person in the process of accepting Jesus as Lord and Savior, to guide membership classes, to consecrate children together with parents and congregation, to comfort in times of vocational stress, illness, accident, sorrow, and death.

I chose the ministry step by step. My great aunt asked me one day to consider the ministry. That was the starting point. The example from other ministers provided the

inspiration for further consideration. I came to enjoy the study of Scripture, and this led me on.

The most frustrating thing for me as a pastor is to realize the blessings which God has in store for all of us and yet to see people ignore these blessings and seek the pleasures of the world. It has been a struggle because I have felt guilty for people making such choices. Today I know that my calling is to prepare the table with the Lord's food as best I can. This includes living my own life for the Lord. But then the people must make their own choices.

The most fulfilling part of the ministry is to behold those people who are hungry for spiritual food, who partake liberally and are growing in their faith and discipleship. It is equally great to see them grow spiritually and get in touch with the power of prayer and the freedom to share their faith with others.

I thank God for using me in the ministry. *Gary Stenson, pastor, West Swamp Mennonite Church, Quakertown, Pennsylvania*



God answers prayer

Parked in front of the grocery store waiting for my wife to return with the groceries I suffered a moment of reflection.

We built our house too close to the road allowance. The lot we built the house on had yet to be subdivided and only upon approval of the subdivision would we receive the mortgage needed to keep the house. We were in a mess. So I sighed a deep concerned prayer to my Father and then opened my eyes to find them focused and fixed on the

image in the side mirror spelling: HIS WAY.

To me this was his answer: the Lord would open all the right doors. The two words originated from a sign a hundred yards behind me across the street. The full sign read: "This way . . . to Supervalu." The pole covered the T and the edge of the mirror cut off the rest.

Everything regarding the house and lot is well now a few weeks later against all odds. *Dan Kobus*

Meditation

Everybody here needs shoes

On his first Sunday with us, our new pastor told the story of a shoe company that sent two representatives to a far country to determine the possibilities for a factory there. In due time the first man wired, "I'm coming home. No one here even wears shoes!" Presently came a telegram from the second, "This place is fantastic! Everyone here needs shoes!"

I lost a bit of the sermon as I pondered that story. "I hope you are that second man," I said to the pastor (silently, of course), "because we have a lot of bare feet around here."

I looked about me in the congregation. There were the usual number of well-shod saints in the first few rows. Although I couldn't see their feet, I knew that their shoes were comfortable the way they nodded and said amen occasionally.

But the people in my age group (thirty-nine and holding) didn't fare quite as well. There were a few good pairs of shoes, but mostly I saw just sandals or house slippers. I shook my head and tch-tched rather smugly.

The back rows of younger people I couldn't see without stretching my neck, so I determined to remember to look after church. To be truthful though, I didn't expect much in the way of footwear from that crowd.

The sermon had continued, so I brought my mind back to the pastor. He was saying something about this being a new beginning for him and his family, and he hoped it might be for us, too. "I hope so, too," I said to him (silently, of course).

But this is pretty rocky territory around here for barefooted people. What with one thing and another, we've lost quite a few good families over the past few years. And while a lot of new people have moved into the community, somehow their children aren't the kind that make for a quiet Sunday school room. Now *our* children have been brought up in the church and know how to behave. But some of those newcomers have never been in a church before. And with that new development coming . . . you know what kind moves into subsidized government housing. . . .

The thought became too painful for me, and I came back to what the pastor was saying. Only by returning to Christ and allowing him to live through us, could we expect a new beginning, he said. "Return!" I said indignantly (silently, of course). "We haven't been away! You're talking to third- and fourth-generation churchgoers here! Our church has been our fortress, our pillar of hope, our sanctuary!"

Then I remembered the words of the member who had introduced the new pastor, "If his record here is anything like his immediate past record, we may be having two morning services before long."

Why haven't we had two services before now? I wondered. There are certainly enough people within walking distance of this corner to fill the church twice on Sunday morning. There are three families within two blocks of my home that have come into our community within the last few months. Actually, the only contact I have had with them is to chase the boys out of the plum tree and watch to see that they don't ride bikes on the lawn. I always speak to the parents when I see them, though. It isn't as if I had been downright unfriendly. After all, they can hear the church bell on Sunday just as well as I can. They are welcome to come any time to the services.

Suddenly, my feet began to feel cold, and I rubbed them against each other to get them warm. "Horrors!" I said (silently, of course). "My feet are *bare*!" I glanced about rather nervously to see if anyone had noticed, but everyone seemed to be listening intently. I tucked my feet as far under the seat as I could get them and waited miserably for the end of the service. I was too upset to hear any more that the pastor said. But I couldn't stop my horrid thoughts.

"It's a pretty sure thing," I said (silently, of course), "that this pastor didn't fill his church twice on Sunday morning by just wearing out his own shoe leather. He must have had a lot of people with good stout boots backing him up. And he's going to need the same kind of group here. What was it he said about a new beginning? Allow Christ to live through us. Let him give us a new life of prayer and devotion and service. Let him remove the spirit of apathy and indifference and neglect."

Well, I said (silently, of course), "if I can just get out the door without the pastor and the other members seeing my bare feet, I'll get busy on a pair of shoes." *Arleta Richardson*

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A people of fire

Leighton Ford

Millions of Christians around the world regard Pentecost (Acts 2) as the birthday of the Christian church. The wind of Pentecost blew, tongues of fire rested on believers, and beaten men and women became bold as the Holy Spirit invaded their lives.

John the Baptist had prophesied that the Messiah would baptize "with the Spirit and with fire."

Throughout the Bible God is often likened to a fire. It was as a fire that God spoke to Moses out of a burning bush. It was by a "pillar of fire" that God led the children of Israel through the wilderness. It was as a fire that he dwelled in the Holy of Holies.

At Pentecost, the image of fire reappeared. As Tozer says, "The God who appeared to them as fire throughout all their long history was now dwelling in them as fire. He had moved from without to the interior of their lives. And so the church of Christ became the flaming fellowship—the people of fire!"

The same Holy Spirit is at work in the world today, and it wants to be at work in your life.

Perhaps talk about the Holy Spirit makes you afraid. "What is this fire, this flame?" you wonder. "I'm afraid of the Holy Spirit. I don't want to be a fool or a fanatic."

The Holy Spirit is God. There is no reason to fear it. It is the Spirit of the Father and the Spirit of the Son. God the Father is God *beyond* us. God the Son—Jesus—is God *beside* us, walking on this earth to reveal the Father. And God the Spirit is God within us—God coming to the interior of our lives to bring the reality of Jesus Christ to us.

Right now, let your imagination go. Think of "fire" and what do you see in your mind? A raging forest fire—millions of acres of woodland blackened, charred, and ruined? A towering inferno—a hotel perhaps, wrapped in flames and smoke, with people leaping out of the windows to their death?

Yes, fire can be like that—uncontrolled, terrible, destructive.

But think again. Remember a night when the temperatures were at zero or below. The thermostat was turned down to save energy and in the fireplace the logs were blazing—a glow of heat and warmth for the whole family.

That, too, is fire—contained, secure, warm.

Or think of the mighty Saturn rocket rising from its launching pad at Cape Kennedy, millions of tons lifted by a rocket flame that burned for only a few seconds, but with power equal to a string of diesel

locomotives stretching from Atlanta to New York.

That, too, is fire—strong, controlled, purposeful.

So when you think of the flame of the Holy Spirit, don't think of wild fire, out-of-control fire—think instead of the strong, pure, steady flame of God, the Spirit that we cannot tame, but which can bring God's power to bear on our lives.

Fire warms and so does the Holy Spirit. It brings the warmth of God's reality.

It is from the cross that we come to know the reality of God. On the cross Jesus Christ bore the fire of God's judgment for our sins, that we might have access to the God who is consuming fire. The Holy Spirit will warm your heart with the assurance that God has forgiven you.

Fire also illumines—and so does the Holy Spirit. It brings to our minds clarity, understanding, certainty. Only God can teach us about the things of God. He enables us to see through faith what reason cannot see. It is not that faith and reason are opposed. But faith goes beyond reason. Faith gives a spiritual insight to our minds that reason alone can never provide. When we become Christians we do not commit intellectual suicide. In fact, it is often the act of surrender to the Holy Spirit that brings new life to our minds.

Fire cleanses—and so does the Holy Spirit. Like a fire that burns out dirt and disease, the Holy Spirit will consume the sin from our lives. But if we do not let it consume our sin, then the fire of judgment will consume us.

Fire fuses—and so does the Holy Spirit. Just as fire in a forge joins metal to metal, so the Holy Spirit joins believers together in one heart and one mind and gives us compassion for the suffering and oppressed and lost people of the world.

Let me mention one more thing. Fire spreads—and so does the Holy Spirit. Once we have known it, we cannot keep it to ourselves. The fire of God went leaping among those early Christians from life to life, from community to community, beginning at Jerusalem and spreading like flame throughout the ancient world.

Pray, first for yourself and then for the church everywhere, that the Holy Spirit will again come as fire—to warm us with the presence of God, cleanse us with the purity of God, fuse us with the love of God, and spread the good news of God throughout the whole, wide world.

Following our summer biweekly schedule, the next issue of *The Mennonite* will be dated August 23.



The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:30 AUGUST 23, 1977



Roots for people on the move

Anne Neufeld Rupp

There was much talk of *roots* even before Alex Haley's novel. There has been an increased interest in the past—from antiquities artifacts to family trees.

This search for identity is tied in with the rootlessness experienced by a society constantly on the move and accosted by endless changes.

The United States is the most mobile nation on earth; 40,000,000 citizens move each year. In seventy major cities, the average person's stay at one place is four years. Between 80 and 90 percent of the young change residence within six years after high school. The average person moves fourteen times in a lifetime. I have moved seven times since 1960.

America has developed a labor force of rootless, white-collar migrants. Does that describe you and me?

Nomadic life is not a new phenomenon. It was the way of life for the patriarchs of the Bible. Mennonites have trekked out west across many countries and continents.

Today's mobility is different in several respects. Nomads of the past carried home, tribe, and family along, thereby providing an ongoing security. Mennonite migration tended to begin with groups and to settle in groups.

Even a city like Winnipeg, with its large Mennonite population, offers the security of "in-country-nomads" of family, church, and community groups with common roots. Such urbanization is unmatched by the identity crisis and frustrations faced by those who relocate as single nuclear family units to cities where all physical structures and community and church groups are of a strange heritage.

Robert Seidenberg, a Syracuse, New York, psychiatrist writes in the *Wall Street Journal*, "Moving is a severe trauma, probably as great as divorce. It's like uprooting a tree or a bush—you simply can't flourish transplanted five or six times. When you move, there is a rupture of all existing relationships—friends, doctor, grocer, and mail carrier. You go through a process of feeling 'out of it.'"

There are ways of once again getting to feel "with it." Pastors have a whole congregation



gation waiting for them; this can be a great help. Welcome Wagon and other community hospitality groups can also take much pain off the transition.

Moving is accompanied by changes in expected life-styles and roles. Unless you are flexible, this may cause bouts of severe depression and an inability to make decisions. Or there may be the clash of moving right in on your own terms without testing the climate of your new home. Add to this the grief of lost relationships (especially for wives and children who may be slower to move into new intimacies).

In such situations, the pressure becomes strong for the family to become a portable root system with instant demands for a familial intimacy heretofore unattained.

After a few moves, the temptation arises to keep new commitments at a superficial level to avoid future pain of parting again. A minister's wife said to me, "I can't bear to make close friends anymore. The strain of discontinued relationships every time we move is too hard to bear."

Alvin Toffler in *Future Shock* notes a relationship between change and illness. A person I know, although never putting such feelings into words, has been overcome by a sense of ill-being after a move, which has resulted in long periods of severe physical pain.

The trauma of moving is no respecter of age. Children may become withdrawn and antisocial. An elderly woman, moved from her home to be near her children, was overcome by a sense of isolation, depression, and anxiety, completely contrary to her usual behavior.

What then does the mobility syndrome mean for Christians who are called to be strangers and pilgrims "on this planet? How can our churches help to cope with those in transition?

In our moving around, Alvin Toffler and Vance Packard have helped me find meaning in the moving process. Here are twelve conclusions that they, the Bible, friends, and others have taught me about mobility.

1. Moving is change and change precipitates crisis. If your family has been experiencing changes such as birth or death just before a move, your coping level may be low. It might then be wise to postpone the change for a few months if possible.

2. Be aware of what is happening inside of you. Plan for the change, but when those times of loneliness and depression come, take some action. It may mean a telephone call or a letter or inviting somebody over for a chat.

3. Put your roots down fast. Become acquainted with neighbors. In our fast-paced society, time will get away from you and you may find that you know nobody after several months unless you *move in*.

Summer moves are an advantage because you see the neighbors outdoors.

I used to take several months, but in our last move I was much more assertive. I spoke to the local merchants and other agencies. Whether it helped them, I can't tell, but it certainly helped me.

As a Christian, I am looking for lasting and deep relationships. They are worth the risk of the parting pain.

4. Create a home environment. Even though we have lived here less than two years, we have planted a fruit garden and have begun to remodel the house. Get to it and enjoy every bit of it.

5. Toffler taught me that moving time is not always the best time to discard old things. These familiar items may provide the psychological value for the transition and may be disposed of later when we feel comfortable in our new home.

6. Moving is also a good time to carry over a project or responsibility from your previous home or job. To continue with an assignment at a new place, I found my last move much easier to adjust to.

7. Plan for continuity with the family. If you have a pattern of family worship, family night, or family celebrations, maintain those.

8. Keep up relationships with former friends as well as with your distant family. Tapes, letters, and calls are important. We find the contacts with our families important. They give us a tie to our past.

9. Plan for an extended family. There are aunts, uncles, cousins, and grandmothers all around who can become part of your family. A young couple and their son have been as much family to us as our siblings. An elderly woman in our block was a grandmother to our young son when his own was too far away to participate actively in his young life.

10. Find a church or a fellowship of which

you can be a part. If Mennonite fellowship is important to you, and there is none in your area, you may seriously want to consider finding other families and beginning such a fellowship.

11. Be aware of the changes in you. Moving increasingly brings change in identity and life-style. People who move live in different worlds from those who live in the same place most of their lives. You become who you are by choice, not coincidence. Yet the changes you go through call for adjustments and understanding as you relate to relatives and friends who are not mobility statistics.

12. See your new community as an adventure. Explore the countryside, the tourist interests, and other places. In Kansas City, we explored the city and its numerous interests. Here in Middlebury, we have cycled to old cemeteries, explored Amish country, and attended auctions. Not only does it give you a feel for the community, but it also gives you a whole record of experiences to talk and reminisce about at later dates.

There are positive aspects to being a mobile person if one can learn how to take advantage of that life-style. Mobile persons are more adaptable to change; they have more experiences, live in a variety of homes, and tend to escape provincialism. One learns many things from people. New ideas are formed. Wherever you go, there is a person you know, whether it's a conference, workshop, or meeting. My life and ideas have changed much more rapidly during the years when I was mobile than when I was not.

What does this then mean for the God-life? Perhaps that is best characterized by the term *adventure*. Discipleship actually stands in antithesis to security. Your faith in Jesus Christ gives you a sense of identity. But that identity is acted out in your relationships to persons, past and present. This is where one needs some sense of roots or stability, of being tied to place and person. Mobility introduces the aspect of pilgrimage. The future is in God's hands. Added to the roots one has achieved is that exhilaration and spirit of freedom an explorer must feel when anticipating the new land. For people on the move who balance their sense of roots with their faith, this God-adventure can become the center of reality.

"I am sorry, you just missed him," exclaimed the office secretary. I must have displayed some signs of surprise that this business executive was running. She continued, "Never mind, he always runs from office to car, car to project, project back to the car, and car back to the office."

In my disappointment because I had missed seeing him, I pondered, Why was this

successful businessman running? It could hardly be because he was "needy" or in need of more money because his estate already was valued in the neighborhood of one-half million, moving up fast, and he was a young man.

Other questions came to mind. Was he trying to beat his competitors? Was he anxious to make it one million or even more? Or was he running simply because most of us seem to be running—if not literally, then emotionally or mentally?

The most penetrating question was, Had he ever stopped long enough to ask himself why he was running? Certainly it is not wrong to run. Your doctor will say, if done in moderation and regularly, it is good for physical and emotional health.

There are two special lessons in this experience. It is not wrong to run or be in a hurry. In fact, most employers resent a lazy person, one without a self-starter, or one who goofs off. Also a self-employed lazy person is not going to be highly respected or really get ahead. Generally, most of us could fit somewhere in between, as it probably should be.

The second question is the purpose for running. If the motive for a Christian runner is no higher than to accumulate a large

estate, the runner is to be pitied. If the motive is not above that of leaving a large estate to the children and to leave a favorable impression with neighbors and friends, woe is the runner. To be remembered only as a materially successful farmer, businessperson, or professional is the motive of foolish people. Jesus teaches about the rich man, "But God said unto him, thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself and is not rich toward God" (Luke 12:20-21).

It is not wrong to make money in itself or even to be in a hurry to make it. It has been said many times that it takes money to make money. But let us also say, "One must have money to give money." Let us not estrange the persons with greater riches or income or who make a profit, but rather have them feel that they are needed and wanted for the kingdom. Let us invite them, encourage them to be partners, in the great mission of the church of Jesus Christ.

At the Mennonite Medical Association convention in 1976 (a meeting of Mennonite physicians and nurses) I said, "Money is also a gift from God, thus it behooves us to treat it that way. Don't refer to money as 'filthy lucre.' In short, it takes Christians who make money (honestly, of course) with vision to share a reasonable portion of it in order that the Christian gospel and Christ's love may reach all the people."

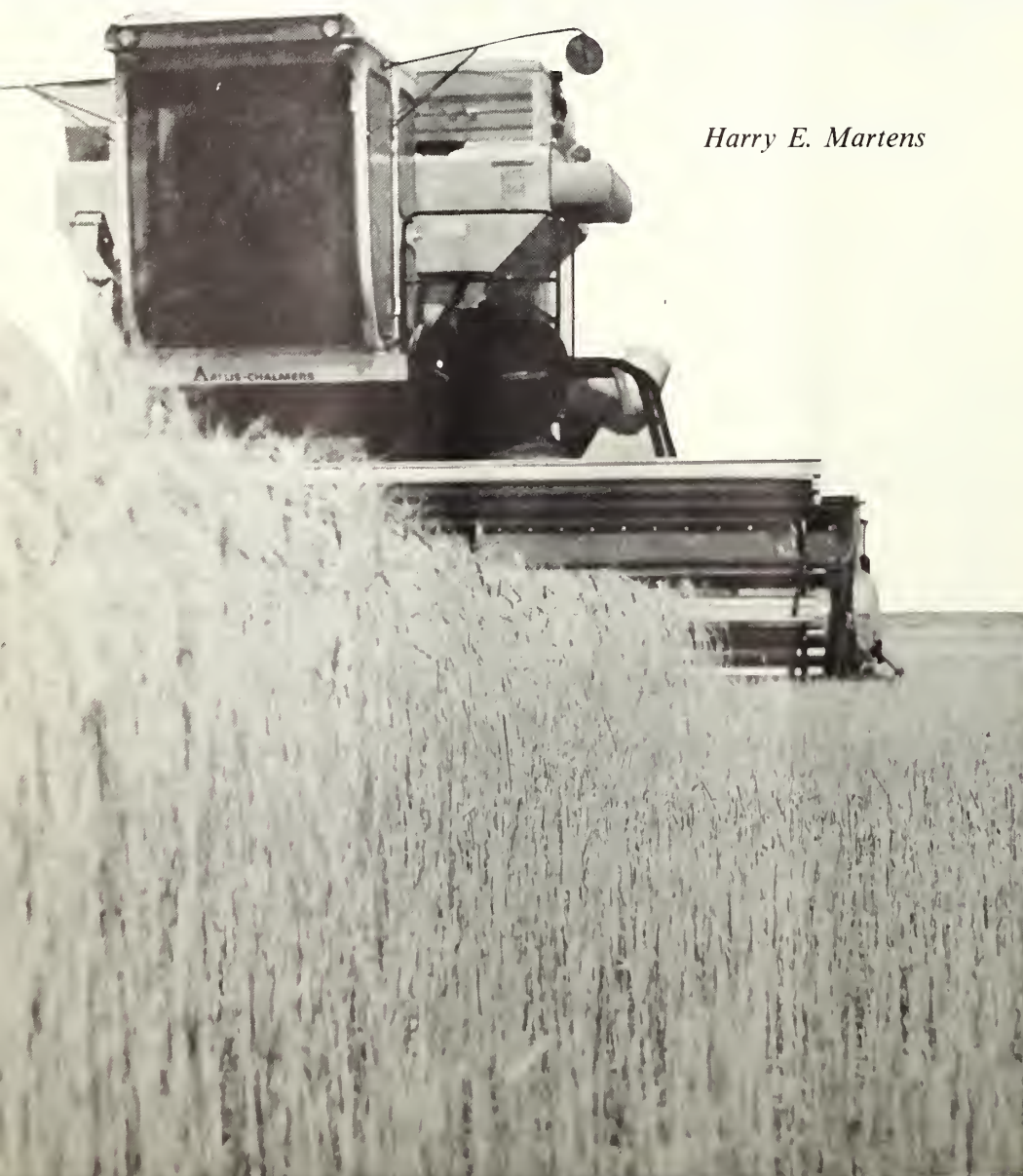
Of course, the greater the holdings or the greater the income, the greater are the responsibilities and the opportunities.

What really is our purpose for being here to live today? A better way to ask it might be, What really is God's purpose for me to live today? My best answer is, It is to make him my very own, to accept Jesus Christ as Savior and Lord of my life. It is also our purpose (our calling) to make him known to all the people—each in our own way as we are called. Every Christian is called to be a partner in the great mission of the church of Jesus Christ. All of us have received talents, gifts from God, and are called to have those gifts count for God whether we are doctors, farmers, nurses, laborers, businesspeople, or teachers. Each Christian called to a vocation or profession also is called to the other vocation, to be a Christian, a *Christ-ian*.

If the motive is not above that of leaving a large estate to the children and to leave a favorable impression with neighbors and friends, woe is the runner.

WHY ARE YOU RUNNING?

Harry E. Martens



A November 1976 issue of the *Mennonite Weekly Review* had this heading on the front page: "Bountiful Harvest in Midwest, East."

—At Belleville in central Pennsylvania, there was a shortage of both silo and crib space because of the bumper corn harvest. Picking of a bountiful corn crop was continuing in eastern Pennsylvania.

—In the Kalona-Wellman vicinity in southeastern Iowa corn yields were running high and overflowed available crib space.

—In the large Mennonite farming area of southern Manitoba harvesting of crops such as potatoes, sugar beets, sunflowers, and rapeseed was in progress last month. . . . Yields of cereal grains were above average."

A later issue of the *Review* reported again on this subject saying, "The storage capacity of Meadows (Illinois) Co-op was insufficient for this year's bumper corn crop and nearly 100,000 bushels of corn were piled on the ground there early in November. . . . Another 100,000 to 50,000 bushels will be added to the pile."

Admittedly, farmers have higher costs of operating and purchasing of new equipment. And we singled out only one occupation (farming), but quotations like the above could be shared regarding various other occupations and professions.

Articles can also be written about the tremendous increase in assets and size of estates because of the unusual increase in land values or properties in general in recent years.

Just what kind of influence does that have on members of the Mennonite church? Has it increased our desire for more and more assets? Does this help us to raise our standard of living or style of life? Or has this made us more thankful and willing to share more generously of our annual income? Has it awakened us to the importance of estate planning? As we have our wills written and make final dispositions of what God has made possible for us, do we consciously and joyfully designate a percentage of our holdings to go to the Lord's work? Are we conscious of our Christian responsibility to help to fulfill our Great Commission by designating a percentage to Christian causes with our children?

"But God said to him, 'You fool, this very night you must surrender your life; you have laid your money—who will get it now?' That is how it is with the man who amasses wealth for himself and remains a pauper in the sight of God" (New English Bible).

If you are running, be sure you also run for God.



A U-haul and a hearse

Harry E. Martens

A familiar expression says, "You can't take it with you." But we try in every way possible.

The U-haul has become a symbol for our society on the move. We rent the trucks and hitch extra trailers behind them to take all our possessions along.

Some people will even hitch a U-haul to their hearse. They ask to be buried with some of their favorite things. Somehow there is a feeling that the material we accumulate in our lives is too precious to endure separation even in death.

A college solicitor used the argument "You can't take it with you" as he was trying to convince an elderly saint to share a portion of his wealth with a Christian school. The man rebutted, "If I can't take my earnings with me, then I won't go."

Jesus actually teaches that we can take it with us—only it won't be in the tangible forms of negotiable securities, savings accounts, statues, or other perishable commodities. Jesus says there is a way to "fatten your purses in heaven! And the purses of heaven have no rips or holes in them. Your treasures there will never

disappear; no thief can steal them; no moth can destroy them" (Luke 12:33, *The Living Bible*). Again in Matthew 19:21: "Go and sell everything you have and give the money to the poor, and you will have treasure in heaven."

Jesus doesn't tell us all to sell our things and become poverty cases on earth. He reminds us that earthly treasures are temporary and therefore unworthy of worship.

We need to set our sights for that which can stand the tests of time and eternity. Any time we give even such a little thing as a cup of water to a person in need, then we are using "things" appropriately. God put us in charge of things so we could learn how to use them in helping each other to live the full life in Jesus Christ.

All that we do to help one another to achieve the forgiven, fulfilled, new life in Christ is going to be evident for eternity. It may well get there even before you do. But neither inflation nor corruption can ever erase a single effort that you and I make for God.

And you don't need a U-haul behind the hearse for the transportation.

Many delegates vote on many resolutions

A record number of about 2,000 adults, youth, and children attended the forty-first triennial sessions of the General Conference Mennonite Church July 28 to August 3 in Bluffton, Ohio.

A total of 922 delegates carrying 1,743 votes registered for the conference sessions. Youth participants numbered 329, and over 200 children under fourteen were involved in special activities planned for them.

A fuller report of the conference sessions will appear in the September 6 issue of *The Mennonite*. A summary of the major resolutions passed at the conference follows:

Pastoral leadership: This resolution, recommended by the Pacific District Conference, asks that the General Conference place a higher priority on services to ministers, that funds be allotted for marriage enrichment retreats and spouses to attend "get-acquainted" seminars in Newton, that a minimum retirement income be guaranteed for pastors, that churches aim for base salary of \$9,500 for full-time pastors plus housing and business expenses, and that every congregation work at recruiting students to enter the seminary to become pastors.

Divorce and remarriage: "Be it resolved that we as a reconciling community seek redemptive programs for those whose marriages have failed; and be it further resolved that during the coming triennium we call on our General Conference congregations to study and search their hearts on how ministries might emerge in their midst to persons whose marriages are failing, and that we call on them to 'lay down their stones' (John 8:7) and to seek not necessarily one mind, but hopefully and primarily one spirit with Christ. We call on our congregations not to walk away from the problems that divorce and remarriage create, but to face the complex and difficult issues and to work toward a new spirit of reconciliation."

Marriage Encounter, a program of marriage enrichment, was approved for adaptation to the Mennonite tradition.

Church planting: The resolution encourages the Commission on Home Ministries, the Conference of Mennonites in Canada, the district and provincial conferences, and local congregations to increase their efforts and priorities in church planting. It sets goals of fifteen new congregations by 1980 and fifty by 1986.

Christian stewardship of energy resources: The resolution asks for conservation of

energy resources, abandonment of fast breeder nuclear reactors, and a moratorium on construction of the Mackenzie Valley Pipeline, among other things.

Offender ministries: The resolution adopts a six-page statement as the official statement of the General Conference and asks that congregations use it as a resource for study and action. It also encourages MCC to continue exploring alternatives to prison systems.

World Peace Tax Fund: The conference declared its support of the World Peace Tax Fund Act in the United States and asks that similar legislation in Canada be encouraged, if appropriate.

Television violence: The three-page statement asks congregations to protest violence on television by writing sponsors, stations, federal commissions, and local newspapers. An amendment encourages families to engage in alternate activities.

Civil disobedience and war taxes: The conference voted to wait another eighteen months before deciding whether to honor an employee's request that war taxes not be taken out of her paycheck. In the meantime, congregations are to study civil disobedience and war tax resistance and reconvene in midtriennium in an official conference to recommend actions.

Bible studies: The resolution encourages the program committee for the next conference to plan for Bible studies with a specific emphasis on outreach.

Biennial sessions: A resolution, brought by dually affiliated congregations, to hold

General Conference every two years was defeated.

Governmental oppression and Christian witness: The resolution supports missionaries who witness against wickedness in high places while they are serving abroad. But it asks them to "walk circumspectly as children of light" and to consult with the churches they serve.

Abortion: The resolution asks congregations to use the resources of the conference to study the moral issues of abortion and practical ways to minister to those facing abortion or the financial and emotional crises of childbirth. The resolution which passed was a substitute motion for a resolution calling abortion murder and asking congregations to speak out against abortion.

Conference unity: The resolution asks all General Conference congregations to bridge the boundaries that separate them and suggests interchange of church life experiences such as newsletters, musical activities, and ministerial exchanges.

Indian ministries: The conference rejoices with the Indian congregations and the Mennonite Indian Leaders Council as they direct Indian ministries programs of the conference in a new way.

German translation: The Commission on Education was encouraged to proceed "with vigor and vision to find ways to publish the Foundation Series in German."

Next conference: The invitation was accepted to hold the 1980 conference in the Western District.

Conferencegoers share communion on the opening night of the General Conference triennial sessions July 28 in Bluffton, Ohio.



lection results

ie following people were elected at the
eneral Conference triennial sessions in
ufftton August 3:

President: Elmer Neufeld, First Church,
ma, Ohio (reelected), three-year term
Vice-president: Donovan Smucker, Stir-
g Ave. Church, Kitchener, Ontario, three-
ar term

Secretary: La Vernae J. Dick, Grace
urch, Dallas, Oregon, three-year term

General Board: Loretta Fast, Toronto
ited Mennonite Church; Lawrence Voth,
ith Mennonite Church, Newton, Kansas
elected); and Marvin Zehr, Maplewood
urch, Fort Wayne, Indiana (reelected), all
-six-year terms

Program committee: Ruth Naylor, First
urch, Bluffton, Ohio (reelected), six-year
m, and James Schrag, Tabor Church,
wton, Kansas, three-year term

Division of Administration: Paul I. Dyck,
st Church, Bluffton, Ohio; Dietrich
ldebrandt, West Abbotsford (British
olumbia) Church; and Barbara Lehman,
orth Newton, Kansas, all for six-year terms

Commission on Education: Robert Kreid-
e Faith Church, Newton, Kansas; Alice
sderman, Bethel Church, Mountain Lake,
nnesota (reelected); and Frank Ward,
inbow Boulevard Church, Kansas City,
nsas, all for six-year terms

Commission on Home Ministries: Law-
nce Hart, Koinonia Church, Clinton,
lahoma (reelected); Lynn Liechty, First
urch, Berne, Indiana; and Menno Wiebe,
Charleswood Church, Winnipeg (reelected),
a for six-year terms, and Erick Sawatzky,
ace Church, Regina, Saskatchewan,
tee-year term

Commission on Overseas Mission: Milton
lassen, Faith Church, Newton, Kansas
(elected); Larry Kehler, Charleswood
urch, Winnipeg; and Harold J. Schultz,
Bethel College Church, North Newton,
nsas (reelected), all for six-year terms

Mennonite Biblical Seminary board:
land R. Goering, Salem Church, Free-
on, South Dakota; Dorothea Janzen,
eth Church, Newton, Kansas; Waldemar
Jzen, First Church, Winnipeg; and Peter
Sawatzky, Grace Church, Steinbach,
nnesota, all for six-year terms, and
rdon D. Kaufman, Mennonite Congrega-
on of Boston, Massachusetts, and Elbert
kontz, Bethel College Church, North
wton, Kansas, both for three-year terms.
Schowalter Foundation board: Alvin L.
ak, First Church, Aberdeen, Idaho
(elected), six-year term

Women in Mission: President, Lora Oyer,
adows Church, Chenoa, Illinois; second
v-president, Elsie Flaming, Leamington
(ntario) United Mennonite Church



More than 2,000 registered for the conference sessions, a larger total than at the last three previous General Conference triennial conventions.

Mennonite Men: Chairman, Stan Fretz,
Lansdale, Pennsylvania; vice-chairman,
Irvin Goertzen, Hillsboro, Kansas

Appointed to the General Board by the
commissions were Bertha Harder and Ben
Sprunger (COE members), Vern Preheim
and J. K. Klassen (COM members), Menno
Wiebe and Don Steelberg (CHM members),
and Dietrich Rempel (seminary board
member).

Appointed by the General Board to the
commissions and boards were Kenneth
Bauman to CHM, Irene Dunn to COE,
Loretta Fast to COM, Larry Voth to
seminary, Marvin Zehr to Division of
Administration, and Jake Tilitzky to com-
munications committee.

Officers which each board or commission
elected for itself include:

COE—Helmut Harder, chairman; Alice
Suderman, vice-chairwoman; and Marjorie
Geissinger, secretary

COM—Vern Preheim, chairman; Harris
Waltner, vice-chairman; Larry Kehler,
secretary; and J. K. Klassen, fourth member

of the executive committee

CHM—Don Steelberg, chairman; Menno
Wiebe, vice-chairman; Waldemar Regier,
secretary; and Joyce Shutt, fourth member
of the executive committee

Seminary board—Peter G. Sawatzky,
chairman; J. Winfield Fretz, vice-chairman;
and Helen Kruger, secretary

Of those elected at Bluffton to General
Conference boards and commissions,
twenty-one are men, and six are women.
Twenty belong to U.S. churches and seven to
Canadian churches. The male-female ratio is
exactly the same as in the 1974 elections, but
twelve members of Canadian churches and
fifteen from American churches were elected
then.

Barbara Lehman, who will teach econom-
ics this fall at Bethel College, is the second
woman ever to be elected to the Division of
Administration or its predecessor, the Board
of Business Administration.

In 1974 eight persons nominated from the
floor were elected, compared with four this
year.

Toronto conference started slowly

Under the theme "God's People Dispersed—Yet United," the Conference of Mennonites in Canada began its sessions July 23-27 with a short Saturday evening opening, a Sunday morning worship service, and then took an afternoon off to become acquainted with Canada's second largest city. A variety of tours were planned for the 389 delegates and other guests. A special youth presentation on alienation filled the evening.

"It sputtered so badly on Monday morning, I felt the conference would have to be prematurely aborted. The General Board did not have its homework done," commented one delegate. The General Board, in the first report to the business sessions, presented recommendations for editorial changes in the constitution and for changes in election of executive officers. Stating that they were "simply informing" the delegate body of the editorial changes, a point of order was called and the changes were adopted by resolution. When the elections issue was finally presented as a resolution, it was quickly voted down.

The initial discussion of the Heritage Center proposal, the new archives and library building being donated to the conference through the P. W. Enns Family Foundation, also ran into trouble when several delegates expressed serious uneasiness about accepting and heralding large financial gifts from private business people.

The early frustration quickly changed to dialog about family issues, ministry to native peoples, and MCC (Canada)'s statement of involvement with northern development. Henry Poettcker, president-elect of Mennonite Biblical Seminary, commented, "I have rarely seen the conference display a greater willingness to deal openly with some of the real issues. And it was done in a spirit of mutual learning."

Resolutions were passed:

- to support a new work with the *Umsiedler*, or "resettlers" from the Soviet Union, in Germany.

- to continue the U.S.-Canada relations discussion.

- to accept the Heritage Center gift.

- to work on a policy for soliciting and accepting large special donations.

- to adopt a \$911,700 contributions budget for 1978.

- to encourage Canadian Mennonite Bible College in developing an endowment fund that would cover a portion of the operating expenses.

- to support the MCC policy statement on northern development.

Other resolutions defeated included:

- a motion for the General Board to provide channels for assisting ministers and

congregations when there are difficulties.

- a motion to plan the next conference in the context of some native people, that is, a "tent setting."

A resolution to make *The Mennonite* the official conference periodical was tabled.

The conference began each day with a Bible study. Perry Yoder challenged the

conference, in an encounter with the Old Testament prophets, to be God's community, where confession and life complement each other.

Executive officers elected were David P. Neufeld, chairman; Jake Fransen, vice-chairman; and Lorne R. Buhr, secretary. *Bernie Wiebe*



A delegate speaks on the floor of the Canadian Conference sessions in Toronto.

Canadians study church leadership

"There is a growing awareness that the pastoral ministry does not rank highly among young people's vocational choices. We have vacant pulpits, and their number is increasing. Our committee has been challenged to deal with this leadership crisis. Today is dedicated to that task."

Waldemar Regier, chairman of the Conference of Mennonites in Canada committee on the ministry, introduced the annual ministers' and deacons' conference at Toronto, July 23, to the resource people and then invited J. Lawrence Burkholder, Goshen College president, to speak on "The Future Shape of Mennonite Church Leadership."

Mr. Burkholder said that cultural content, ecclesiology (the nature of the church), and the *kairos* (an opportune convergence of events and people) are the three factors which shape leadership.

In the world, leadership has often developed along a dominant style. People with machismo, eloquence, and calculating skills

are called forth by the times.

In the Mennonite churches today, there seems to be an absence of such people. The bishops and *Aelteste* of the past did much to advance missions, evangelism, and education in our churches.

Today, the secular model is that of consensus leadership, leaders who also bring about change, but they work with the people, not over them. Often these leaders may be shy, open, vulnerable, and not too colorful. They realize that life is complex and solutions must be worked at carefully and cooperatively.

In the Mennonite churches, this model has also become popular. With problems of theological uncertainty and identity crises, the servant-stance implied in this fits well with the Anabaptist heritage. However, there is a danger of becoming spineless and evasive toward controversial issues.

For the churches, Mr. Burkholder stated, we also need to look at a prophetic style of

leadership, the unpredictable, spontaneous, Holy Spirit voice from the wilderness, which by its radicalness forces us to stop and become more discerning.

Mr. Burkholder challenged the congregations to become concerned enough to discern gifts for leadership among youth and then encourage and affirm their growing into leadership roles. One area often overlooked has been the women in our churches. When people have a clear vision, leadership somehow emerges. Without it, leadership

wanes, Mr. Burkholder said.

Responses from several selected people and from the audience agreed that there is a leadership crisis in the Anabaptist conference. Many affirmed the need to work more directly with youth in internship programs and other ways to make the pastoral ministry an option for youth. On the women's issue, John W. Miller of Conrad Grebel College startled the conference by warning against the fatherless family. Mr. Miller said that leadership in God's family is that of a good

father, and there is a limit to the tasks we should assign to women.

There was agreement that too often the church has taken its leadership styles from contemporary culture. If the Mennonite church is to be distinct and true to the Bible, then it must be more ready to incorporate a blend of the dominant (confronting and urging), consensus (listening and discerning), and the prophetic (unusual and free). Such a vision could help us in coping with future leadership needs.

Mennonite Church looks to 'discipling mission'

A Call to Commitment to a Discipling Mission" was adopted by the Mennonite Church General Assembly at its biennial meeting June 18-24 at Estes Park, Colorado. The churchwide meeting included 275 delegates elected from the regional conferences but over 4,000 children, youth, and adults as participants.

The "call to commitment" statement called for a renewed emphasis on evangelism and church growth. And urban missions were designated a top priority in this annuum.

The assembly also adopted two statements on the Holy Spirit and biblical interpretation, which the denomination's congregations had been studying for the past two years.

The five semiautonomous boards of the Mennonite Church reported to the assembly,

but their lines of accountability to the General Board remained fuzzy.

"To whom do they refer? Who gives them direction? Where does coordination take place? How do they hear the voice of the church they are to serve if the assembly is unable to provide specific direction?" asked David Groh, an Ohio pastor.

The delegate assembly was held for the first time together with the youth conference, in which 1,800 young people participated.

Willard Swartley of Harrisonburg, Virginia, led seven Bible studies on the Gospel of Mark, assisted by a drama group, the Halsey Taylor Seven-Peace Band. An average of over 3,000 attended each Bible study session.

Moderator Ed Stoltzfus sent out ripples when he said, "Brothers and sisters, the model of cultural 'separation from the world' is dead." He called for an incarnational

model. "In the humanity of Jesus, God entered the structures of human life," he said. "Through the Holy Spirit, the church continues his incarnational presence in the world."

The delegates endorsed the World Peace Tax Fund Act, now pending in the U.S. Congress. The Mennonite Church General Board was urged to update statements on peace and the state made in 1951 and 1961. And letters were to be written to the U.S. president and Canadian prime minister upholding human rights.

Officially launched for study during the coming two years were papers on "Leadership and Authority in the Church" and "Affirming Our Faith in Word and Deed."

Ivan J. Kauffman took over from Paul Kraybill as general secretary of the Mennonite Church.

MBs raise identity question, endorse Foundation Series

Delegates to the sixty-sixth annual convention of Canadian Mennonite Brethren churches voiced strong concern that their ethnic identity might be a liability in the church's witness.

Discussions at the convention, July 2-5 in Waterloo, centered on the theme "Stewards of the Gospel."

In his keynote address, the denomination's moderator, Frank C. Peters, president of Wilfrid Laurier University in Waterloo, stated denominational identity as a major issue that must be faced by Canadian Mennonite Brethren. He urged the 424 delegates to make the quest for identity a theological, and not just historical, search. Roots are important, he stressed, but a twentieth-century mission and fellowship with other evangelical groups must also be sought.

The 19,500 members at the Canadian MB conference are scattered in some 130 churches in seven provinces. Some now feel that their denominational name or background as an historic peace church may hamper future growth.

But there was also evidence at the convention that this need not be the case. Testimonies were heard from new Christians from Mennonite Brethren churches in Vancouver, several Quebec centers, and Dartmouth, Nova Scotia, none of whom shared any Mennonite ethnic origins.

Taking up the theme of evangelism, guest speaker Myron Augsburger cautioned that an ethnic heritage should not be rejected, but transcended. "I've never been embarrassed to be Mennonite," he declared at one point in his address.

Mr. Augsburger, president of Eastern Mennonite College in Harrisonburg, Virginia, called the Mennonite Brethren to be agents of Christ's reconciliation in a fragmented world, and to "make faith an option" to all people, but without violating the intelligence and personality of individuals through the use of "Madison Avenue techniques."

The convention also looked toward increased cooperation with other North American Mennonite groups by voting to join an inter-Mennonite Sunday school

curriculum project, the Foundation Series. Canadian Mennonite Brethren will be "cooperative users" in the production of the youth and adult curriculum, now under way.

Some delegates stated that they would prefer to see the conference consider the materials once they are finished. However, the opportunity to provide editorial input was stressed by the Board of Christian Education, which sponsored the motion, and the move to cooperate was endorsed by a large majority.

The convention ratified the appointment of an associate executive secretary of Christian education, Ron Penner, despite resistance from the floor to increasing the number of paid staff.

However, there was strong support for the appointment of Mr. Penner to assist current executive secretary, John Unger, especially in youth work.

The Board of Publications took time to commemorate the hundredth anniversary of the *Mennonitische Rundschau*, a German-language weekly published by the Canadian Mennonite Brethren.

Zaire schools go back to the churches

Zairian Mennonites, like other churches in the country, are preparing to begin a new school year in September with the primary and secondary schools back under their administration.

According to an agreement signed by government and church leaders last February 26, the Zairian Government will transfer the schools back to the churches of Zaire: Catholic, Protestant, and Kimbanguist.

Neither missionaries nor Zairian Mennonite leaders are ready to predict exactly how things will change in September, but it is probable that religion classes will be reinstated.

The banning of religion classes was one of the new regulations when the government nationalized the schools on December 30, 1974.

But the right to teach religion was one of the concessions gained by the churches in negotiations to take back administration of the schools. Under the new agreement, administrative and financial management is to follow state policies; however, the churches will have the power to hire and fire personnel. Churches are also allowed to set local policies and to hire people who uphold religious values. Churches may also offer religious and moral instruction in the schools. The state will continue to subsidize the schools financially, as it did before nationalization. Some have speculated that the transfer of the schools may be part of a government austerity program forced on Zaire by its creditors.

It is uncertain what effect the permission to teach religion in the schools again will have on the congregation-based Christian education programs which the Mennonite Community of Zaire (CMZ) and the Evangelical Mennonite Community of Zaire (CEMZ) began after the schools were nationalized.

The CMZ, for example, created a new Christian education department and began producing new curriculum materials.

What will having control of the schools again mean for the church?

"If, in fact, the church can recruit the kind of people they want, set standards, and structure curriculum, this could be an effective outreach again, as it was years ago," said James Bertsche, executive secretary of Africa Inter-Mennonite Mission, Elkhart, Indiana.

"But, if it cannot, the whole matter of becoming responsible for the schools could become time-consuming and tie up a lot of personnel with minimal results for the church."

Kazadi Muadianvita, CEMZ president

now visiting Mennonite churches in North America, viewed the return of the schools to the churches as a good thing.

"In the schools we try to do two main things: to help the development of the church and to help the development of the country. I don't know exactly what will change in the schools in September, but religion will be taught again. That won't affect the other Christian education programs that have been started."

Grace Church, Chicago, will rebuild

Supported by the Central District Conference, the Grace Mennonite Church in Chicago has decided to build at a new location. Their original structure was recently destroyed by fire. The church has purchased a lot half a block from their present location and plans are presently being drawn up for the new structure. The Central District Conference will be sponsoring a fund-raising drive this fall. Lee and Betty Hochstetler will continue to serve as pastors of the congregation.

Words & deeds

Provincial MCCs in Ontario and Manitoba have appointed volunteers to learner centers to acquire and transmit information to churches on the world food situation. Richard MacBride of Brampton, Ontario, has been assigned to the Global Community Centre. MCC (Manitoba) will have a volunteer working half-time with the Intercultural Development Education Association in Winnipeg.

A circuit rider to visit pastors and congregations on the urban mission front is planned this summer by the Eastern Mennonite Board of Missions and Charities, Salunga, Pennsylvania. Glen Sell of Lancaster, a pastor and evangelist, has been chosen for the circuit-riding assignment. He said he wants to help people get excited about studying the Bible and help them understand that evangelism is a team effort.

Mid-America regional conferences for the organization New Call to Peacemaking, an emphasis of the Mennonites, Brethren, and Friends in the United States, has been set for September 30 to October 1 in McPherson, Kansas, and April 14-15, 1978. Delegates are expected from Kansas to Texas and Missouri to Colorado and New Mexico. The fall meeting will feature Brethren theologian Dale Brown of Oak Brook, Illinois, as speaker. New Call to Peacemaking is an effort of the historic peace churches to

explore the implications of peacemaking over a two-year period.

Although the overall position of black workers in the United States has improved somewhat over the past five years, the improvement in percentage point changes is so limited, it can be termed miniscule. The report comes from a statistical study of black employment in the private sector conducted by the U.S. Equal Employment Opportunity Commission. The report said enough blacks have the necessary schooling to close the employment gap if they were given equal opportunity for employment. Assuming that black employment availability rates and black participation rates increase in the future, it will be sometime in the twenty-first century before black employment experiences equal black employment expectations.

Swift passage of legislation establishing a World Peace Tax Fund was urged in July by the biennial General Synod of the United Church of Christ. Delegates to the synod, representing 1.8 million church members, recognized in their resolution "the dilemma of conscientious objectors who wish to pay their full share of taxes but cannot accede to their participation in war which is against their beliefs."

Frank H. Epp of Waterloo and John Goddard of Peterborough, Ontario, have completed a project of intense listening to people of both sides in the Middle East conflict. With assistance from Mennonite Central Committee, the professor and the journalist completed their interviews of over 100 Israeli Jews in mid-May. *The Israelis*, to be published in 1978, will be a sequel to *The Palestinians* (1976), which was based on interviews in 1971 and 1974 with over 100 Palestinian Arabs. Mr. Goddard and Mr. Epp hope that their two books will better enable the world to understand both sides of the conflict and that the opponents will be better able to hear each other.



Help wanted

You may be the answer to someone's needs! Current MVS positions include: the arts, tutoring, nursing, teaching, community organizing, housing reconstruction, mental health, welfare rights advocacy, legal aid, day-care centers, prison work, emergency aid services, youth work, service with handicapped, environmental concerns. Contact:

Mennonite Voluntary Service
Box 347, Newton, Kansas 67114
(316) 283-5100

Deaths

David D. Eitzen, First Church, Upland, California, was born in 1903 and died July 17 at Pomona Valley Hospital after a lengthy illness. Raised in Mountain Lake, Minnesota, he spent most of his life in teaching, preaching, and counseling. He taught in country schools in Minnesota and in two Kansas high schools. He then was ordained into the Christian ministry and became pastor of the Immanuel Church of Los Angeles (now Downey, California). He served there for years while also studying at the school of religion of the University of Southern California. Upon completing his master's degree in 1937, he became an instructor at USC and was appointed officially to the faculty in 1940 after receiving his PhD. He taught at that school (which became the Southern California School of Theology at Claremont) as professor of psychology of religion, religious experience, and pastoral counseling until his retirement in 1968. During those years and until death, he was active in writing, lecturing, and counseling. He was a member of the General Conference Commission on Education from 1968 to 1974.

Workers

MCC (Ontario) has made several appointments to provide services to Mennonites from Mexico. **David Friesen**, Port Burwell, Ontario, is involved in immigration and settlement, assisted half-time by his wife, **Ellen**. **Eleanor Mathies** and **Elfrieda Liedger**, both nurses from Leamington, Ontario, are working in public health. **Tom and Ruth Friesen** of Freeman, South Dakota, have begun a one-year Mennonite Central Committee assignment as country representatives in Bolivia, filling in for Gerald and Geraldine Mumaw, who are returning to the United States for a year of study. The Friesens previously served with MCC in Bolivia, working in rural development and teaching. Before beginning their present assignment in Bolivia the Friesens were teaching at Freeman Junior College. **Ann**, a native of Mountain Lake, Minnesota, holds a BA in sociology from Bethel College and an MAR in peace studies following studies at the Associated Mennonite Biblical Seminaries and Earlham School of Religion. **Ruth**, also from Mountain Lake, is a graduate of Bethel College with a



Eitzen



R. Friesen



T. Friesen



Lutz

BA in languages. Before leaving for Bolivia, the Friesens were attending the Hutterthal Mennonite Church in Freeman, South Dakota.

David G. Lutz, Hereford Church, Bally, Pennsylvania, has begun an assignment with Mennonite Central Committee in the Philippines to evaluate the possibility of beginning a program there. Should initial contacts be positive, David will begin a three-year assignment as the program's first person. He recently completed a three-year assignment with MCC as manager-advisor to a land-leveling project in Pakistan. He holds a BS in agricultural engineering from Pennsylvania State University.

Arthur G. McPhee, pastor of the Lindale (Virginia) Mennonite Church, has been named speaker on the fifteen-minute weekly "Mennonite Hour" program.

Richard Rutschman of Newton, Kansas, has been assigned to a new Mennonite Voluntary Service unit in the Lakeview area of Chicago. He will be teaching at an alternative high school during his two-year term. Richard holds an AA degree from Freeman (South Dakota) Junior College and a BA from Bethel College, North Newton, Kansas. He has also attended the Mennonite seminary in Montevideo, Uruguay. He is a member of the Hutterthal Church in Freeman and is the son of LaVerne and Harriet Rutschman of San Jose, Costa Rica.

Hilda Unger, Burnaby, British Columbia, has been appointed administrator of the two group homes for the adult mentally retarded operated by MCC (British Columbia).

Mary Rae Waller, a Sister of St. Dominic, Adrian, Michigan, has been appointed as executive secretary of the National Council for a World Peace Tax Fund. She has four years of experience in public policy advocacy as a national staff member of NETWORK, a religious lobby for social justice. An educator by profession, she has an MA in government from the University of Virginia

and has taught eight years in parochial schools in Florida and Virginia. She has served as a member of the executive committee for Pax Christi, USA, a Catholic peace organization.

Gail Wiens, Inman (Kansas) Church, has begun a three-months term of service with Mennonite Central Committee. He is supervising construction work in Turkey in areas affected by the recent earthquake. Gail is the son of Walter and Kathryn Wiens.

Ministers

Virgil Gerig has resigned as pastor of the Salem-Zion Church, Freeman, South Dakota, to accept the pastorate of the Hively Avenue Church, Elkhart, Indiana. He will be taking work at Mennonite Biblical Seminary and Oaklawn Psychiatric Center, Elkhart, Indiana, in the fall before assuming pastoral duties at the Hively Avenue Church in early 1978. He has served previous pastorates at Oak Grove Church, Smithville, Ohio, 1947-60, and Grace Church, Pandora, Ohio, 1960-68.

Henry W. Goosen, pastor of the Goessel (Kansas) Church, is supervising the tutoring program at Crossroads Community Center, Philadelphia, Pennsylvania, during the summer. **Fred Obold** is serving as summer interim pastor at Goessel in Mr. Goosen's absence. He is a student at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Don McClintock has resigned as pastor of the Immanuel Church, Downey, California. **John Nagle**, part-time youth minister of the congregation, is serving as full-time interim pastor during the summer.

Cynthia Neufeld, Bluffton, Ohio, is serving the Wayland (Iowa) Church this summer in its music and youth ministries.

Abe Regier has resigned as pastor of the MacGregor (Manitoba) Church, effective this summer.

Discussion

Tourists, look deeper!

Gene Stoltzfus

Tourists are coming to savor the wisdom and art of Asia in greater numbers than ever, but these travelers are not touching or being touched by the life of the local people. Many long-term residents in Asia share this conclusion and believe it needs to be faced by Christian travelers. Some feel that new models for tourism are urgently needed.

Vacation-bound travelers swell the foreign exchange earnings of Thailand, Singapore, Indonesia, and Hong Kong. Tours are designed to show artistic history and ancient religious life and to cater to the entertainment interests of money-laden travelers. While Indonesian dance may reflect the spirit of Indonesian history, it shows little of the weightier problems that confront the modern state of Indonesia.

Tourists rarely develop lasting relation-

ships with local people. They leave thinking of Indonesia as a land of interesting historical temples, great beaches, esoteric dancers, and poverty. For such travelers to consider themselves experts on the country is like becoming an authority on the United States by visiting Wall Street and Hollywood, flying over the Rocky Mountains, and driving past a native American reservation. Tour leaders are not trained to explain the rice planting and marketing system which might show why increased yields still leave the majority desperately poor. To questions about peasant life, travelers are usually left with an explanation that Indonesia is still poor. Time is minimal for getting to know the country. Tourists are also vulnerable to almost any impulsive answer a bored guide might want to give. (He gets the same

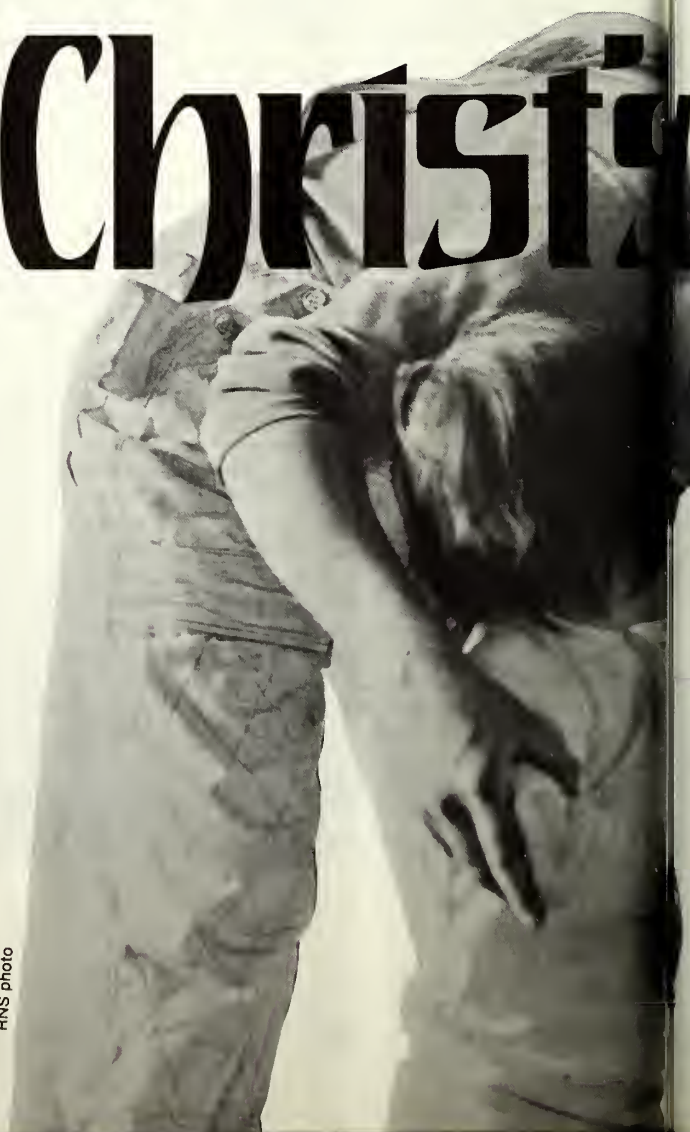
questions every day.)

Why can't tourism, especially for church people, be designed to give a real feel for the country's present life, the problems of the church, and issues in development? In short, couldn't tourist efforts evolve into traveling seminars of third world concerns?

Travel agencies, in business to make money, argue that their clients are hard-working, upper-middle-class people who want a relaxing vacation. These agencies insist that travelers are turned off by hardcore poverty found in Asian village and urban life. Tourists fear that local food will make them sick, and they don't want to be distracted beyond an occasional sight-seeing tour in an air-conditioned bus. Most tourists, who spend only a few days in a country, must spend some time to rest up

Share Christ

RNS photo



om the trip, look around at the common tourist traps, and then move on to the next country to do the same thing.

Travelers should hardly be surprised that they often leave a residue of resentment. Usually their hotel bills for one day alone are higher than a month's salary of a single hotel employee. Most luxury hotels are owned by foreign chains or absentee owners, and local people don't share in the windfall profits.

For local people who are not privileged to participate in the tourist industry, the fashionable sealed-off hotels remain a mystery of unexplained life-style. When they see masses of deeply browned Caucasians stretched out on the beaches under the hot tropical sun, they are even more confused. Generations of experience have taught them to stay out of the rays of the sun if at all possible.

In Bali, village people ask over and over, "Why do foreigners want to come to Bali?" They can't understand what about their island attracts more than half a million tourists each year. Lurking in the back of their minds is the uneasy feeling that comes from being looked at without any effort on the part of the observer to get to know one as a person.

Christians are heavy participants in the tourist industry. The first question that church people should ask is whether some of their travel money shouldn't be bundled up and sent to a third world villager. This person probably deserves an air-conditioned vacation as much as anyone, although doubtless he or she might find more directly economical ways to use the money.

Perhaps travel agencies that cater to church people should consider experimenting with some specialized third world tours that would introduce tourists to local people and pastors and help participants get to know the pressing issues of social justice.

This would require altered vacation expectations. Out-of-the-way places would be on the travel lists. Some hotels would not be luxury plazas. Food might be less familiar, and buses would be a bit more crowded. Local people could organize, serve as translators, and generally host tourist groups. In some cases, local church bodies might be delighted to assist. Vital links between North America and the third world could be forged and mission and service programs would become more than regular press releases in church papers. Maybe tourists would even have more than photo-

graphs to take back with them to show friends and family about the distant land.

To see firsthand the problems of Asia's rural and urban poor might not be every one's vacation dream. But to fly high overhead or drive by in an air-conditioned bus with hardly a note of interest in people makes Christian charity look foolish. Tourism could be an opportunity to decrease the distance between rich and poor instead of to increase it.

Voluntary service assignment: Rosthern Junior College, a Christian residential high school, is accepting applications from qualified counselors to work at the school for the 1977-78 school year.

If you are interested in this kind of service, please contact:

Robert J. Suderman
Rosthern Junior College
Rosthern, Saskatchewan
S0K 3R0
Phone: (306) 232-4222

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Letters

Editorial can help family

Dear Editor: I appreciated the general intent of your June 28 editorial "Statistics can be a dangerous tool." Additionally, the current condition of the family can be understood helpfully in terms of comparative social history. Two different studies have influenced me to understand that, popular impressions and certain personal experiences notwithstanding, the U.S. family has not collapsed as a general social institution.

Mary Jo Bane employed various demographic tools to study the twentieth-century U.S. family compared to its nineteenth-century counterpart. Surprising even to her was the result: *Here to Stay* (Basic Books, 1976). One generalization held that the nineteenth-century U.S. family has been romanticized (for example, your extended family reference, Mr. Wiebe?). Consequently, we are sensitive primarily to the weaknesses of the twentieth-century situation. Therefore, Ms. Bane urged that the comparative strengths and/or similarities should not be ignored (for example, a child now spends more time with at least one parent).

Nor should the Mennonite family experience be idealized. In his 1971 study (unpublished PhD, *The Development of the Twentieth-Century American Mennonite Family as Reflected in Mennonite Writings*), J. Marvin Nafziger found that since (at least) 1900 the family in the Mennonite Church in the U.S. has changed significantly despite warnings of despair, if not doom, from church writers at each shift. Nevertheless, some of the changes were constructive (for example, more shared parental responsibility in child care, increased concern for the personal development of each family member).

My attempted point is neither particularly dramatic nor comforting, but it is essential. Compared to its historical antecedents, our contemporary family experience is ambiguous. We experience both strengths and weaknesses. This is the situation in which we are called to live, given the assumption of family life.

Many of us frequently discuss important issues with black-and-white terms and images. However temporarily energizing an "atmosphere of frenzied panic" may be, complex and ambiguous ethical and pastoral concerns seem to require less sectarian analysis if more helpful judgments are to be drawn.

Thanks to you for exercising your leadership in calling us to a more holistic, balanced

view of the family issue. Keep up the helpful, though difficult, task. *John K. Hershberger, campus and young adult minister, 405 Myrtle Avenue, Iowa City, Iowa 52240*

July 4

Rich content for God's family

Dear Editor: My wife and I are serving a summer pastorate at Goessel and just got caught up on *The Mennonite*. Your brief article on decision making in the congregation (June 14 issue) is appreciated. This seven-paragraph statement carries rich content for the family of God; particularly if it is to have a focus—communication. *Frederick J. Obold, Box 38, Goessel, Kansas 67053*

June 30

Write your representative

Dear Editor: Rep. J. N. Erlenborn will or has introduced a bill in the U.S. Congress to exempt conscientious objectors from unions for religious reasons.

We urge you to support this bill by writing to your local representative, c/o House of Representatives, Washington, D.C. 20515, and your senator, c/o U.S. Senate, Washington, D.C. 20510.

There is also an Ohio state need at this time. It would be good to write your local Ohio state representative, c/o Ohio State House of Representatives, Columbus, Ohio 43215. *E. M. Burford, Sr., Route 1, North Lima, Ohio*

July 7

Discipline and divorce

Dear Editor: "Discipline and Divorce" (June 21 issue) portrays the story of Pilate in reverse. Pilate said, "I know he is innocent, execute him anyhow." Our church says, "We know that divorce is sin, but we'll overlook it."

The article is full of contradictions, inconsistencies, and paradoxes.

There are basically two aspects to discipline: (1) training that looks to the future and (2) punishment regarding the past. In the case of "John and Linda" there is no positive training—the divorcee was carried out—nor was there any penalty—they remained members in good standing and Linda even continued as a Sunday school teacher.

The story refers to "healing." Since the marriage broke up, was the so-called healing a mere appeasing of conscience?

They both are reported to have been

anxious to maintain their Christian commitment. Do they violate the sacred marriage vow through divorce and thereby also violate their prior baptismal commitment to total obedience to Christ?

The forgiveness of the church also seems inconsistent. It sounds as if the divorce was not final when the couple came for help. The church "helped" by finalizing the sin of divorce and giving the couple relief.

It is well that "many of the older people" had some reservations. That reminds us of Rehoboam, who rejected the elders and followed the whims of the peers, bringing disaster to the nation. Does the report indicate any supporting texts from the Bible?

The "Mennonite Articles of Faith" (R) state that "two persons . . . may enter into (marriage), to be united and bound together without any reserve even unto death" (Matthew 19:5; Ephesians 5:28). "The separation of such is, moreover, altogether prohibited except for the cause of fornication" (Matthew 5:31-32; 19:7-10; 1 Corinthians 7:10). *C. B. Friesen, 400 North Main, Hesston, Kansas*

June

**No man
can be called
friendless when he
has God and the
companionship of
good books.**

—Elizabeth Barrett Browning

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Meditation

Get more out of life

Read today's paper or watch an evening of television and you'll notice the slogan "Get more out of life" or a slightly different version.

"Things go better with . . .," or "Come alive . . ." The advertising media brainwash us with the idea that if we use such and such a product or engage in a certain activity, we'll get more out of life.

"Get more out of life. Go to a movie," gives me instant indigestion when I then see the ads for the pornographic, perverted, or violent X-rated movies that dominate the screen today. No way could I come away from one entertained or uplifted, much less challenged to live a better and fuller life.

A certain soft drink, a new hair color, or even a new car may lift one's spirits for a while, but none brings lasting happiness. It makes me sad to think how few people know the best way to get more out of life. The Bible explains it in John 10:10, "The thief comes only to steal, and kill, and destroy; I came that they might have life, and might have it abundantly" (New American Standard). Christ took our sins away when he died on the cross so that we could have eternal life. Living forever is surely the best way to get more out of life.

But scores of Christians could get a lot more out of life. What's their problem? Jesus tells us in John 16:24. He tells his disciples shortly before he left them to go back to heaven, "Until now you have asked for nothing in my name; ask, and you will receive, that your joy may be made full" (New American Standard). Think of all the ways you'd like to get more out of life. Have you prayed to God in Jesus' name asking that they'll be fulfilled?

All of us, at one time or another, get some illness we wish we could be cured of. We say, "If I weren't crippled, I could participate in all the sports I love," or, "If my arthritis weren't so bad, I could knit and crochet or go for long walks."

Recently my specialist told me the joyous news that after eight years of struggling with a life-limiting muscle disease which ruled out all sports and strenuous work for me, the disease present in my blood was back to normal. I know beyond the shadow of a doubt that I'm well because I never ceased for one day to ask God in Jesus' name to give me a healthy body again. Ask and you shall receive that your joy may be complete.

Perhaps with you it may be an area in your life other than physical health that needs proving. It may be emotional or mental health. Maybe you break out in a rash when you're faced with a crisis. You feel you could get more out of life if you weren't so nervous. Crowds trouble you and so you stay home from all the lovely concerts, the family picnics, or the business conventions. Maybe grief over the loss of a loved one has put you on the brink of sanity.

You could get more out of life if you had a job you liked. Ask God to direct you to a new one, if it's his will. It may be that he wants to use you as his witness right where you are seated. If so, ask him what you can do to like your present job better.

Is jealousy keeping you from getting more out of life? You feel you'd be more useful if you could play the piano or teach or write. Baking bread for a sick neighbor or caring for her children or visiting someone in the hospital will please the Lord as much as playing the piano in church or teaching Sunday school.

Ask and you shall receive. That doesn't mean God's answer is always yes. Sometimes it's in his plan for you, to say no or "wait." I waited for physical healing for eight years. During those years I learned to appreciate my friends and loved ones who prayed for me, encouraged me, and did most of my housework. Hospital stays made me sympathetic to people, many of whom were far sicker than I, some who have since become dear friends.

While I convalesced at home, I learned to like quieter activities like reading, writing, knitting, and embroidering.

So don't let the slogan "Get more out of life" frustrate you so you frantically search for something to have a fuller life. Ask God to take control of your life, content yourself with doing whatever he asks you to do, and you'll be amazed at how full your life will become.

Marlace Berg Zacharias

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Measuring from a zero base

Zero base is a new concept that may revolutionize some of the economic policies in U.S. President Jimmy Carter's administration.

It also offers a creative and valuable new measurement of Christian growth and discipleship.

A friend, employed in a state college, was telling how his department really didn't need all of its budget allotment in a particular year. So they were approaching year's end with a surplus. When the department head suddenly realized what was happening, he promptly sent a memo to all staff and requested enough orders to spend their budget. The staff complied and ordered equipment which they didn't need. Some of it remained unpacked for several years.

The department head felt that a budget surplus could put him into a bad bargaining position when new budgets were to be presented. After all, you assume that an active, alert department will annually need increases.

Such assumptions annually cost the taxpayers millions of dollars. Our budgeting is based on progress. Nobody questions the escalation of budgets from year to year. We begin with the assumption that last year's budget has been wisely spent and with the assumption that the department will expect an increase for next year.

President Carter has challenged his administrators to do away with such foolish assumptions and to begin their budget-building from a zero base, that is, to justify each total budget from the first penny to the last.

Others have applied this concept to family budgeting. Don't assume that you will need a certain amount just because that's what you spent last year. Begin at zero base and then carefully calculate your projected needs for next year.

In our churches we have also been guilty of too many assumptions. As members of any congregation we are likely to assume:

- that our congregation has a clear idea of its purpose.

- that the members of our congregation are regularly maturing in their experience with, and for, Jesus Christ.

- that we believe in missions, our missionaries know what we expect of them, and their belief is the same as ours.

- that the people "of the world" can understand

our witness, and if they fail to respond, it is because they choose to reject God. There is nothing we can do to change such a situation.

- that next year's budget will be similar to this year's, taking into consideration the rate of inflation and an unchanged membership roll. We could hardly expect a radical difference.

What does our congregation really believe to be its purpose? How much annual or regular growth is there? in how many lives? through what motivation? What do others—and I—really do to increase the church's witness? How do we test the effectiveness of our missions, evangelism, voluntary service, and Christian education?

Is each person doing his or her best for the kingdom? Do we know that people are giving or sharing as God has blessed them?

How much is fact, and how much is assumption?

If your congregational meetings have a tendency to be repetitious, zero base could change that in a hurry.

Zero base challenges each Christian to assess what has happened to him or her this past year (week or month) that indicates spiritual growth. Zero base makes one look at each congregational program from the bottom and evaluate the whole thing. (I have seen annual meeting reports which simply added or subtracted a few numbers and words from the previous report.) Zero base provides a way to consider some new avenues of faithfulness.

To go to zero base in evaluating our lives and our congregations means to examine each assumption. Either we have an answer or we don't.

If this makes us suspect that we've been guessing a lot, then it is time now to begin being more honest.

Some people will be quickly defensive and suggest that one can't measure the work of the Holy Spirit. Fortunately, God's Spirit does often break out in unexpected ways.

The Bible repeatedly reminds us that we are accountable. Jesus says that we will give account for thoughts, deeds, words, and intents. Paul laments that he has to feed "milk" to Christians when they should be ready for "meat." In Revelation 2:4, the writer criticizes the church at Ephesus for having "abandoned the love you had at first."

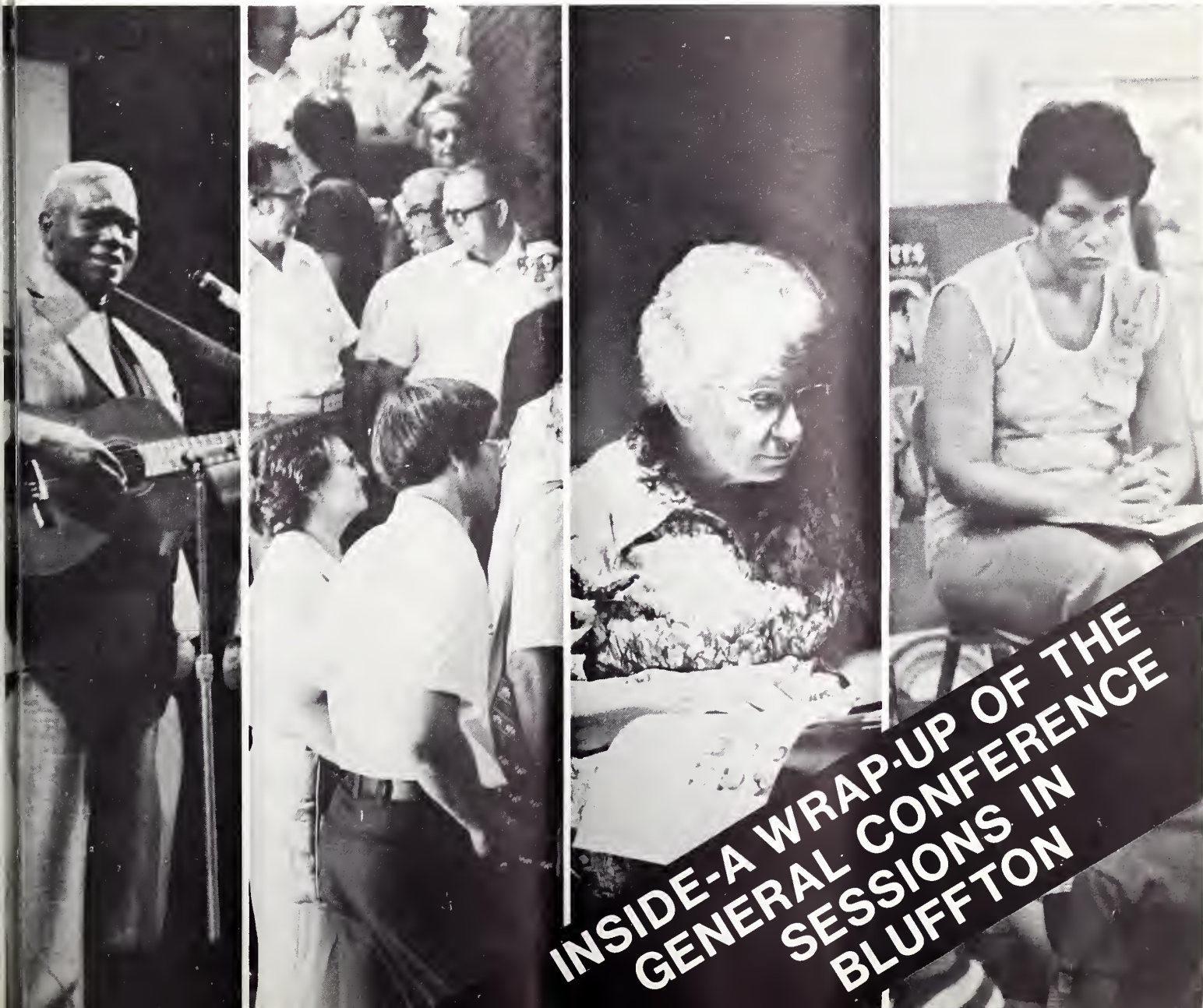
Sometimes we have come to a standstill and don't realize it. Measuring from a zero base could help us to discover it immediately. BW

Following our summer biweekly schedule, the next issue of *The Mennonite* will be dated September 6.

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:31 SEPTEMBER 6, 1977



INSIDE-A WRAP-UP OF THE
GENERAL CONFERENCE
SESSIONS IN
BLUFFTON

GENERAL CONFERENCE 1977

Trying to focus on a new commonality

Lois Barrett

What is it that ties the General Conference Mennonite Church together? What is it that gives the conference a feeling of being a family, of having a common faith, of having a common ethics?

That commonality was tested at the forty-first triennial sessions of the General Conference Mennonite Church July 28 to August 3 at Bluffton College, Bluffton, Ohio. But the results of the test were tentative in some respects.

The decision was postponed another eighteen months on whether the confer-

ence should break the law in honoring the request of an employee that her federal taxes which would go for war not be taken out of her paycheck and that she be allowed to refuse to pay them voluntarily. The delegates could not agree on the meaning of their faith for civil disobedience.

The conference did not choose to take a stand on abortion. A hardline resolution drafted at the conference by a group of Eastern District pastors was dropped "so a better resolution could be conceived,"

in the quip of one delegate. The substitute motion asked for more study and for use of the resources the conference has already provided on the subject.

Tensions between the General Conference and the Canadian Conference and between the General Conference and the larger U.S. district conferences barely peeked above the surface. The only resolution on the subject, in effect, exhorted congregations to love each other more.

Decisions on difficult issues were hard

The commons between Founders Hall and Marbeck Center at Bluffton College was a place to test some commonalities informally.



Larry Kehler, introducing yet another resolution from the resolutions committee: Someone has commented that we are indeed living in "resolutionary" times.

Lamont Woelk: Thirty years ago at a conference in Berne, the Lord called me to follow him. I'm celebrating that today.

Cornelia Lehn: My father told me, A Mennonite is a person who studies the Bible very carefully to find out what God wants him to do and then obeys God, no matter what the consequences are.

to reach. Yet the conference of 922 delegates and about 2,000 registrants was a family council—at the least, a family reunion.

Present were the ties of common spiritual heritage (although all don't work that out in the same way), sometimes of common ethnic heritage (although the General Conference has always been the most diverse ethnically of the Mennonite groups), of common experiences of working together on church committees and of meeting at previous conferences. A large proportion of the participants had been to at least one earlier General Conference. Although some complained that the conference's boards and commissions were becoming too powerful, the delegates showed loyalty to conference programs.

New things were in the process of becoming. More and more congregations are dually affiliated with the Mennonite Church. Six of the ten new churches admitted to the conference in the opening session are members of both conferences (or intend to be). A seventh is both Mennonite and Presbyterian.

Most of the new congregations being started through the regional conferences are urban, and many of them are house churches without a traditional sanctuary and a desire for big-church organization.

A resolution on church planting projects fifteen new churches during the next triennium and fifty by 1986.

The Indian ministries program of the Commission on Home Ministries was officially transferred to the Mennonite Indian Leaders Council, which will now administer the funds and pay its own staff.

A new Sunday school curriculum for children, the Foundation Series, was dedicated at the conference, and new curricula for youth and adults are in the making in cooperation with other Anabaptist-related church groups. The idea of an Anabaptist Bible commentary is being tested in Mennonite Church and

General Conference circles.

Overseas mission staff told of new work started or planned in Brazil, Bolivia, Botswana, Costa Rica, Hong Kong, and Upper Volta. But staff admitted that the goal of adding thirty new missionaries during the last triennium had not been met. In fact, the total missionary force has experienced a net loss of nine because of retirements, visa problems, and other kinds of terminations.

Pastoral leadership in the conference is also experiencing a decline, delegates were told. Many of the conference's 313 congregations are without pastors. And although Mennonite Biblical Seminary has had a steady growth in enrollment over the last two decades, many of the graduates are not choosing the pastoral ministry. Part of the problem, it was reported, is that there is a gap between congregational expectations of the pastor and the seminary graduates' expectations of their role. The result has been the entry of a large number of pastors, particularly in the smaller district conferences, who have no Mennonite background or training. The commonness of the conference churches then shifts or comes apart.

A resolution on ministerial leadership encouraged a new emphasis on the ministry and support systems for pastors, including a guaranteed retirement income.

The Division of Administration reported new heights in giving to the General Conference during the last three years—\$450,000 more than budgeted. But 1977 receipts so far indicate that this year's giving may be only 90 percent of the \$3,180,000 budget. No cutbacks are planned, partly because of an accumulated cash reserve.

Reports from the boards and commissions—and resolutions growing out of their reports—took most of the morning sessions, following singing and worship led by the Wiebe family of Winnipeg. George Wiebe directed the

singing, and his wife, Esther, and their sons, Robert, Tim, and Peter, formed a string quartet which accompanied the singing and performed separately.

Most of the hymns sung in the mass sessions were traditional chorales like "Now Thank We All Our God" and "Holy God, We Praise Thy Name," led by Earl Lehman of Bluffton.

In the youth sessions, and twice in the evening sessions, Patty Shelly of Arvada, Colorado, led the conference participants in folk songs and rounds and got them clapping along with the music.

The high point of the conference for some people was the Sunday afternoon song festival in nearby Ada, Ohio, where a larger gymnasium had been reserved for the day. Songs ranged from Andy Shelly's "The Mennonite Game" to Luther's "A Mighty Fortress Is Our God."

The grand finale to the music was the performance of several songs from the musical *Godspell* by a mass youth choir, led by Dennis Friesen Carper of Newton, Kansas, during the closing celebration.

Speaking at the celebration was Million Belete of Ethiopia, president of the Mennonite World Conference, who was in the United States for a World Conference planning meeting in Kansas at the end of the week.

The questions of obedience to God or the state, raised by the delegates in the war tax discussion, are an issue in the church in Ethiopia, too, he said. He told of the church's struggle to write a statement of faith which included their concern for peacemaking in the context of war within the country.

"The church in Ethiopia cannot discuss the issue as it does here," Mr. Belete said. "I tell you so that you may pray about the problems we are going through."

For the Meserete Kristos Church in Ethiopia and for the General Conference Mennonite Church, the struggle to find a common ground continues—at conferences and at the local level.

The family: Was it in focus?

Family was the theme for the General Conference triennial sessions in Bluffton.

The program committee had tried to define the theme broadly enough to include singles, the divorced, and the aging, but narrower definitions kept creeping in.

All of the "families" who gave formal presentations before the conference were mother, father, and children (mostly those still at home). Yet workshops, scheduled for early afternoon, covered a variety of topics from "Effective Parenting" and "Making Good Marriages Better" to "Singleness in the Church" and "After High School—What Then?"

About two-thirds of the workshops were on the family theme, but about eight workshops each day were on topics chosen by the commissions and boards of the conference. A few lunch, dinner, and other ad hoc meetings covered some topics not in the scheduled workshops, such as balancing family responsibilities in the two-career family and a discussion of the movie *Star Wars*.

Evaluations of the workshops ranged from very good to very bad. Some complained about the high proportion of U.S. males as workshop leaders. Some expressed appreciation for well-thought-out input. Three of the workshops—parenting, divorce and remarriage, and singleness—ran four afternoons and became minicourses on the subjects.

Principal speaker on the theme was J. Winfield Fretz, sociology professor at Conrad Grebel College, Waterloo, Ontario, who delivered the Schowalter Memorial Address on Sunday and Monday evenings.

"Modified monogamy" will be the shape of the Mennonite family of the future, he said. Less than half the families in the United States are the American ideal: mother and father, married only once, plus children.

The family of the future will have a number of marriage forms rather than just one, he said.

Mr. Fretz suggested six modifications to traditional marriage forms:

- egalitarian marriage that is neither matriarchal nor patriarchal.

- a global family affected by cross-cultural influences.

- the communal family, an alternative to the traditional extended family, since many people have no kinfolk close by. "Many marriages have little or no backup support," Mr. Fretz said.

- the divorced family. "I am not in favor of divorce per se," he said, "but we must find other ways to strengthen marriage than to make divorce laws more stringent." He suggested a ministry of understanding and counseling to divorced people.

- more adequate preparation for marriage by the church. He challenged the General Conference to develop an extensive marriage preparation curriculum. Marriage should have as intensive preparation as baptism, he said.

- singleness. The church should respect every person's right to remain single by choice, he said.

In spite of his affirmation of singleness, Mr. Fretz told the conferencegoers that it is in the family (defined by heterosexual marriage) where self-fulfillment is often possible to the greatest extent. He called the family "indispensable" and the social unit with the highest priority.

"In the last analysis, the family has a higher priority than the church, the school, or the government," he said.

His views were challenged at a late-night question period. What about Matthew 10:34-35 and 12:48, which call for the first commitment to be to the kingdom of God? asked one participant. Where can we discuss the possibility of conflict between the kingdom of God and

the biological family? someone else wondered.

Mr. Fretz concluded his second speech with an appeal to the General Conference to recover three basic doctrines in Mennonite heritage to strengthen the foundation of the family: nonresistance applied to family relationships, mutual aid in and outside the family, and nonconformity to the world.

Resolutions related to the family theme included:

- a statement on divorce and remarriage which called for congregations to search out ministries to those persons in their midst whose marriages are failing.

- an endorsement of Marriage Encounter for adaptation to the Mennonite tradition. The weekend program of marriage enrichment for couples was begun in the Catholic Church, but has already been adapted by a number of other churches.

- abortion. It asks congregations to minister to those facing abortion or the financial and emotional crises of childbirth.



J. Winfield Fretz says the family has changed since the Industrial Revolution and with the advent of modern birth control methods.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions: in United States and Canada, \$8.00, one year; \$15.50, two years; \$23.00, three years; foreign, \$8.50 per year. Editorial office: 800 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114.

War taxes: Topic for midtriennium

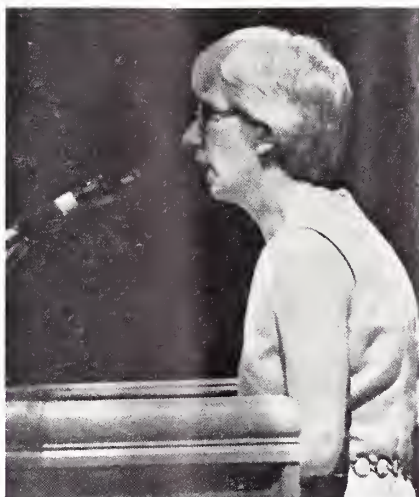
War taxes were the subject of the most vigorous debates on resolutions at the General Conference triennial sessions.

In three separate votes, the delegates first turned down, 1,190 to 336, an amendment which would have adopted an interim policy for eighteen months "instructing the conference to honor the requests of those employees who ask not to have withheld from their salaries that portion of federal income tax they believe helps the government prepare for war."

The next evening, delegates adopted, 1,178½ to 453½, the main motion. Its effect is to delay any action on the request of conference employee Cornelia Lehn that federal income taxes that would go for war not be taken out of her paycheck. It also calls for a midtriennium official delegate conference to recommend actions related to civil disobedience and war tax resistance, including the question of Mennonite institutions serving as war tax collectors for the state by withholding these taxes from employees.

A second resolution that evening gave General Conference endorsement to the World Peace Tax Fund Act in the U.S. Congress and encouraged similar legislation in Canada, if appropriate. The act would allow conscientious objectors to war to designate the military portion of their taxes into the peace fund. The resolution also "continue(s) to support individuals who feel compelled by Christian conscience to adopt other methods of witness against payment of war taxes such as voluntary reduction of income or nonpayment of war taxes."

Discussion of the war tax withholding issue began with a testimony by Ms. Lehn, who writes and edits children's curriculum for the Commission on Education, who first came to the conference business manager two years ago with a request that she be allowed to resist payment of war taxes. Presently the business office is following federal regulations that estimated taxes be withheld from each employee's paycheck. The



Cornelia Lehn tells of her struggle with war taxes.

regulations do not apply, however, to ordained persons employed by the conference, some of whom are resisting voluntary payment of war taxes without implicating the conference as a whole.

"It is a long journey from the little Mennonite village in the Ukraine, where I was born, to Newton, Kansas," she began. "It was a long pilgrimage until I came to the conviction to resist war taxes and was able to act on it."

Ms. Lehn told of her struggle with the command to pay taxes, on the one hand, and the knowledge that her tax dollars were being used for killing.

"I can't extricate myself from the system, but I finally have to take a stand against a demonic armaments race," she said. "I do not know where this will lead, but . . . , for my part, I must obey the Spirit of God as I understand it to be revealed in the Bible and leave the consequences to God."

Delegates kept coming to the microphones to speak to the resolution until debate was cut off.

"As a pastor, I could not advocate civil

disobedience," said Dan Dalke of Bluffton.

"The taxes Jesus said to pay were to the Roman Government," said a former IRS employee.

"I have proper respect for laws, but I also recognize that if Felix Manz, Conrad Grebel, and Menno Simons had had greater fear for the law than for God, we would probably not be here today," commented Lauren Friesen, pastor from Seattle.

"This morning we passed a resolution supporting missionaries for acting faithfully in oppressive situations abroad," said Steve Linscheid of Goessel, Kansas. "We should not expect more from our missionaries than we are willing to do ourselves."

"Many people are concerned about our tax dollar, but we should work much harder trying to come to a common mind with other Mennonite groups," said Henry A. Fast of North Newton, Kansas. "We should keep on pushing the World Peace Tax Fund Act."

Donovan Smucker of Kitchener, Ontario, cited many Christians throughout the ages who have obeyed God rather than man and said, "The problem is, When do you stop the democratic process that is pushing you into something that is evil?"

"It's best to work through the system and use the privileges we already have," said Art Waltner.

"Our right to conscientious objection to military service did not come through petition in Washington," Ted Koontz of Boston reminded the delegates. "It came because our forefathers spent years in prison in World War I."

The World Peace Tax Fund resolution, which supports legislation to allow people to resist war taxes without breaking the law, passed later in the evening by voice vote without audible opposition. Most of the U.S. district conferences had already adopted resolutions supporting the proposed legislation.

What else happened

Thursday, July 28

Ten congregations were admitted as members of the General Conference: the Ames (Iowa) Mennonite Fellowship; the Assembly, Goshen, Indiana; Cincinnati Mennonite Fellowship; College Park Mennonite Church, Saskatoon, Saskatchewan; Martensville (Saskatchewan) Mennonite Mission Church; Mennonite Church of the Servant, Wichita; Michigan State University Mennonite Fellowship, East Lansing; Rockway Mennonite Church, Kitchener, Ontario; Trinity United Mennonite-Presbyterian Church, Oklahoma City; and United Mennonite Church, Thompson, Manitoba.

Ed Enns, vice-president of the conference, led a communion service, saying, "Let us be the family at table as we are gathered here in this way."

Friday, July 29

Division of Administration report: Giving so far this year is \$80,000 behind last year at this time. Delegates responded by explaining that conference urging for more local involvement may be one of the reasons for more giving to local causes and less to central offices.

Service night: Sandra Liechty, missionary to Japan, said, "In the process of saving others, we ourselves are continually being freed from the bondage of sin."

Saturday, July 30

Commission on Home Ministries report: Responsibilities for Indian ministries were officially transferred to the Indian churches themselves. Administration of CHM's Indian ministries program is being moved this year to the Mennonite Indian Leaders Council, which is hiring three staff people for Montana, Oklahoma, and Arizona to replace Malcolm Wenger, Indian ministries staff person in the central offices in Newton, Kansas.

"I give you responsibility for the good

news among your people," said Mr. Wenger as he handed Bibles to representatives of the Indian churches.

"We are thankful you continue to be our brothers and sisters as we take this responsibility," responded Nadenia Myron of Oraibi, Arizona, secretary of the council.

The General Conference began its first "foreign" missions in 1880 with the sending of Samuel and Susie Haury to the Cheyenne and Arapaho in western Oklahoma.

A resolution on individual and corporate stewardship of energy resources passed with resounding affirmation. It asked all congregations to reduce consumption of energy in their own buildings, perhaps by 30 percent, by 1980. Recycling systems were encouraged.

Native land claims are to be settled before new development of energy resources, such as the proposed Mackenzie Valley pipeline, proceeds in northern Canada. Nuclear energy should be internationally regulated, and fast-breeder reactors abandoned. Solar energy and other alternative sources should be promoted more vigorously.

Sunday, July 31

Anne Neufeld Rupp, copastor of the Pleasant Oaks Mennonite Church, Middlebury, Indiana, led the morning worship service. A scriptural litany affirmed the family of God. "In this new family, with God as Father, we are accepted and affirmed," she said. "As a community of believers we support, share, and enable



Malcolm Wenger, far right, hands Bibles to Nadenia Myron, second from right, and Anola Waters, members of the Mennonite Indian Leaders Council. Seated (from left) are Ted Rising Sun and Ric and Carol Dalke, new staff people for MILC.

Henry V. Friesen: Sometimes it seems like a conference of 722 staff, not congregations. I don't want programs pushed.

The closing celebration included one final resolution: a singing of thanks to the hosts and planners of the conference to the tune of "Amen," led by Peter Ediger of Arvada, Colorado.

"Our church was split and broken apart; today it is one again," Kazadi told the delegates. Kazadi, who is head of the Evangelical Mennonite Community of Zaire, is touring North American



A delegate stands at the microphone ready to speak on the resolution to study civil disobedience and war taxes.

The U.S. caucus that didn't happen

One of the sore points in U.S.-Canadian relationships in the General Conference has been the agenda at General Conference sessions. It has included too many issues that were strictly U.S., some people have said; strictly Canadian issues are taken care of at the Canadian Conference.

The solution, the General Conference's General Board felt, would be a low-key meeting of U.S. delegates only sometime during the General Conference sessions. And the program committee had reserved a late-afternoon time slot on Monday for "caucuses," meaning "U.S. caucus." At that time, U.S. delegates were supposed to deal with any issues which the resolutions committee felt were of U.S. interest only.

But the caucus never happened.

It was to have been called by the U.S. district presidents. But early in the conference, James Gingerich of the Western District reported for the five U.S. district conference presidents that they had found no agenda for such a caucus. If people felt the need for a U.S. caucus, they should contact the district presidents, who would then call one. But they never did.

The one resolution which most people had felt sure would go to a U.S. caucus was the resolution asking support of the World Peace Tax Fund Act, a piece of legislation in the U.S. Congress. But that resolution was reworded to encourage "similar legislation in Canada, if appropriate," and the resolutions committee declared that it was indeed enough of a binational resolution to be considered on the General Conference floor. It passed easily.

Some Canadian-U.S. tensions did surface on the conference floor. An amendment to the war tax withholding resolution would have made the mid-triennium conference on civil disobedience and war taxes a U.S. conference only. But the amendment failed. "It's difficult to understand the underlying

emotions of this issue," said Darrell Fast of Toronto. "In Canada there is more a mood of conscientious participation in the processes of government."

"It is more of an emotional issue in the United States," said David Neufeld of North Battleford, Saskatchewan. "But that is not the basis for moving it into a U.S. conference."

A resolution, drafted by Norma Yoder of Goshen, Indiana, was passed near the end of the sessions, asking U.S. and Canadian congregations to break down the barriers that separate them and engage in ministerial exchanges, exchange visits, and so on. But before the motion was passed, it was amended to strike out the words "U.S. and Canadian" on the grounds that the wording should not exclude the South American member churches.

The mood of the conference seemed to be not to push the issue to a crisis point but to continue to work at the tensions through the channels that have already been set up, particularly the four-member committee set up by the general boards of the Canadian Conference and the General Conference.

Jake Harms, outgoing president of the Canadian Conference, read a statement to the conference body Tuesday evening assuring "the delegates of this conference that any fears of Canadians' isolating themselves from the General Conference are wholly and totally unfounded."

"In conversation with several of my Canadian brothers, we agreed that a word of affirmation, an expression of continued goodwill and commitment toward mutual cooperation, would be in order," he said. "At our recent Canadian conference sessions, the delegate body supported a statement calling for a strengthening of relationships through ongoing discussions and negotiations."

"I want to reiterate that at this time, emphasizing our desire and intent further to cultivate the spirit of oneness and to work out those concerns and situations

that arise in the course of our working together at our common goal."

The tensions between the Canadian Conference and the General Conference have not gone away, however. In fact, it appears that some of the same tensions may be arising between the General Conference and some of the larger U.S. district conferences.

Walt Neufeld, a member of the Western District executive committee, moved an amendment to the church planting resolution, drafted by the General Conference's Commission on Home Ministries. As drafted, the resolution asked the districts to "secure adequate staff." A General Conference resolution can't tell the districts to hire staff without providing any financial help, said Mr. Neufeld. The amendment asked CHM to "discuss with each regional conference adequate staff."

Youth multimedia presentation: Why do I have to have all this responsibility at once?



Youth look at family, church issues

More than three hundred youth came to the General Conference Mennonite Church triennial sessions in Bluffton, Ohio.

They joined the adults for afternoon workshops and evening sessions, but had their own speakers on the "Family in Focus" theme during the mornings at First Mennonite Church in Bluffton.

Interspersed with singing, led by Patty Shelly of Arvada, Colorado, and with drama by the Halsey Taylor Seven-Peace Band, the high-school-age youth heard speakers on sexuality, life-styles, the world Mennonite family, intergenerational communication, and voluntary service.

Bruce Woods of Wichita, Kansas, helped youth understand their own family difficulties as caused in part by a difference in each generation's perception of the world.

"Your parents don't know what to say to you about the world that's coming," he said. "They used to know. What they can say, and what they must say, is, 'I love you.' And somehow you must have the courage to say, 'I love you, too,' even when your world is out of focus."

Mr. Woods, who is completing a year as family life consultant for the conference's Commission on Education, ended the session with small groups of youth; in each group was an older person to tell about life "when I was your age."

Bob and Phyllis Carlson of Newton, Kansas, talked about discovering one's values of sexual morality.

"Sex dare not dominate our lives," they said. "Second, we must treat others with respect, as persons created in the image of God."

Perry and Liz Yoder of North Newton, Kansas, former People's Teachers of the Word for the conference, asked youth to respond to ethical issues such as alcohol and marriage.

Religion is not necessarily related to values, said Mr. Yoder. People can believe in God without it making any



Youth discuss sexual values at Friday morning's session at First Mennonite Church.

difference in their life-style. Yet the message of the Bible is that Christianity is a way of life, a transformation of values.

Dale Suderman, an associate director of Mennonite Voluntary Service, made a plea for youth to give time to others through voluntary service. For many Christians, following Jesus is easy; they just put on a smile and feel good, he said. It's not easy, he implied, for it means helping the poor and needy of our society.

The worldwide Mennonite family was put into focus by Frank Epp of Waterloo,

Ontario, who emphasized the need for Mennonite unity.

"My generation, people in their fifties, isn't going to do it. I had thought I wouldn't go to the grave before Mennonite unity took place. Now I think I will," he said. "But I don't think your generation should."

Following his speech, Patty Erb, daughter of Mennonite missionaries in Argentina, told of her imprisonment and torture there last year because of her work with the poor in Buenos Aires.

Charismatics: A gentle invasion

David E. Hostettler

"Everything's up to date in Kansas City." When Gordon McCrea sang that line in the musical *Oklahoma*, he had something else in mind besides the charismatic invasion July 20-24 called "The 1977 Conference of Charismatic Renewal in the Christian Churches."

The city of 511,600 had to come to terms with an influx of more than 500,000 people for five days. What kind of people were they?

There was David DuPlessis of South Africa. From Belgium came Leon Joseph Cardinal Suenens, Catholic archbishop of Malines-Brussels. Kevin Ranaghan of South Bend, Indiana, active in the Catholic renewal movement almost from its inception, was a main speaker and chairman of the Kansas City planning committee. Also there were Bob Mumford, Larry Christenson, Maria von Trapp, Ruth Carter Stapleton, and Catherine Marshall. Yet it seemed the people would have come whoever the speakers.

Chester Raber, psychologist in Goshen, Indiana, says the charismatic movement meets three legitimate human needs: the need for authority, the need for emotion, and the need for fellowship. Although "authority" is open to question, since two schools of charismatic leadership were recognized in the workshops, the other two needs were met, at least temporarily in Kansas City.

Friday evening, near the end of Bob Mumford's speech, the crowd erupted in a mighty roar of cheering and outstretched

hands that lasted for ten minutes. Slowly what started as a cheer formed into a chant: "Jesus is Lord."

On the fellowship level, David DuPlessis emphasized the ecumenical aspects of the movement in his workshop, "All Together—Charismatic and Ecumenical."

"The charismatic movement will not change the world," he said, "unless it is ecumenical, and it will not remain ecumenical unless it is charismatic."

Another recurring theme was evidence of God's presence and power in the lives of believers. Testimonies in the public sessions, workshops, and denominational meetings told of participants' "experiencing" the Lord.

In the separate Mennonite sessions, Paul Swarr spoke about the charismatic renewal in Israel and how he longed for local believers to have the experience given to some of the workers.

Gerald Derstine, an ex-Mennonite from Florida, introduced Mark Landis, who has been an active charismatic for many years, and reflected on the time when they were thrown out of the church for their spiritual preference.

In "Spirit-Filled Discipleship," John Smucker drew heavily on Anabaptist theology and values in his comments on the work of the Spirit in discipleship.

Dan Yutzy, who teaches at Taylor University, said he was surprised how much the Book of Isaiah spoke about the joy of the

Lord. He described his discovery of joy in forgiveness and cleansing in detail.

When Nelson Litwiller, retired Mennonite Church missionary from Goshen, led a "brief" testimony meeting among the 400 to 500 Mennonites present, he could hardly get them stopped. A long line formed of those who had special words of healing, liberation or fullness of the Spirit to report.

Dan Kauffman of Leonard, Missouri, observed, "I have been walking in the joy of the Spirit for quite some time, and the people in our community do not recognize me as charismatic. . . . I think the time is here when we need to come out in the open and let the people in our community know where we stand."

R. Herbert Minnich of Goshen, a leader in Mennonite Renewal Services, summarized the relationship of Mennonites to the charismatic movement. There has always been a trickle of those who have "entered the experience," Mr. Minnich said, "but for many, I'll put it bluntly, it was either shut up or ship out."

"We are dedicated to charismatic renewal in the Mennonite church," he continued. "That means we do not run off and leave our brotherhood. We are in this brotherhood. God has placed us in this brotherhood. We thank God for the teachings, the emphases of the Anabaptist-Mennonite heritage and theology. And we only pray for charismatic renewal in the Mennonite Church. We're not seeking to run out of it."

Mennonite Renewal Services is planning to publish a directory of prayer groups so that charismatics can get in touch with each other.

Are there contradictions in the movement? Of course, just as there are in any movement. A missionary reported that for the past four years it was as if he had stood back with folded arms watching the Lord do his mighty works. But he also admitted the exhaustion and the need to recuperate.

There was talk of ecumenicity, but it had to be on charismatic terms.

A number of charismatic leaders were uneasy about the use of the term "charismatic movement," but were forced to use it to allow it to be used for lack of a better term.

Also having separate meetings within the larger assembly were Roman Catholics, Lutherans, Baptists, Episcopalians, Presbyterians, and Methodists.

Some 50,000 charismatics—Roman Catholics, Lutherans, Baptists, Episcopalians, Mennonites, Presbyterians, Methodists, and other Christians—met July 20-24 in Kansas City, Missouri, under the theme "Unity in the Lordship of Jesus." Below, part of the crowd stretches their arms in prayer.



Words & deeds

ne Apostolic Mennonite Church, Trenton, Ohio, has officially changed its corporate name to Trenton Mennonite Church. It has had at least five former names, many of which had been simultaneously in use.

ne Fairfield (Pennsylvania) Mennonite church is celebrating its fiftieth anniversary with a series of special services from July 24 to October 9. The church is inviting each of the still living former pastors or significant elders to return on a separate Sunday for a service of worship and celebration. On September 4 will be a service of historical narrative and music. Saturday, September 5, will be a birthday party and ice cream social, to which the church is inviting the Fairfield community. September 25 will be Elders-Timers Day, with J. Lawrence Burkholder of Goshen, Indiana, as speaker.

ne Neil Avenue Mennonite Church, Columbus, Ohio, welcomes all students at Ohio State University to its activities, according to Keith Lehman, spokesman. The church building is located at Sixth and Neil avenues, a few blocks from the university campus. The congregation has a student group of about twenty who meet weekly for Bible study and at least once a month for fellowship.

ank Epp, president of Conrad Grebel College, Waterloo, Ontario, may be vying for a seat in the Canadian Parliament during the next election. He announced this summer that he is seriously considering running for the Liberal nomination in the Waterloo riding, which was recently redistricted to include the city of Waterloo and surrounding area, including St. Jacobs and Elmira.

dozen Indian tribes, including the Cheyenne, controlling at least 55 percent of the United States' uranium and 30 percent of the coal, met several times recently with members of oil-rich Arab nations to learn bargaining techniques of the Organization of Petroleum Exporting Countries, an Indian spokesman told United Press International. Peter MacDonald, a Navajo and member of the Council of Energy Resource Tribes, said, "We've found how energy companies have dealt with them (OPEC) in the past—bad losses and one-sided operations. We wanted to see if they could give us some technical assistance we can't get from the United States Government." The Northern Cheyenne reservation in southeastern Montana (where four Mennonite churches are located) sits on top of some of the nation's best coal reserves.



MDS busy in tornado, flood cleanup

Families affected by a tornado that struck the St. Malo area of southern Manitoba July 18 have been getting help from volunteers organized by Mennonite Disaster Service and Christian Disaster Service as well as from neighbors (left photo). Christian Disaster Service is a program of the Church of God in Christ, Mennonite (Holdeman). The tornado, which claimed three lives, is the first causing extensive damage in southern Manitoba since 1955. MDS volunteers are also at work in Johnstown, Pennsylvania, and the nearby towns of Scalp Level and Seanor (shown at right) after eleven inches of rain July 20 caused creeks and rivers to flood and the Laurel Run Dam to break. After the water subsided, more than fifty persons were dead and more than 100 missing. One of the volunteers' first tasks was to clean out the First Mennonite Church of Johnstown, located along the river, to serve as a center to coordinate other cleanup needs of the city.

The coordinating board of the U.S. Mennonite Brethren Church has voted to recommend to its U.S. Conference that it take responsibility for U.S. concerns in Mennonite Central Committee. The U.S. Conference meets in September in Rosedale, California. The board also affirmed MCC regionalism and the establishment of regional organizations like MCC West Coast. Previously, representation of U.S. Mennonite Brethren to MCC has been through the binational conference.

The second Alberta MCC sale July 15 in Coaldale raised \$69,120 for overseas relief and development through MCC (Canada).

Although financial support to Bluffton College set records in almost all categories in 1976-77, the college is expecting its first deficit in seven years because of lower enrollment. Last year giving to the annual fund increased 22 percent, and Campaign 75, a \$1.8 million capital improvement campaign, was successfully completed.

In the atmosphere of a country fair, a Riley Creek Humanities Festival is being planned at Bluffton (Ohio) College September 24. "The idea for a festival," said sociology professor Kay Hardesty, "is to bring people

together to talk about issues facing rural communities and small towns, and at the same time have fun. The program is made possible in part by the Ohio Program in the Humanities.

The Frederick (Pennsylvania) Mennonite Home is planning a roast beef dinner, open house, flea market, and bake sale September 10 to mark its eighty-first anniversary. The Eastern District Conference has operated it as a home for the aged since 1896.

Mennonite Disaster Service's Youth Squad, active over the past five years, had forty-nine participants this summer in six locations: Colorado, Texas, Mexico, Alabama, West Virginia, and Kentucky.

Although good harvests around the world during the past few years have caused a lull in MCC wheat shipments overseas, the need for relief aid has not come to an end, said Edgar Stoesz, MCC associate executive secretary for overseas services. "The harvest pattern is cyclical," he said. "There are indications that weather patterns are not good this year. Areas of need are emerging in West Africa and central Asia. May 31 a request was received from the MCC country representative in India for 300 tons of wheat.

Affluence of Manila crusade questioned

The following interpretive report was sent by Dorothy Friesen and Gene Stoltzfus from Manila in early August.

Churches in Manila are draped with posters and announcements of the Metro Manila Billy Graham Crusade November 23-27. Preparations have been in process for over a year. But as the plans unfold, some Filipino Christian leaders are raising questions about the appropriateness of the campaign.

The United Church of Christ in the Philippines, a union of six denominations, formally withdrew its support. They have charged that the cost of the campaign is not in keeping with "the economic situation obtaining in the Philippines" and that the general character of the crusade runs counter to "the ways and means of the life of Christ." A group of thirteen Protestant pastors and lay leaders also wrote August 3 to Mr. Graham in support of the United Church action.

Coordinating the crusade is Henry Holley, veteran Billy Graham advance man and retired administrator from the United States Marine Corps. Concurrent with the crusade will be a School of Evangelism to be held at the plush International Convention Center.

Mobilization of massive numbers of people required for a Graham campaign is not possible without government consent in the Philippines, where martial law has ruled since 1972. Press freedom has been terminated, and about 7,000 people have been detained under an antismuggling decree. The NPA, a revolutionary underground army, poses real opposition to the government in some parts of the country. Other internal opposition comes from a Muslim separatist movement in the southern islands. In the countryside, unemployment is growing.

Many church people have paid dearly for acting on their biblical concern for the poor and oppressed. Detention of pastors, priests, and nuns usually follows publication of literature critical of the government. One pastor who was a former detainee must now submit his sermons to the authorities for clearance before he is allowed to leave Manila to hold evangelistic meetings in the provinces.

In contrast, crusade director Holley talked about the cooperation he had received from President Marcos. "Just yesterday," he emphasized, "the First Lady called to inform us that Rizal Park, the projected site of the campaign, has been reserved for our use." Beside his desk hung a picture of himself and local organizers meeting with President Marcos.

Mr. Holley insisted that there were no restrictions on religious practice in the country and challenged his critics to "find one person who has been detained because of preaching the gospel of Jesus Christ."

Opposition to Crusade 77 broke into the open recently when the local organizing committee for the crusade sponsored a \$150-a-plate fund-raising dinner. A spokesperson for the angry clergy charged that a dinner like that, limited to the elite, is inappropriate in a poor country like the Philippines. For many people \$150 (1,000 pesos) is equivalent to three-months earnings. Several of the church leaders had already committed themselves to help in the crusade, but would like to drop out. This could be tricky, especially when the two honorary chairpersons of the crusade are members of President Marcos' inner cabinet.

The church leaders' letter to Billy Graham hits the question of economics directly. "You are coming here as an evangelist, with the sole purpose of spreading the Word of God. And if God's Word is to touch the lives of our people, should not God's messenger seek the people's welcome by trying to understand the fears which haunt them, the pains which try them, the hopes that sustain them? But in your cause, you will be billeted in one of the best hotels and your reception will be as grand as the reception often given to kings and monarchs. In short, you will be isolated from the very people you seek to lead to the saving knowledge of our Lord."

Crusade director Holley dismissed these charges as erroneous or irrelevant and pointed to the thousands of people who would be reached for Christ as the momentum of the campaign builds.

The promotional literature for the Manila crusade highlights the moral question, "The spiritual impact of such a crusade could provide the moral bulwark against the tidal wave of crime, confusion, and carnality which seems to be inundating society." Many Filipinos feel that these sins, along with corruption, have escalated in their society since martial law in 1972. These critics would be Mr. Graham's first supporters if they thought the upcoming evangelistic extravaganza would really bring conversion to the ethic and life-style of Jesus.

In a country beset with economic and social problems, a Communist alternative is increasingly attractive because of its concern for the welfare of the poor. The church is under particular pressure to live out the love of God in concrete ways among the people. Some church leaders are aware that the crusade will be seen as a symbol of the church's collusion with continued American

influence and affluence in the Philippines. The Protestant group's letter to Mr. Graham commented, "Like you, we believe in the cause of evangelism. But your style of something we cannot afford."

Graham fund said "public" but not publicized

Billy Graham is defending a \$22.3 million fund which has been "on the public record but not publicized."

The fund belongs to a foundation called the World Evangelism and Christian Education Fund, formed in 1970 by the Billy Graham Evangelistic Association to give money to various mission, evangelism, and Christian education projects.

The existence of the fund was first made public this summer by the Charlotte (North Carolina) *Observer*.

In a statement released to the press for publication August 14, Mr. Graham tried to justify the lack of publicity about the fund. "Extensive publicity, we knew, would mean we would be inundated with requests for help which we could not begin to meet. We already knew of far more projects than we could support."

Previous statement by the Graham association about its financial assets had not disclosed the existence of the fund.

Audiovisuals

A forty-minute audiotaped presentation of the life of Dietrich Bonhoeffer has been prepared by the Office of Mennonite Brethren Media Ministries. A copy of the tape is available for a donation of \$3.00 more to the Bonhoeffer Film Project, Office of Mennonite Brethren Media Ministries, 4824 East Butler, Fresno, California 93722.



Help wanted

Social worker needed in Lakeview (northside Chicago) community. **Immediate opening** church-related community service program. **Immediate opening** for either **grades one and two** or **grades seven and eight elementary teacher** at Holy Mission School, Oraibi, Arizona. Room, board, transportation, medical coverage, and \$30 a month provided. Contact:

Mennonite Voluntary Service
Box 347, Newton, Kansas 67114
(316) 283-5100

Calendar

September 11-16—Camp curriculum workshop, Rocky Mountain Mennonite Camp, Divide, Colorado

October 21-23—Western District Conference annual sessions, Buhler High School, Buhler, Kansas

Canadian

September 17—Making Music with Children workshop, Bethel Church, Winnipeg, Manitoba, supported by the educational resources committee (Manitoba); resource person, Bettie M. Norman

Central

October 20—All Indiana Women's Missionary Rally, Brookside Mennonite Church, Fort Wayne, Indiana

Ministers

Robert Dalke was installed July 24 as pastor of the Turpin (Oklahoma) Church. He was formerly pastor of the United Mennonite Church, Atwater, California.

Mike Froese, currently studying at London, Ontario, has accepted the call to become part of the pastoral team at Nutana Park Church, Saskatoon, Saskatchewan. He previously served the pastorate of the Robert (Saskatchewan) Church in 1973-75.

W. Goering has retired as pastor of the High (Kansas) Church. He will continue to live in Lehigh.

John Kroeker will leave as pastor of the Lege Park Church, Saskatoon, Saskatchewan.

Richard Tschetter of Huron, South Dakota, will become pastor of First Church, Liberty Prairie, Kansas, the first part of September.

Les Zacharias will serve as interim pastor of Emmanuel Church, Rapid View, Saskatchewan, for one year while **Albert Esau** finishes his studies at Canadian Mennonite College, Winnipeg.

Deaths

Er F. Funk, Aberdeen, Idaho, was born September 16, 1879, and died July 11. He served as representative in the Idaho state legislature, 1935-37, and was a member of the board of directors of Mennonite Bethany Women's Hospital, American Falls, Idaho. **Barbara Hirschy Habegger**, Bethel College Church, North Newton, Kansas, was

born July 8, 1892, and died August 14 after an auto accident near Syracuse, Kansas. After memorial services in the Bethel College Church and at the White River Cheyenne Mennonite Church, she was buried in the Busby, Montana, cemetery. She and her husband, Alfred, who died in 1956, served forty years as missionaries to the Northern Cheyenne Indians in Montana under the General Conference Mennonite Church.

Workers

Jay and Linda Goering have begun a three-year term assisting the Mennonite Central Committee country representative in Botswana. Previous to beginning this assignment, both were working at the MCC office in Akron, Pennsylvania. Jay also participated in MCC Teachers Abroad Program for five years in Kenya. Jay is a member of Eden Church, Moundridge, Kansas, and is a graduate of Bethel College, North Newton, Kansas. Linda is a member of Yoder (Kansas) Mennonite Church. She attended Messiah College.

Mary Frances Grasinger, a doctoral candidate from Syracuse (New York) University, has been named associate professor of education at Bluffton (Ohio) College for the 1977-78 year. She is a graduate of Duquesne University and holds a masters of teaching science from Catholic University with specialization in math and physics. She has sixteen years experience in secondary and elementary teaching in Pittsburgh, Pennsylvania.

Harold Petkau of Winnipeg, formerly of Morden, Manitoba, has been appointed as the regional manager of the Mennonite Foundation of Canada's Winnipeg office. Mennonite Foundation is a nonprofit agency of four Mennonite denominations of Canada which promotes stewardship of

accumulated possessions, provides estate planning counsel, and offers investment services. In 1966-76 Mr. Petkau was manager of the Faith and Life Bookstore, later the Fellowship Bookcentre, in Winnipeg, owned by the General Conference Mennonite Church and the Mennonite Brethren. For the past year he has been a sales representative for Pioneer Life Assurance.

Mark and Jane Thorley Roeschley have begun a three-year term of service with Mennonite Central Committee in Jamaica where both will be teaching in secondary schools. Mark holds a BA in math and business accounting from Bluffton (Ohio) College. He is a member of the Flanagan (Illinois) Church. Jane holds a BA in home economics education from Bluffton College. She is a member of the Northwest Christian Church in Columbus, Ohio. Both have been employed as dormitory head residents at Bluffton.

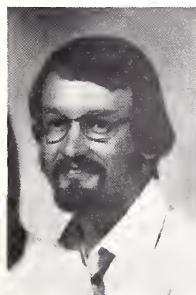
Edgar and Karen Schmidt, Niverville (Manitoba) Church, have begun a two-year term as volunteers with Mennonite Central Committee (Canada) working in agriculture and resource development among native peoples. Edgar holds a BTh from Canadian Mennonite Bible College in Winnipeg and has also studied religion and English at the University of Manitoba. Karen holds a BTh from Canadian Mennonite Bible College and attended the University of Manitoba where she studied religion and psychology. Edgar has been employed at Temro Automotive in Winnipeg and Karen at Canadian Mennonite Bible College.

The new executive committee for the South American Conference of the General Conference is **Peter Wiens**, Filadelfia, Paraguay, chairman; **Willy Dueck**, Menno, Paraguay, secretary-treasurer; **Peter Dueck**, Neuland, Paraguay; **Werner Braun**, Asuncion, Paraguay; **Reinhard Fast**, Uruguay; and **Peter Pauls**, Brazil.



Funk

J. Roeschley



J. Goering

M. Roeschley



L. Goering

E. Schmidt



Petkau

K. Schmidt



Letters

Read from cover to cover

Dear Editor: Thank you for *The Mennonite*. It helps keep me in touch with happenings in the church at home. Reading material here is not abundant. I read *The Mennonite* from cover to cover. *Helena Peters, MCC, Egypt*
July 14

Show tolerance to Old Colony

Dear Editor: I enjoyed your article "Rubber tires, schools, and a mission." However, I feel that only one side was expressed. Mr. Rempel says that the Old Colony people "do what they do because of ignorance."

Perhaps it's because they don't want to become extinct through assimilation. There are no longer Amish in Europe, as an example. Could the elders feel, "It was good enough for us. Why not for our children?"

It may seem cruel to keep their lives separate and harsh to make manmade rules, but as Mennonites aren't we supposed to have a more open mind and show tolerance for others? I'm sorry, but I must sympathize with not only the Old Colony people, but Hutterites and Old Order Amish as well.

I feel there will always be Anabaptists, but like Atlantis, the Roman Empire, and the Garden of Eden, these people's days may be numbered. *Fern Ganzales, Summerfield, Illinois 62061*
August 3

King's Fold Foundation

Dear Editor: The Bible says "Where there is no vision the people perish." Bob and Janet Ball had a vision.

After spending a year at L'Abri, Switzerland, they returned to Canada. They felt God's call to the ministry which they describe as follows, "In an increasingly depersonalized culture we want to make ourselves available to people of all sorts in an

intimate and personal way through this extended-family ministry. We are praying earnestly that as we make King's Fold our home, it will become a place of rest, renewal, and spiritual discovery for many others who will come to eat at our table and share their lives with us for awhile."

In the midst of the fast moving, goal-oriented life-style which characterizes our society, even the most adequate and well-adjusted among us must stop periodically for the soul to catch up with the body. Jesus clearly perceived this need and set the example. When there was such an endless stream of people coming and going that they scarcely had time to eat, he said to his friends, "Come with me to some quiet place and rest a little."

It was our privilege to spend three days as a family on holidays at King's Fold. The work crew consisted of ten to fifteen people. The staff volunteers were of various backgrounds. Some were students from Waterloo University; some were people from Calgary who were supporting the project; we were from the Vancouver area on a holiday trip through Alberta. Some young men were already in the program. They had kicked the habit of drugs, accepted Christ, and were being helped by Bob Ball, the other fellows, and the community fellowship.

We as a family worked hard those three days, but we came away refreshed in spirit and body, for we had been part of God's beautiful creation and the working of the spirit in people's lives.

King's Fold Foundation is interdenominational, desiring to work with and complement the healing and caring ministry of individual Christians and local churches. It is located at Cochrane, Alberta.

Who may come?

All, regardless of race, creed, social or economic status

Individuals and married couples

Persons wishing to investigate the claims of Christianity

Persons wishing to study the Scriptures and modern culture for personal growth

Persons requiring time away from home and office for selective reading, meditation and prayer (e.g., pastors, teachers, leaders)

Persons under stress seeking to replenish their inner resources

Persons in tension (e.g., relationships, vocations, etc.) who desire counseling and time to think through their situation in a relaxing, supportive environment

Persons requiring work-recreation therapy in a Christian setting

Persons referred by pastors, doctors, social workers, and psychiatric counselors

Daily activities

Assigned tasks related to the needs of the community

Hiking, trail riding, photographic trips, etc.

Learning arts and crafts under skilled leadership

Reading, tape listening, discussion

In addition to periodic lectures, an extensive library of books and tapes will provide ample opportunity for serious study. *Mrs. Helen Wiens, 9851 Herbert Road, Richmond, British Columbia V7A 1T6*
August

Director-staff openings: Swan Lake Christian Camp, Viborg, South Dakota (Northern District Conference retreat grounds). Staff involvement includes responsibility for camp operation (maintenance, cooking, rental development) and the year-round retreat program.

Contact: LeRoy Epp
Retreat Committee Chairman
Marion, South Dakota 57043
(605) 925-7635

MENNO & ANNA BAPTIST



Meditation

Thank you, Mom

"Simple living conserves energy." The words were plainly printed on her cardboard placard. Mom's graying hair was tied back in the familiar roll. She was smiling gently as she stood with a fellow demonstrator. And then the camera moved on. Sixteen hundred miles away, halfway across the continent, I sat dazed in my living room. I had seen my mom on television! I was watching one of my favorite CBC programs, "News Magazine." This time it was devoted to the current nuclear energy debate. It portrayed a response that this controversial subject is receiving across Canada. My mother was one of the antinuclear response. The camera had caught her as she walked along in a peaceful demonstration against nuclear development in Saskatchewan. Slowly my shock turned to gratitude. My Mennonite mom, who avoids cameras of any kind, suddenly appears on national television! Why not? I find myself grateful to my parents for stating their opinion. Mom's placard is more than antinuclear, it is prolife. It is consistent with her life-style. Our home always throbbed with life. The furniture was never fancy and the meals never elaborate. Mom and Dad never wasted energy trying to create selfish impressions. Now, almost by chance, my parents have taken their quiet word, and it has reached me and millions of others. Their word was a good reminder for my tendency to intellectualize, to weigh options, to be pragmatic. It was good advice because I saw confident hope on Mom's face and common sense on her placard. Her position by now seems credible in both the practical and the academic sense. As nuclear development continues, the chance of miscalculation also continues. The longer we experiment, the greater the inevitability for destruction. As we continue to look for new and creative ways to be "the quiet in the land," I pray that we will again become aware of the beauty and hope that lies in simple living. Thank you, Mom, for reminding us.

Jake C. Froese

The auto man

My trusty old car was giving trouble. I decided to check around to see how much it was worth. I talked first to the salvage yard manager. He enthusiastically encouraged me to leave it to him, offering to pay me a nominal fee. "He's too excited," I thought as I drove on. The new car dealer was the next consultant. He took one look at me, glanced at my car, and commented, "In your situation I would recommend new." I was amazed at the computerlike speed with which he could analyze my situation and the condition of the car—it seemed programmed. Then I went to the repair shop to see a mechanic. He listened to me and to my car. Then he rolled up his sleeves and commented with confidence, "I believe we can do it." I often encounter people whose religion is like an old car. They carry with them the dents of years which happened years ago. Their engines sputter with oil-fouled plugs. The oil, which should lubricate the motor, has become the engine's worst enemy. Many of these cars have not had the proper care and now the internal corrosion is beginning to blister the paint. As a minister I often wonder who I am. Am I the salvage dealer who is happy to receive anything that runs? Am I the new car salesman who recommends new? Am I the mechanic who rolls up his sleeves with confidence? Or should I sympathetically shake my head and condemn the rust, the dents, and the clouds of smoke as I amble home to wash my hands?

Mel D. Friesen

Horse racing

At our local post office I asked for just three stamps. I watched the clerk search through her files, lifting up sheet after sheet of stamps but looking frustrated. Finally she said, "You don't want stamps with horse racing, do you?" I do not recall ever having taken a stand on horse racing, but it was interesting to know that I felt she had scrutinized my conscience.

Ward W. Shelly

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The meaning of resolutions

After the passage of seventeen resolutions at the General Conference sessions in Bluffton, some cynics are wondering what they all mean.

In a denomination with a congregational polity, will all the congregations study the issues they have been asked to study by the General Conference delegates? Will all the issues which were supposedly given priority by the resolutions indeed get priority during the coming triennium? Did all the delegates understand everything they were voting for?

The answer to these questions may be no. Nevertheless, I am not cynical about conference resolutions.

The reason is that conference resolutions are not, by and large, the place where programs and policies are initiated. That happens in more informal ways and over more extended periods of time—in board meeting after board meeting, in small groups of people concerned about a common issue.

But resolutions at General Conference are important because they are the vehicle for testing consensus in the conference body.

First of all, resolutions are a barometer of the mood of the conference. They tell us what issues were on the minds of the delegates, and they tell us what issues are on the minds of the commissions and boards of the conference.

The 1935 conference sessions passed resolutions on Sabbath desecration, lotteries, publications, and persecution of churches in Russia. The 1977 conference voted on abortion, war taxes, divorce, and television violence.

Second, a vote to study an issue is not necessarily a cop-out, but an indicator that consensus has not

yet been reached on an important issue.

Decision making on the conference floor operates by a mixture of consensus and democratic vote. Delegates usually show a reluctance to push to a vote sharply divisive issues, but try to put together a resolution which will pass more easily, even if it is only a motion to study. We are too much a family and know each other too well to break relationships because of a vote.

On both issues for which ballot votes were asked (war taxes and abortion), the final resolutions which passed did not take positions, but asked congregations to study the matters.

On less controversial issues, on which there is clearer consensus, stronger positions can be taken—as on the World Peace Tax Fund Act (the legal version of the war tax issue) or church planting.

I personally would have liked to see immediate action on the war tax withholding issue. The conference boards and commissions have already been studying the issue for two years, and the conference sponsored a weekend meeting on war tax issues and published a study packet in 1975.

But I am also committed to the process of corporate decision making in the General Conference, and if broad support for a course of action is not there, I am willing to wait.

But whether our decision to study such matters further is a cop-out or a waiting for the Spirit to bring unity depends on whether congregations take seriously the requests to study the issues. Let us devote the next months to study and discernment and prayer concerning the issues which need our action. LB



The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:32 SEPTEMBER 13, 1977



The following three models for missions are presented as "snapshots" with commentary rather than full documentaries.

Mission to Chaco Indians—a whole-man approach

Es minakyere Mensh woare. "One wants to become a [first-class person]." (The language is a Low German creole developed by the Indians. The sentence pattern is Indian, the verb is from Spanish *querer*, "to want, desire," and all the other words are from Low German. Note the Low German possessive pronoun form is used as subject.) This was the universal and burning desire of Lengua and Chulupi Indians in the Paraguayan Chaco when the writer learned to know them in 1963. Furthermore, the Indians had some firm ideas on how to achieve this first-class status.

1. They had to become Christians and have church buildings and choirs which would rival those of their Mennonite neighbors. For this reason the first permanent building the Chulupi settlers at Yalve Sanga started was a church building that was several meters longer and wider than the biggest Mennonite Brethren church in Filadelfia. Besides that, each church had to have choirs: a church choir, a male chorus, a women's chorus, a young people's choir, and frequently even a children's choir. When the author attended church services and had listened to the choirs he was invariably asked: "*Es mutso shmook?* (Is it very good?) Is it as good as the Lencos sing?" (*Lenco* is a corruption of the word *gringo* used by Chaco Indians for Mennonites.)

2. They wanted schools so that both children and parents could receive an adequate education. This, first of all, meant a full day school. Since the Mennonite school day was from 9:00 a.m. to 3:00 p.m., the Indian teacher set the clock at nine when the last pupil arrived in the morning and then continued until it was three o'clock.

3. Above all, they wanted to own their farms and all the necessary farming equipment just like the Mennonite colonies beside them.

A Lengua farmer brings beans for storage. The presence of the full functional Mennonite colonies alongside the Lengua and Chulupi Indians upset the limited traditional mission goals.

Three models for missions



Licht den Indianern, the Mennonite mission to these Indian tribes, visualized itself as a traditional mission responsible to bring the gospel for the salvation of the soul, and in the meantime it was willing to help maintain the health of the body by means of a limited medical ministry and to nurture the mind with minimal education. However, the presence of the fully functional Mennonite colonies alongside the Lengua and Chulupi Indians upset the limited traditional mission goals and forced the mission to appeal to Mennonite Central Committee and other agencies to help them establish probably one of the finest examples of the whole-man approach to mission to be found anywhere in the world. I can think of no other mission field that has as complete a microcosmic model of a functioning Christian society next door according to which it is an model itself.

Bible teaching that "converts" one's superstitions

After *Ewandama*, "God," had created the Waunana Indians and established them in a Garden-of-Eden-like situation on the Pacific coast of Colombia, he told them of his purpose to teach them how to make people well in case they got ill. Before he could put his intention to action, however, he was forced to make a trip across the big sea. When he was delayed, *Dosiat*, "the devil," seized the opportunity and offered to teach the Waunana a "cute" little curing ceremony. But the price of the tuition was a hand-giving contract which put the people under *Dosiat's* authority. The Indians foolishly (so say present-day storytellers) accepted the demand and made themselves servants of *Dosiat*. When *Ewandama* returned and discovered what the Indians had done, he was so angry he withdrew from them in disgust and left them entirely to the wiles of *Dosiat*.

The above is the first step of a Bible study program of the Chaco church in Panama under the able guidance of John and Janice Koertz. As a background for the study, the people are encouraged to tell all the pertinent myths and stories from their own culture. When one of their Bible teachers reads or tells his own informal translation of the Genesis account from the Bible, and an intense discussion follows. The Bible, they discover, shows that it was not God who withdrew from humanity, but humanity who withdrew from God because of guilt. The result is that the community decides that all of them must return to God and get forgiveness for the evil which separates them from God.

A rather similar approach was used in the Mennonite seminary in East Africa by Don Jacobs for teaching theology to pastors-to-be. The missionaries had been deeply discouraged to find that so much of their teaching was being restructured and syncretized by the pastors who had been exposed to the ordinary lecture-type theological education. So they decided to make an experiment in which the entire first semester was spent in discussing the African religious beliefs and presuppositions of each of the members presented in the class. The result was that points of similarity and difference with Christian theology came into clear focus, and the people could consciously modify their views of reality in the light of scriptural teaching.

Church building on foundations laid by others

On the outskirts of Lusaka the followers of *Apostori*, "apostle," Johannes Maranke are preparing for a meeting. It is going to take place under a large tree. All those desirous of entering the "kingdom of God" first help to build the walls of the kingdom—a large circle of stones enclosing an area under the tree. They leave only one small entrance to the kingdom—a narrow gate, the "posts" of which are two *apostori*. All those entering the kingdom have to squeeze through the narrow opening between the two apostles who stand there with uplifted hands. From time to time the hands of the



Irene Weaver, left, recently returned missionary in Botswana, was involved in Bible teaching among members of African independent churches.

apostles come down like a boom on some person's shoulder while they solemnly proclaim: "Brother (or sister), you are either a witch or becoming one. However, if you will confess your sin, God is faithful and he will forgive your sin." The person may insist on his innocence and refuse to confess. The *apostori* will let him into the kingdom because both they and the individual know that just inside the gate there is a bonfire named *Gehenna*. Anyone entering the kingdom of God unworthily will have his soul destroyed by the fires of *Gehenna* just as surely as the flames are now consuming wood.

The followers of Johannes Maranke are but one of many thousands of different independent church groups in southern Africa. South Africa alone is said to have more than 10,000 of them. They are made up of people who have decided to become followers of God and Jesus Christ, but have rejected the mission and its approach to the church because it left too many needs in their lives unmet. They are usually founded by prophets and are firmly rooted in African religious tradition. However, since many of the prophets have minimal education, the fires of their movements frequently burn out quickly because there isn't enough biblical information available to prevent entropy. Realizing this weakness, many of the wiser prophets are today appealing to sympathetic individuals (and there are few) within the established Christian churches to help them develop means of educating their junior prophets.

In Rhodesia, Inus Daneel, who wrote his doctoral thesis on the development of several independent churches in Rhodesia, has today put himself at the disposal of the church groups he described and is helping them in nurturing their churches and bringing them to full Christian maturity. Similarly, several Mennonite churches have also responded to these calls for help, and so Ed Weavers from the Mennonite Church, Ervin Friesens from the Mennonite Brethren Church, and others have helped a series of African independent churches in Botswana. Similar links have been established between the Mennonite churches and the Kimbanguist movement in Zaire and other independent churches in West Africa.

In all of these cases prophets had already launched the church, and Mennonites are merely helping such churches to get the necessary biblical information and guidance so that the churches can develop adequate approaches to solve their problems and to aid their growth and development. Such churches will never wear the Mennonite label, but the assistance rendered to them is a true expression of the principle expressed in the Gospel of John: when the grain of wheat dies, it bears much fruit. *A Meetinghouse article*

The fraternal church-church relation not only is more biblical, but would avoid the imposition of a culture over one that, for being the receptor, is unconsciously thought to be inferior.

The same dog with a different chain?

C. Hugo Zorrilla

In the past ten years there has been a marked increase in missions consultations and conferences, mission-board-sponsored retreats, and a vast array of discussions regarding mission boards, mission philosophy, and structure. A topic that frequently appears in these meetings is the relation of the mission board to the churches of the third world. This anxiety is expressed in terms much like those used by an employment agency; that is, there are good relations between the board and the receiving churches when these receive the missionary or invent jobs so that he can enter the country.

Two questions rise to the surface. Is the role of the mission board pertinent today when third-world churches are seeking to develop their own missionary strategy? Second, what missionary alternative can be found in relationships with the churches of the two countries?

In many meetings, the missiology "experts" turn over and over the theology of missions and the missionary structure. The

approach or the models are changed, but the missionary superstructure remains intact. It is similar to having the same dog, but using a different chain. The primary concern of the boards is how and where to send the missionary. Its anguishing task seems to be that of making the missionaries needed, or perhaps ascertaining if indeed they are needed at all, or if they are welcome in countries where the churches are struggling to establish their social and theological identity.

I believe there are reasons for this mere replacing of chains on the same dog:

1. Insecurity on the part of the missionary and his mission board. It surely is no secret that the Mennonite missionary, in completing his missionary task, has insisted more on theological approaches and oppressive missionary structures typical of the wealthy world and of a traditional missionism developed in North America than on the biblical values of his Anabaptist inheritance. He persists in following North American models of missionary strategy rather than

New Testament models.

2. A guilty conscience about using the same structure and missionary policies that prohibit both groups of churches (the church that sends the missionary and the church that receives him) from having solidarity and a brotherly relationship in a common task.

3. The desire for affirmation; that is, to hear an affirmative response in order to invade the churches, perpetuating a subordinate way of thinking and an inability on the part of the leaders of the receiving churches to make their own decisions.

4. Recognition of the growth and maturing of churches in the countries to which the missionary is sent. This should bring us to a united and fraternal reexamination of the philosophy and structure of the missionary task, understanding this as the primary task of the church and not the directive of the mission board hierarchy.

We cannot continue talking of the missionary task behind the back of the third world churches. The mission board, it is said, is the agency of the sending churches. No

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Today a fraternal relationship between churches of different regions should have primacy in mission thinking. A church in

Fresno could form a relationship with a church in Cali, or a church in Hillsboro with a church in Curitiba.

men, does that sending church have any interest in how the receiving church is thinking? I believe that the recruitment and sending of missionaries into the world as an army from the world of wealth" smacks dangerously of invasion or imposition. It is common to hear arguments such as, "As long as there is work to be done, the missionary is needed," or "As long as there are people to evangelize, the missionary is needed." These generalizations, because of their ambiguity, leave the solution in the hands of those who make the rules of the game, in this case, the mission boards.

The Spanish saying *El que paga el baile manda en la fiesta* ("He who pays for the dance, directs the party") is appropriate here, and it is not the invaded church that directs the party!

The boards have economic, political, and theological power structures that they do not care to change. Of course, there have been some changes—but often it is only replacing the chain on the same dog. There is talk of cooperative missionary labor; paternalism will be avoided; the decisions of the individual church in each country will be respected. Nevertheless, the mission board introduces changes, by which, against the

wishes of the churches, new programs are established. In these "new" programs missionary personnel are recruited under other names: Christian Service, Pax, Good News Corps. The problem cannot be solved only by changing the name.

The mission-church relationship would be dynamically solid if the church felt at liberty to develop its own vision of service to the people within its own context. It is a great heresy to use the fact that "there is work to be done" or that "there are people who need the gospel" to justify the intervention of a foreign missionary in a country where the indigenous church is capable of making its own decisions.

It is the church that is called to determine mission projects, and it is the church that should decide when, under what circumstances, and with what kind of personnel these projects are to be carried out.

So, today in the missionary task, a fraternal relationship between churches of different regions should have primacy in mission thinking. For example, a church in Fresno could form a relationship with a church in Cali, or a church in Hillsboro with a church in Curitiba—much like the "sister cities" concept prominent in the United

States—and, in a mutual and cooperative way, fulfill the missiological project and thereby generate mutual edification, interchange of personnel for specific tasks, and economic cooperation.

The fraternal church-church relation not only is more biblical, but would avoid the imposition of a "superior" culture over one that, for being the receptor, is unconsciously thought to be "inferior." In the church-church relation (the church being what it is, a congregation of faith), both communities give and both communities receive.

What, then, would be the role of the mission board in this relation? It would serve as a bridge between the two churches. It would not look for missionaries to send, but for churches with which to relate, studying requests and resources. It could feel out the needs felt by the churches in both countries. The churches in North America should awaken to the reality that it is not by sending people to another country that a church performs its role as the salt of the earth. It is rather in a mutual and fraternal relationship that the kingdom of God is evidenced. Only by giving and receiving can we be measured to the stature of the perfect man of Ephesians 4:13. *A Meetinghouse article*

Patricia Erb: Torture and testimony

Patricia Erb, nineteen-year-old daughter of Mennonite missionaries in Argentina, was kidnapped by government agents on September 13, 1976, in Buenos Aires, tortured, and released without charge three weeks later. She is now in the United States, not allowed to return to Argentina.

Patty's story is not unique. In the last three years, 5,000 to 6,000 people have been imprisoned in Argentina without charges or trial. An estimated 4,000 Argentine police—like thousands from other nations—have been trained by the U.S. military since 1950 either in the United States or in the Panama Canal Zone. The uniqueness of her story is that she, unlike most others, was released alive because she is a U.S. citizen.

"For many months after my release it was hard for me to speak," said Patty. "I had been encouraged by the U.S. State Department not to speak. When I got out of prison, I felt a lot of guilt because I was free and others were still in prison. But then I realized that they didn't need my guilt; they needed my voice."

The following is her story, given in her hope that it will help stop the denial of human rights in Argentina and the U.S. Government's complicity in it. The story has been compiled by Lois Barrett from three interviews Patty has given, two of them in public meetings at the General Conference triennial sessions this summer in Bluffton, Ohio.

Question: *What were the events that led to your arrest?*

Patty: I began at the University of Buenos Aires when I was sixteen. At that time under Peron there was democracy. The university was governed half by the director of the university and half by the student assembly. I was elected to the student assembly by my department of sociology.

After about a year, the political situation changed. Newspapers were closed. The university was closed. Most of the professors at the university were arrested or disappeared or had to leave the country. Some were killed. Terrorism grew. There were bombs thrown by both rightists and leftists. The rightists were supported by the police. They started breaking into houses and taking people. The assembly was declared illegal. The sociology department was closed.

The sociology students had been working in a poor ghetto of the city, connecting it

with our studies. We helped the poor to form cooperatives, tried to improve the medical system, and worked to bring running water to all the houses.

Q: *Was your attitude different from the other students'?*

P: We had many things in common. We all saw the poverty and injustice and wanted those to change. Some students thought change could come only by violent revolution. But as a Christian, I couldn't take part in violence.

Q: *What sparked this concern in you?*

P: Because I had always lived in Argentina, I was accustomed to poverty. When I was fourteen, our furlough came up, and we moved to the States. I saw the richness of the people: the rich churches, big cars, plenty of food, the blue water in the toilets, and perfumed toilet paper with little flowers. It hurt me deeply; I couldn't understand.

As we were going back to Argentina, we stopped in Bolivia to see the work of Mennonite Central Committee there. Bolivia was poorer than Argentina. We stayed in a house made of mud without windows or running water. We saw the funeral processions for little kids who had died of unnecessary sicknesses. I decided I had a call to work with the poor.

Q: *Could you do this in the church?*

P: The church in Argentina was divided. Some thought it was important to work with people who were poor and suffering. Others said there was no solution to poverty, so we should just work on the spiritual level. I saw true things in both groups. In reading the Bible, I saw that it said to serve the whole person.

I started working with the Catholic church as a volunteer in a nursery for very poor children. I tried to get hospitals to treat them and tried to get food for them. I was fifteen then. I was in a hurry to finish my studies in high school so I could start the university.

By the time the university closed, fifteen of us had formed a church community called the "commitment" group. At first, everybody did his own thing. But after about two years, we formed a direct group that worked in a ghetto. We couldn't live together—that would have meant going to prison. But we put our money together and worked with the people, telling them about Christ and also being interested in their material problems. Our Sunday meetings were sometimes eight hours long. Ghetto people came, too,

sometimes fifty, up to 100 people.

Q: *What happened the night of September 13, 1976?*

P: It was strange that I was taken then. I wasn't doing anything that could have been called subversive at the time.

I was already sleeping. Seven armed men dressed in civilian clothing came into my room at my parents' house and woke me and the lady sleeping with me. They knocked our heads with machine guns. I asked the reason I was being taken, and they said, "You know." I asked to see my mother, but they wouldn't let me.

They blindfolded me and took me to a place where I heard other people crying. They started to sing, but they told me not to. So I sang softly. Finally they laid me on the ground and chained me.

The next morning they took me to the torture house. They wanted to know the names of students with socialist ideas, people in our church, what kind of work our church was doing in the ghetto. Everything I said they said it was a lie. They hit me with fists and beat me with rubber clubs and kicked me. When I was almost unconscious, they stopped and carried me back. Then I heard them unchain another person.

The next day the same thing happened. They said, "If you don't want to talk, we'll have to get heavier with you." They would immerse the head in water almost to the drowning point. Later they put fecal material in the water. They always undressed you. They started putting electric shocks to my body on an electric bed and poured on water to make it hurt worse. They shocked my body in the most sensitive places. Because I was singing, my face wasn't hurt.

At night, they poured seeds around our bodies so the rats and mice ran around us. Many people were screaming because of the wounds. The girls were raped by the officials. It was not a part of the torture, but they could if they wanted to. We were at the mercy of the officials.

They took only about one week of torture with me. It is generally one month. Then you have a war trial and they decide whether death will be by shooting, by a little bomb, or by cutting the body into little pieces. After they didn't take me to torture for three days I thought, Maybe I won't be killed. Every time I could, I tried to talk to people. I memorized many names.

Then they took me to a federal prison.

knew I wouldn't be tortured there. I had no blindfold. I felt almost free. I had a Bible I could read. What I ate was very different. Slimy noodles and bread—that doesn't sound very good, but to me it was delicious. I had been drinking only water with grease in it. Then I flew to the States.

Q: What kind of people were in the concentration camp?

P: After the first day, I lifted my blindfold a little and tried to look. There were all kinds of people: students, professors, professionals, Jews, members of political and religious organizations, workers, poor people, even little kids. One child two years old was tortured. Many people didn't know the reason they were in prison.

Q: Is there any connection between this and the policies of the U.S. Government?

P: The torture wasn't a brutal torture. It was a systematic thing—well done, with medical people around us. The last day I was tortured, the man torturing me told me he had been taught to do this torture in the Panama Canal Zone by U.S. officials. As they were torturing me, someone came and told him to stop because I was probably going to be freed. He said, "I don't understand. After they teach us how to do it, they get mad at us."

Even though there is no more direct military aid coming from the U.S., the tortures still go on. They don't spend much money to construct concentration camps. They are in old barns.

Any pressure from the American Government or Congress is important. The economy in Argentina is based on what North America says. The big industries are all North American. We can ask that all the people taken into prison be released. Families don't even know where their loved ones are.

When the military took over, they said

they were establishing the western, Christian way of life. They know many innocent people are killed, but they don't care if they kill them in order to kill the subversives. Jews are being imprisoned and killed. Two hundred Catholic priests have disappeared.

The only people who can do anything for human rights are out of the country. You can work for change when a few rights are left, but not when there are none left.

Q: Your parents finally gave their blessing that you should speak out and come to Washington. You had no political clout, no power base. Yet in your gentle way, you shared your witness with people in power. After meeting with five members of Congress who had shown strong empathy, you said, "I guess I'll have to change my mind about some of the people in the U.S. Government just as I had to change my mind about the Argentine military, or at least some of the people in it." What made you change your mind?

P: The first day I was in prison, I was lying there very scared when someone knelt down, untied my hands, and put a piece of candy in my mouth. It was a friend of mine who was working in the counterinsurgency police. I asked about my parents, and he told me. He let a spark of humanity through him. It is important to encourage that. So after I was in the U.S., I wrote a letter of appreciation to him, but in such a way that it would not endanger him.

The last night of torture, I was lying there almost weeping—it was my worst day. In the middle of the night, they woke me up and unchained me. I thought I couldn't take another session of torture because I was in so much pain. As I was walking, I had to hold the arm of the guard because I was blindfolded. I felt that the arm was small.

"How old are you?" I asked.

"Twenty-one," he said.

"What are you doing here?"

He responded, "I was born in a very poor family. I had always liked the military career. So to better my situation, I enlisted. After two months they sent me here. They said I had to be here for two months to get strong." He said he could hardly sleep. He started crying.

I explained my Christian beliefs and told him what my work with the poor was. Then he took me back and didn't do anything to me. In half an hour he brought me a cup of coffee. The people who are caught in a system like that are suffering by it almost as much as the prisoners are.

Q: What does being a Christian mean to you?

P: To be a Christian isn't to say that something happened to you. Being a Christian is a style of life. It goes on at all levels of your life.

Richness is not compatible with Christianity. In the Bible the rich man who comes to Jesus goes away sorrowful. Both he and Jesus are sad because he can't give up his wealth.

Now I go into a church. I see a young man crying. He is looking for God and can't find him. The pastor says, "If you believe in God, he will pardon all your sin. Salvation is free. It's very easy." So the boy goes happy out of the church.

What is the gospel? Is it what the first story says or what the second story says?

Q: Is it possible to preach the gospel in Argentina?

P: Sure, if you are ready for the consequences. I want to go back to do the same thing again. Being a Christian is hard. We're not Christians for what we get out of it.

Q: What sustained you through the torture?

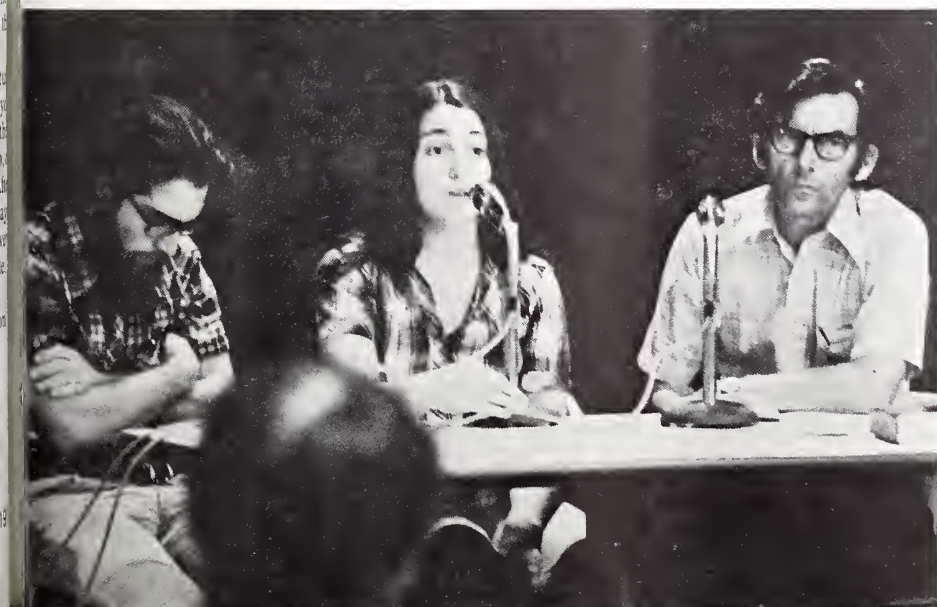
P: It was a very ugly experience, but during the experience I had lots of strength. I felt many people were with me and were praying for me. I didn't say anything I shouldn't have, and I only had an ulcer. [A damaged kidney was discovered later.]

As Christians we have strength, and I was convinced of what I had done, working for the poor. Love gives a lot of strength. When I was there, I had bigger strength than my own. I could feel that tangibly.

I'm happy about the life I've had. It is meaningful. I get sad, but I never get depressed like kids here do. I have no pity for myself. Everything that happens to me I can use for myself and for others.

Now that I am here, I can work more for my people. I am thankful for everything that happened to me. Even in that experience I had the joy of believing in what I was doing. It was a profound spiritual experience. *A Meetinghouse article*

Patty Erb, center, speaks at the General Conference sessions July 30 in Bluffton, Ohio. At left is Thomas Capuano, MCC volunteer who was arrested in and later expelled from Brazil. At right is Delton Franz, MCC Peace Section representative in Washington, D.C., who interviewed the two.



Words & deeds

Two new catechism curricula for Mennonite churches will be available in late 1978. Frank Keller, pastor at Inman, Kansas, is writing a book of twenty-six lessons intended for grades nine to eleven. Its central theme will be the historic position of Mennonites as people of the covenant. A second curriculum is intended for adults and older youth. Edited by Larry Kehler of Winnipeg, it will consist of a systematic theology written by Helmut Harder, professor at Canadian Mennonite Bible College, Winnipeg, and a set of models on how adult catechism classes might be conducted. A number of pastors have been invited to write on what they are doing in adult membership classes.

A record year in gift income was recorded at Bethel College, North Newton, Kansas, for the fiscal year ending June 30. Total gifts were \$1,530,601. In the past seventeen months, \$3,970,311 has been given or pledged to the development drive fund. President Harold Schultz noted, "The future of private colleges that accept values, scholarship, and service is dependent on such support to survive and be healthy." The college's enrollment is up 43 percent since 1972, to 638 students last fall.

MENCOLDES, the Colombian Mennonite Economic Foundation, sponsored business education classes for Bebedo, Colombia, residents recently. Courses in mathematics and accounting were taught by Eligia Mureia, secretary of MENCOLDES. Ms. Mureia was a Mennonite Central Committee trainee in North America in 1974-75. Also a part of the team were MENCOLDES director Luis Correa and Paul Stucky, son of General Conference missionaries Gerald and Mary Hope Stucky. The teaching team explored community needs in Bebedo as a basis for projecting MENCOLDES' involvement in the center over the next three years.

A new work in the Philippines is currently being studied by a five-member Mennonite Central Committee delegation. The group is to determine whether conditions in the country are stable enough to allow a program to function effectively, the kinds of needs which exist, the receptivity of local organizations to an MCC presence, and the alternatives in location and program. Contacts have included Protestant and Catholic Christians, Muslims, and government personnel. The island of Mindanao is the most likely region for a new program. Members of the investigative group are Atlee and Winifred Beechy, David Lutz, Gene Stoltzfus, and Dorothy Friesen. Since Mr.



Quilts made by men, women, children

Fifteen of the fifty-one quilts made by the Grace Mennonite Church in Phoenix, Arizona, for distribution by Mennonite Central Committee in Bangladesh, were knotted in a joint effort which involved men and women, girls and boys from the congregation gathering around seven quilt frames following a potluck supper in the church fellowship hall. The congregation had planned to make thirty-nine quilts, one for each family, in response to a request from MCC for lightweight bedding for Bangladesh, but the enthusiasm of the congregation for the project resulted in fifty-one being made.

Stoltzfus and Ms. Friesen have been unsuccessful in obtaining Indonesian visas to become MCC country representatives there, they, together with Mr. Lutz, will initiate the Philippines program if it is viable.

Objections to the World Peace Tax Fund Act were stated in the first prize essay of the C. Henry Smith Peace Oratorical Contest. Winner Phil M. Shenk, student at Eastern Mennonite College, Harrisonburg, Virginia, points out that the fund would not reduce the military budget and may lull the consciences of nonresistant persons, diluting "the church's prophetic voice against the world's ungodly love for war." The fund is a proposal in the U. S. Congress in which conscientious objectors could designate their federal income, estate, and gift taxes for a special fund devoted to nonmilitary purposes.

Sponsors for Vietnamese refugees are needed. Another 15,000 persons from Southeast Asia are being allowed into the United States during the next year. About half of these are Vietnamese who have sailed in small fishing boats to Malaysia, Thailand, and other neighboring countries. These

countries are refusing to accept these refugees. In a second category are 70,000 tribal Hmong refugees from Laos who have crossed into Thailand. The U. S. Government plans to allow about 7,000 of these people to come. Donald Sensenig, director of a Mennonite program to help Vietnamese refugee resettlement, is encouraging churches interested in sponsoring refugees to write him at Mennonite Central Committee, 21 South 12th Street, Akron, Pennsylvania 17501.

Interest in peacemaking is strong according to a study paper by Dale W. Brown, theology professor at Bethany Theological Seminary, Oak Brook, Illinois. "There are new stirrings of the spirit amongst us to witness to the gospel of peace," he said. The paper is part of a cooperative program of the Church of the Brethren, Friends, and Mennonites to increase constituency education in peacemaking. Fall conferences have been organized (see "Calendar" page 523), and a larger conference has been scheduled for October 1978. Coordinator of the program, entitled "New Call to Peacemaking," is Robert Rumsey, Box 235, Plainfield, Indiana 46168.

The Mennonite Overseas Mission Edition



September 13, 1977

New Dawn Center Extends Hope

In 1969, a year after we came to Taiwan as missionaries, our second child was born. Stevie was diagnosed a mongoloid. Two years later we adopted a cute, bright-eyed Chinese girl. After some time, we knew that Paula, too, was retarded. . . . Now six years later the Lord has amply restored to us the years of hurt, suffering, and doubting by giving us many joys and blessings through our children, by training and refining us further in our spiritual lives, and not least important, by letting a dream come true.

Otto Dirks

When the Otto Dirks family moved to Hualien, Taiwan, they came with the hope and intention of starting a school for retarded children. Two of their own would need it. The Social Service Committee of the Fellowship of Mennonite Churches in Taiwan (FOMCIT) sponsored the project and a local committee of seven (five Taiwanese business and professional people and two missionaries), chaired by Otto Dirks, made plans and policies.

Early in 1977 the vision became reality. The New Dawn Center began its first classes on March 17 with five children in attendance. By June 4, the official opening and dedication date, seven were enrolled and seven others had applied for admission.

Purpose

Readiness for this type of program is evident in Taiwan; the government has



New Dawn Center children performing at the official opening and dedication program on June 4, 1977.

sponsored eighty classes for mildly retarded children, but none for the moderately retarded. The New Dawn Center accepts children of this type (with IQ's between 31 and 51) who are trainable and not presently accepted by the public school system.

The purpose of the center is not to babysit the children, but rather to help parents love and train their children more effectively and to help the children become more self-reliant and better equipped to live a normal life. The center attempts to set up a model of what can be done, so that parents, clubs, churches, and schools may be stimulated to start additional similar and needed programs.

Children do not live at the school; in fact, "classes" are held only from 8:30 to 11:30 a.m. A program is set up for each child according to individual abilities, problems, and needs. School and home work together to set goals for each child. Frequent parent-teacher consultations, home visitations, and evaluations of each child's progress are encouraged.

A present goal for the school is to have two classes of seven or eight students each, with a teacher, an assistant, and several volunteers for each class. Children between the ages of four and ten are accepted. They should preferably be able to walk, eat by themselves, and be toilet trained.

Program

As of June 4 the center employs two part-time teachers and one full-time teacher. Teacher qualifications are high school graduation, practical teaching experience, and orientation or training in special education. New Dawn Center meets these requirements easily: Miss Yang has a master's degree in special education for the retarded from the University of Mississippi, Miss Kau has ten years' experience in kindergarten and nursery teaching, and Miss Loa has four years' teaching experience in primary school. Volunteers need no prior special training, and parents are especially encouraged to volunteer.

Activities include music, physical education, crafts, daily living tasks (sweeping, dusting), self help skills (brushing teeth, tying shoes), field trips, story time, read-



Miss Yang, who holds an MA in special education, with children in the main classroom.

ing, writing, counting, and play. The children are encouraged to socialize and learn to get along with people. Each afternoon the full time teacher and volunteer director Elaine Dirks together write a brief report on each child, discuss problems, evaluate progress, plan the next day's lessons, and hold parent-teacher conferences or visit homes.

Facilities

The New Dawn Center is housed in two large classrooms at the Meilun Menonite Church. One is used as a recreation room. In it are floor mats, balls, painted car tires, tricycles, small bicycles, and an organ. The other room is the main classroom containing toy and supply cupboards, blackboard, tables, chairs, sink, towel rack for each child, etc. The outdoor playground is reasonably large and well equipped with large muscle toys and equipment. Funds and educational toys have come in from various overseas and national sources.

Budget

Since the student-teacher ratio is low, the cost of running such a center is very high. The 1977 budget is set at \$182,600 N.T. (\$4805 U.S.). Although tuition is \$1,000 N.T. per month, each family's economic situation is taken into consideration. The main support comes from voluntary contributions, such as FOMCIT social service, a Chinese family friend,

county government, and specially sponsored events.

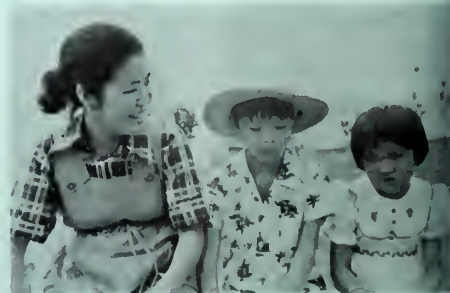
Change and Progress

Already improvement in child behavior is evident. Elaine Dirks reports some typical examples:

"For the first two months Syu Hwei-hwa would climb through the window and run out the front gate, refusing to cooperate in any way unless her aunt was present. Now she is adjusting much better and is more willing to participate even when her aunt is not there.

"Steven Dirks, for the first four weeks or so, refused to participate in the action songs and group activities because it was all in Chinese and he could not understand. Then suddenly one day he sang all the songs in 'Chinese' and did the actions almost perfectly.

"Lu Li-jwan scratched herself, hit her head on the floor, and had two or three fits of anger and non-cooperation every



A volunteer with two of the students.



Director Elaine Dirks with her two retarded children on the center's outdoor playground.

day. At first the teachers responded in anger, then decided to try love. After a week or two of this treatment, Li-jwan began to relax and is now much more cooperative, although she still has occasional periods of frustration. The father, who had used severe physical punishment with her, was so impressed with her progress that he recently said, 'I hope my child will believe in Jesus, because the Christians

are doing something for her that the Buddhists are not doing.'

Physical and Prayer Needs

The Center must meet teacher and financial needs in order to survive. Teachers need a large measure of love, patience and wisdom for their special task. Founders of the center hope that its Christian witness will touch the families of the children in a personal way.



Teachers, volunteers (some of them parents), and students ready to leave on a field trip.

School Alumni Form Core of Bogota's Second Mennonite Church

Benigno Aguazaco, one of the first two children to enter the school in Cachipay, Colombia, in 1947, made his confession of faith on Pentecost Sunday, 1977, and was baptized in the presence of his wife and three children. This day, reports Gerald Stucky, veteran missionary to Colombia, also marked the official organization of the second Mennonite church in Bogota.

Located in the Chapinero area of the city, it is known as the Bogota Mennonite Fellowship. The group of believers has been meeting regularly for about four years as a house fellowship. It consists largely of the many people in Bogota that have at one time or another had a relationship with the Mennonite school in Cachipay, either as students, teachers, other workers, or relatives of these. Seed sown in the hearts of little children over the years has been growing and is now bearing fruit.

Over thirty people signed the statement of faith and declared their intention of officially becoming part of the church fellowship. Others indicated their desire to take catechism classes and to be baptized. The congregation, which varies in attendance from forty to seventy, is composed largely of students, professionals, and young people between the ages of fifteen and thirty-five.

This group has no special church building in which to meet, but will continue to assemble in the apartment of Gerald and Mary Hope Stucky. Members feel that they, the people, are the church, and as yet have not seen the need to have a special building. The spirit of the group is one of mutual aid, social consciousness, and a desire for spiritual growth.

Poverty Programs Make the Difference

Mennonite Christian Hospital in Taiwan has developed a number of projects to assist people with special needs. These projects are supported by Poverty Program funds. In 1976 \$5,500 was sent for this work.

Tuberculosis Control Program

"Recently I have been confronted numerous times with the needs of tuberculosis patients," writes Helen Willms, missionary nurse at Mennonite Christian Hospital. Proper diagnosis and consistent treatment are of utmost importance. "When we go on mobile clinic and to our outstation clinic and discover tuberculosis suspects, we ask them to go to MCH for a chest X-ray. It is a real blessing that we can offer them a poverty fund sponsored X-ray. Once the diagnosis is established, we try to get the family members checked." After establishing how much a patient can afford, an assistance plan is set up. Where patients have cooperated the results have been gratifying. Approximately 200 patients received assistance during 1976, some for X-rays only, others for

varying lengths of time. "One widow who received assistance for over a year was finally declared well. This help meant very much to her and to her family of young children. Her oldest daughter is now in nurse's training."

Village Health Project

Home environment improvement classes are held for representatives of mountain villages. These contact women then teach others in their villages. Topics such as family planning, disease prevention and treatment, nutrition, and common illnesses are discussed.

In the toilet building project villagers were required to contribute \$2,500 and \$3,000 was obtained from the poverty fund. Fourteen toilets in four villages were constructed.

Family Breadwinner Medical Assistance Program

Twenty-eight family heads were helped through this program. Most of them have recovered and returned to their own societies to support their families. Social worker W. Tsai cites a representative case:



Public health nurse visits tuberculosis patient in his home.

Wang Yion-Yi worked as a daily laborer with only enough income for his family of four sons and his pregnant wife. The oldest child, a ten-year-old, is at the Deaf school far from home. One day Mr. Wang, whistling while riding home on his bicycle, was struck down from behind by a taxi. Now, months later, he is still lying on his bed at MCH. His left eye is blind, his left foot and hand are in casts. Poverty funds were used to assist him with his hospital bill. "We will give Mr. Wang plenty of counseling, such as encouragement, readjustment, and handicapped vocational training until he is able to stand on his own feet," concludes Mr. Tsai.

Filmstrips and slides are used extensively in teaching health classes to representatives of mountain villages.



Village children and public health nurse in front of sanitary toilet built with Poverty Fund aid.





Virginia Claassen

Thoughts of a Missionary Leaving for Home

As my term here in Nobeoka comes to a close I have to think about what has been accomplished during the past four and one half years. Many people have come to study English at the Nobeoka and Hyuga churches. There have been classes for children, for students, for women, for anyone in general. The gospel has been presented in various ways: through Christian literature, discussion, direct Bible study (the Gospels of Mark and John, the book of Acts, the Old Testament), through Christmas and Easter activities, with tapes, slides, and movies.

Since my ability in the Japanese language has improved I have had more meaningful relations especially with members of the Atago Church.

But has the Kingdom of God grown in these four and one half years? It seems to me that all my efforts haven't borne much fruit. Few of my students have indicated any particular interest in Christianity. Yes, there are good teachings; it is one way to study English; a knowledge of the Bible is helpful in understanding western culture. . . these are not uncommon ideas. But that Christianity should become something personal is another matter. And when a mother would like to have her son continue studying English after I leave and asks about the possibility of having him study with teachers of one of the sects, I feel that my teaching and my position have not been made clear.

I must pray, "Father, forgive me for my failures." I must acknowledge that what I taught in a Bible lesson is true: that "all things *are* possible with God." I must believe that the Holy Spirit we

studied about in the book of Acts is still working today! What great things He can do for Miss Kurogi who said, "During the difficult time of taking university entrance exams I thought about the things we had studied in the Bible lessons;" or for Miss Ando who wrote, "From now on I will remember the things you taught me from the Bible;" or for Miss Hidaka who wrote, "I want to continue reading the Bible." And I must thank God that He can still use an unworthy servant.

Virginia Claassen

VARIEGATED WOODSTOCK

Woodstock School in India, the traditional school for missionary children, has this past year welcomed a variety of nationalities to its staff, reports Leona Cressman, registrar and teacher of commercial subjects. Where once the majority were Americans, now only one might be a member of a group or committee. The principal and vice-principal are New Zealanders, the chaplain Canadian, the business manager Indian, and the superintendent and counselor American.

On the teaching staff are five from the United Kingdom, five from New Zealand, seven from Canada, many Indians, and a number of Americans.

The student body is composed of approximately 40% Indians, 40% Americans, and 20% others. The development office is trying to recruit more Asians, so that the ratio will be one third for each group. The enrollment remains at a steady 330.

NEW MISSIONARIES ARE GETTING OLDER

Forty-seven missionaries and mission associates were sent into assignments during the last three years, and thirty-five mission volunteers went into short-term assignments. This has been a time of transition. During these three years there was a net decrease of fifteen persons. New placements have just barely kept pace with terminations, and so more long term workers will need to be sent out if the missionary force is to increase, states John Sommer, Overseas Personnel Secretary.

Who are the new workers?

Sixty percent came from the United States and forty percent from Canada, exactly the same ratio of nationalities represented on the total missionary roster. The largest number of persons sent out in the past three years were between the ages 30-39. Only ten of the forty-seven long term people came from the student world, with the others coming from either pastoral or teaching experiences.

Where did they go?

The largest number of new workers went to Zaire, with Taiwan and Mexico close behind. Projections for the next few years indicate that increasing numbers of missionaries will be sent to Brazil, Japan, and Upper Volta. The Commission on Overseas Mission presently has invitations for new workers from churches in eleven countries.

LAY SUNDAY INCLUDES LADIES

At our annual church meeting it was agreed that we have a "lay Sunday" once a month, when one of the church members takes care of the Sunday morning service. This includes the message, and it includes the ladies. We are happy with the arrangement. Thus far these Sundays have proven to be very special. *Anna Dyck, Takajo, Japan*

Faith When It's Pouring

by Bau-Yu Rau, as told to Hilda Epp



Miss Rau, clinical instructor of senior nursing students at Mennonite Christian Hospital in Hwaiien, Taiwan, is a member of Bo-Ai Mennonite Church in Hwaiien and leader of the youth group there.

Last September I began to think of the coming Christmas season and of God's great love. I thought often of the orphans and prisoners, many of whom do not have faith in God. I felt very sorry for them and wished for some way to tell them the good news about Jesus Christ. How to do it? In my prayers I was directed to organize a bazaar.

So I began to prepare. But I couldn't anticipate the problems I would face. We arranged for the bazaar to be held on October 31. As the time drew near the weather was beautiful every day. I thanked and praised God with all my heart. But on the morning of October 31, rain fell steadily! What shall I do...? What shall I do...?

It was already past nine and the rain was still heavy. I went to every stand to see what the people were doing. All were huddled under their canopies, hiding from the rain. The expressions on their faces seemed to say, "You're responsible (i.e., You and your bright ideas!)." At that time my sorrow seemed to cut to my heart. So I prayed a short prayer. Then I looked out again. Although the rain seemed lighter, it didn't help our situation. At that moment Miss Lin, a very devout Christian, passed by and I invited her to pray with me. When we got into a small room to pray, my tears flowed. I prayed aloud, sobbing, "My Lord! You were leading me from beginning to end, showing me very clearly what Your will is.

But today it is raining so hard! If this is also Your test of my faith in You, I believe deeply that You will let the rain stop. I would like to exchange my tears for the rain!" When we stopped praying my tears slowly stopped. I opened the curtain, and saw that not a drop of rain was falling! The sun came out gradually. Later many people of the church told me

they had also been praying. Certainly, in many things, if it's according to God's will and you ask in faith, He will give you peace and joy when you least expect it.

The bazaar not only finished successfully, but the income also exceeded what we expected. The money was used to witness about our faith to the prisoners and orphans in this area.



Food preparation in bazaar booth.

Please, people, I can't eat another bite.



Evangelical Seminary Speaks to Social-political Scene in Latin America



LaVerne and Harriet Rutschman

Seminario Biblico in San Jose, Costa Rica, probably has the finest theological faculty anywhere in Latin America, according to Howard J. Habegger, COM Executive secretary. He and Latin America COM secretary Hector Valencia made a fraternal-administrative visit to Costa Rica and Colombia in June, 1977. LaVerne and Harriet Rutschman, former General

Conference missionaries in Colombia and Bolivia, have been teaching at the seminary since 1976.

The presidency, the administration, and seventy per cent of the seminary's faculty are Latin Americans, many of whom have been trained in Europe. They attempt to speak biblically and theologically to the Latin American scene in the Latin American context. "Liberation theology" and "contextualization" themes receive serious consideration. The seminary retains an unapologetic evangelical-biblical stance and at the same time addresses itself to the socio-political problems which face Latin America. The seminary has grown from a traditional Bible institute during the fifties to a full-fledged theological seminary in the late seventies. The school is, in Habegger's opinion, the key theological training center in Latin America.



Colombian pastors, l. to r., Jose Cante, Polidoro Daza, Jaime Caro, and Antonio Arevalo. The Mennonite Church in Colombia has agreed to train its pastors and potential pastors at Seminario Biblico, San Jose, Costa Rica.



Earl Roth

How Do You Feel When Your Student Replaces You?

My latest term of service with the Mennonite Community in Zaire was spent as director of the Bible Institute and as missionary counselor on the Central Administration. Reflecting on the term brings a sense of satisfaction and accomplishment.

It was encouraging to share the spiritual growth of fifteen families, preparing for Christian service at the Bible Institute. It was satisfying to be a part of an evangelistic ministry in the community, a practical outgrowth of their training, and in a vocational orientation which helped put food in the homes. The culminating experience came last July, when Rev. Malembe Tshingudi, who as a high school student sat in my classroom, and who in the past two years worked closely with me as a teacher in the Bible Institute, replaced me as its director.

It was also a satisfying experience to pray, plan, laugh and cry with the administrators and missionaries of the Mennonite Community. These men and women responsibly fill their positions. The experience of sharing burdens, responsibilities, and difficulties at times was crushing, but overall the presence and love of Almighty God prevailed. There were defeats and victories and through them we matured spiritually.

The young Mennonite Church in Zaire desires and needs the presence of missionaries to share its leadership training program, its Christian education and evangelistic efforts, its moves toward self-financing and, because of the recent government move to return education to the churches, its revitalized educational program. *Earl Roth*

A Taste of Taiwan

by Cynthia Lehman

I am a teacher.

At one point in my career I realized I was tired: physically, mentally, emotionally. I needed a change. An opportunity arose, I accepted, and soon I was bound for Taiwan.

My assignment . . . to teach the children of missionaries.

What was it like leaving the familiar for a life in a distant country with a foreign culture?

To me this experience has meant Teaching two years in a multi-grade, two room school.

It involved busy teaching days, long preparations, many extra duties—

Lots and lots of hard work.

I have experienced a variety of emotions—Barrels of laughter . . . fountains of tears.

Living in a small missionary community has been like

a musical composition,
beautiful harmony and at
times clashes of discord.

I have enjoyed companionship, suffered through loneliness,

Grown through fellowship and desert experiences.

I've hated my situation and loved it.

Teaching in Hualien Christian School has provided opportunities to

know Christian children,

to share their enthusiasm and disappointments,

to rejoice with each child's growth and development,

and to pray about our problems.

Living in Taiwan has offered opportunities;

Opportunities to meet unfamiliar people,

Opportunities to become acquainted with different customs,

Opportunities to learn the Chinese language . . . or try to!

Living in Taiwan has also meant

teaching English classes

to Chinese who sought a social outlet, leading a Bible study

with genuinely interested people of many religions,

slowly getting a glimpse of a deep-rooted culture,



learning to appreciate people different than myself,
and broadening my awareness of the world,
its needs,
its problems.

Are you a teacher?

are you looking for a change?

Have you just graduated from college and don't know what to do and where to go?

Then please consider Christian service.

Consider Hualien Christian School.

There's an ongoing need for experienced Christian teachers.

Oh, it's not been easy teaching in HCS.

A challenging, growing experience, yes

However, not an easy one . . .

But God never promised it would be.

International Mennonite Brethren board suggested

The possibility of an international Mennonite Brethren Board of Missions and Services with representatives from all over the world should be raised next year, the year of the Mennonite World Conference in Wichita. This is the opinion of Vernon Wiebe, general secretary of the North American MB board.

Next year would seem an appropriate time to raise the question of an international board with the North American brotherhood and the Mennonite Brethren representatives who will be attending Mennonite World Conference, he said.

"It may not be long until Mennonite Brethren Missions and Services, like the Paris Evangelical Missions Society and the London Missionary Society, can vote itself out of existence in favor of a mission that represents all of the Mennonite Brethren round the world," Mr. Wiebe said.

The Mennonite Brethren board currently sponsors fraternal visits of overseas church leaders to North America and, in addition, has instituted a biennial "cooperative consultation" which brings all national leaders to the United States and Canada for a joint meeting with the North American MB mission board.

Capuano returns to the United States

Thomas Capuano, the MCC worker in Brazil who, with a Catholic priest, was held incommunicado several days in May in a Brazilian jail, has returned unexpectedly to the United States.

He came back July 22 when the Justice Ministry of the Brazilian Government indicated it would not renew his visa because of his continued presence there "was not in the best interest of the country."

Mr. Capuano received international publicity when he and American priest Lawrence Rosenbaugh spent several days in Recife jail without charges or a hearing and several weeks later were able to share their resulting concern for human rights in the jails with U.S. First Lady Rosalynn Carter when she visited Recife. Mr. Rosenbaugh is still in Recife.

The two men began their work with the poorest of the poor in Recife shortly after last Easter. They packed a few essentials and moved out into the street with the poor who sleep under overhanging roofs, bridges, or verpasses.

With a pushcart they collected discarded vegetables from the markets for a nightly soup shared with others who lived on the sidewalk. Nightly soup was the occasion for

forming friendships, for sharing God's love and what it means to pray, said Mr. Capuano.

The police officers often stood around watching. "We had good relations with the military police," Mr. Capuano told a late-night session at the General Conference meetings in Bluffton, Ohio. "But there were state security police who sometimes broke up our meetings and usually carted away a couple of people."

It was two of the state police who arrested Mr. Capuano and Mr. Rosenbaugh.

"The state police, with their anxiety about subversives, probably saw us as living with the poor to try to incite them," Mr. Capuano explained.

Upon their arrest the two men were stripped naked and placed in a cell already overcrowded with men, also nude, and lacking sanitary facilities. Although the two were not beaten, others were beaten and tortured by prison officials.

Mr. Capuano is not bitter about his imprisonment and subsequent visa refusal. His concern instead is for the prisoners who remain in jail incommunicado, not knowing when they will be released.

"We felt the Lord's leading and presence in what we were doing," he said, "and I feel each of us has a responsibility to identify with the poor in some way wherever we are."

Because his return to the United States was unexpected, Mr. Capuano of Altamont, New York, is not sure what he will do or where he will go from here. He would like to return to Brazil someday.

Canadian Women in Mission look to future

Canadian Mennonite Women in Mission demonstrated recently that anniversary celebrations are not only a time for reflection but also for goal setting. During the twenty-fifth anniversary conference of the organization, held July 23 at Toronto, Ontario, past presidents Katherine Hooze and Mary Harder interpreted the history of the group and projected new emphases for the future.

Although Ms. Harder saw the continuation of material aid programs, she predicted a greater involvement by the Canadian women in people-oriented projects such as social welfare programs. She also predicted a higher profile by urban Mennonite women in community affairs and an effective spiritual ministry through contacts made in benefit shops and drop-in centers.

Both past presidents noted that since the early 1960s there had been a growing participation in Canadian Women in Mission (CWM) by younger and more educated women. This has had a positive influence on relations among the provincial women's

organizations and between CWM and the Canadian and General Conference boards.

Four missionaries assessed the support they felt for missions among Canadian women. If the number of letters written to missionaries is indicative of interest and prayer support, then there has been a decline, they said.

The conference decided to continue the publication of a separate women's page, "Die Frauenseite," in the German paper *Der Bote*.

Anne Neufeld, Coaldale, Alberta, was elected to the position of secretary-treasurer. Margaret Ewert and Mary Anne Boschman continue as president and vice-president of CWM.

Dutch Mennonite resolution supports Jews

A resolution asking Mennonites to support Jews "by word and deed and in true friendship in their struggle for the renewal of their national existence" may be presented by Dutch Mennonite Karel E. de Haan at the Mennonite World Conference next year, July 25-30, in Wichita, Kansas.

The statement, presented in May by Mr. de Haan at the Mennonite European Regional Conference, was prepared in accordance with the written bequest of Frits Kuiper, Mennonite minister who died in 1974.

The statement confesses Mennonite guilt and silence "during the heaviest persecution of the Jews in human history and during the efforts to rebuild the state of Israel. For the very reason that we as Mennonites rejected the ties between Christ's cause and the Roman Empire . . . we ought to show comprehension of the right of Jews to an independent national existence."

Out-Spokin' bike tour of Europe planned for 1978

The Out-Spokin' bike program of the Mennonite Board of Missions, Elkhart, Indiana, in cooperation with TourMagination of Scottdale, Pennsylvania, will again offer a European Mennonite history tour next year.

On the first of May, 1978, a group will leave New York headed for Amsterdam, Holland. Tour leaders are Jerry Miller and Jan Gleysteen. College credit for participation in the tour is available from Mennonite colleges if study plans are approved by the college dean prior to departure.

For more information write: Jerry Miller, Out-Spokin', Box 370, Elkhart, Indiana 46514.

We have the nicest work

"We've never been so hugged and kissed in all our lives," exclaim John and Helen Doerksen about their ministry to the *Umsiedler*, or "resettlers," from the Soviet Union. "Welcome to Germany. God bless you in this new land," is the warm welcome the Doerksens give to households of German-speaking Mennonites and Baptists as they come to the *Durchgangswohnheim*, or transit compound, in Unna-Massen.

Although the transit compound contains immigrants from a variety of countries, the Doerksens focus on those from the Soviet Union, and particularly those who are Mennonite or Baptist. The *Umsiedler* may require several weeks there before getting proper residency documentation and deciding where they want to live in Germany. From here they also make contact with relatives living in Germany or Canada.

John and Helen, Mennonite Central Committee volunteers from Winnipeg, Manitoba, spend considerable time visiting with the *Umsiedler*. Their purpose is three-fold. Files with biographical information are kept on each individual. They are useful in matching *Umsiedler* with relatives. A second purpose is to share with them information about spiritual supports that are available. These include church services and one year free subscriptions to *Der Bote* and *Mennonitische Rundschau*, German-language Mennonite papers printed in Canada.

"We also just let them pour out their hearts," said Helen. "When they learn that John and I are Mennonites, were also born in the Soviet Union and lived in Canada until we came to Unna-Massen, they feel we're almost relatives. Most of them have a lot of experiences and feelings that they need to pour out to someone they trust.

"We can also share from our heritage. We have mission and service programs—such things aren't allowed to develop in the Soviet Union," said Helen.

Claiming that they have the nicest work of all the MCC workers, the Doerksens share with the *Umsiedler*, read Scripture with them, pray, give them Russian postcards to send back to friends or relatives in the Soviet Union, and provide a ministry of comfort.

The Doerksens are part of a cooperative program between the International Mennonite Organization of Europe and MCC. They work at helping Mennonite immigrants integrate into the social and religious life of West Germany. Well cared for financially by the government, the immigrants struggle to adjust after living in a society where they were treated as second-class citizens and struggled to maintain their faith.



John and Helen Doerksen, left, and Walter Sawatsky, right, MCC volunteer, visit with the Pankratz family who recently arrived on the compound at Unna-Massen, West Germany, from the Soviet Union.

African refugees seek alternatives

The heartbreak of being a refugee continues to be a problem in Africa. Thousands of people have been displaced from their homelands by the political and social forces agitating the continent.

Problems of acceptance and employment continue to plague 20,000 to 25,000 Angolan refugees in Zaire. Many of the Angolans were lower-level officials in the former Angolan Government or businessmen who backed the losing side. These people have been in Zaire one to two years and are increasingly faced with the longer term problem of integration into Zairian culture because the welcome mat is not out for them to return to Angola.

"We are switching from handouts to a more normal life development situation," reported Mennonite Central Committee country representative Phil Rich. "How do you integrate Portuguese-speaking children into the French-speaking Zairian school system? How do you get city-dwelling office workers into a life-style involving village life and farming?"

Projects have included the distribution of garden seeds, assistance to Portuguese speaking schools, medical clinics, and

providing sewing machines to the Methodist Center in Kinshasa.

Another group of refugees with which MCC is working are in Swaziland. Many young blacks from South Africa, seeing no alternative to injustice except to fight, pass through Swaziland on their way to neighboring majority-ruled countries for military training.

Some of these angry fugitives from racism are now attending a refugee school, initiated by MCC and the Council of Swaziland churches at Thokoza. Thirty-five students, one only thirteen years old, are enrolled in the pilot project, which began in April.

Harold Koslowsky, headmaster and MCC volunteer from Winnipeg, Manitoba, said there is growing rapport between staff and students. The students are increasingly willing "to open themselves to the teachers and discuss problems and negative feelings," he reported.

MCC Africa secretary Ray Brubacher sees Thokoza school as one small attempt to quietly foster a third alternative to frustrated Africans, an alternative to militancy on the one hand or complete subservience on the other.

Canadian Conference will do Umsiedler work

Ministry to the 6,000 *Umsiedler*, or "resettlers," from the Soviet Union now living in West Germany will be done through the Conference of Mennonites in Canada on behalf of the entire General Conference Mennonite Church.

At this summer's annual sessions the Canadian Conference voted to begin a new work with these immigrants, many of whom are Mennonites and have relatives living in Canada. They have come to West Germany during the last five years under an agreement with the Soviet Union for family reunification. According to the Canadian Conference resolution, the Canadian Conference will, upon request from Germany, make available personnel, literature, and finances. These plans already include the sending of Jacob Tilitzky, Abbotsford, British Columbia, to Germany in October for a short term of Bible teaching and preaching.

The General Conference's General Board had earlier, in September 1975, invited the Conference of Mennonites in Canada to assume administrative leadership and responsibility for the *Umsiedler* work on behalf of the whole General Conference.

This was recommended partly because of the stronger ethnic and language ties between Canadian Mennonites and the *Umsiedler*.

A number of North American representatives have visited the *Umsiedler* recently. Gerhard Ens, editor of *Der Bote* in Winnipeg, was there this summer. Jake Harms, then chairman of the Canadian Conference, and Henry J. Gerbrandt, general secretary of the Canadian Conference, and their wives, visited February 15 to March 2.

The two men said that although the distance the *Umsiedler* have to travel from the Soviet Union is not great, the cultural dislocation is immense.

First of all, they said, it should be noted that the *Umsiedler's* experiences in Russia varied. Some went through suffering; others did not. Some received the benefit of corporate worship and Mennonite preaching; others did not. All of them felt the pressures of living under a dictatorial regime, and they longed for greater freedom. Although their world was small, they knew how to cope with it. Now they find themselves in a new world where women wear slacks, pornography is on the news-

stands, living quarters are high-rise apartments instead of rural houses, new occupations are often required, and the dividing line between Christian and atheist is not as sharp as in the Soviet Union.

The Canadian Conference is not intending to send long-term missionaries to the Mennonite churches in Germany which the *Umsiedler* are attending or to try to establish "General Conference" churches in Germany. The intention, instead, is to make short-term teachers and ministers available to serve the smaller clusters of *Umsiedler*, make literature available to church leaders, consider the possibility of helping financially in building new structures to replace overcrowded church buildings, and help the *Umsiedler* develop leadership among themselves.

Mennonite Central Committee is also carrying on a social service ministry to the *Umsiedler* through Hans Niessen and Maria Sawatzky, in cooperation with the International Mennonite Organization (IMO), the European Mennonite relief and service agency. MCC is also coordinating funds to be used in building church buildings in Germany.

Record

Workers

Frances Allen of Newton, Kansas, served July 1 to August 31 as a mission volunteer in Taiwan under the General Conference's Commission on Overseas Mission. She is a physician and was substituting at Mennonite Christian Hospital in Hualien while other missionary doctors were in language studies. Ms. Allen has served as an MD, specializing in internal medicine, at the Bethel Clinic in Newton since 1944.

Theo D. Beels, Grace Church, Regina, Saskatchewan, has begun a three-year term with Mennonite Central Committee serving as a medical doctor with the United Mission to Nepal. He is a graduate of the University of Utrecht Medical School and completed the university's family medicine residency program. Theo is the son of E. J. Pfeiffer of Pe, The Netherlands, and of M. A. Beels.

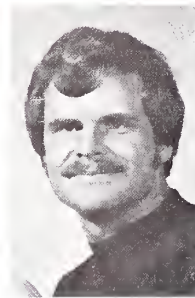
David and Teresa Birky have begun a three-year assignment as Mennonite Central Committee program coordinators of the Grande Riviere du Nord project in Haiti. The Birkys had been serving with MCC in Haiti and returned to the United States for a short home leave before beginning their



Beels



C. Graber



T. Graber



Tilitzky

second assignment there. They have also both worked in the MCC Akron, Pennsylvania, office. David as a bookkeeper and Teresa as a secretary.

Tim and Carol Graber have begun a thirty-months term as Mennonite Central Committee volunteers in Santa Cruz, Bolivia. Tim will be working in agricultural development and Carol in elementary education. Tim holds an AA degree from Freeman Junior College and a BS in education from Goshen (Indiana) College. He taught sixth grade at Topeka Elementary School in Topeka, Indiana. He is a member of the Salem Zion Church, Freeman, South Dakota. Carol holds a BA in elementary

education from Goshen College. She has taught second grade at Honeyville Elementary School in Topeka. She is a member of Oak Grove Mennonite Church, West Liberty, Ohio.

Jacob Tilitzky, who terminated as pastor of the Eben-Ezer Church, Abbotsford, British Columbia, on September 1, has accepted the position of conference coordinator for the Conference of Mennonites in British Columbia, effective January 1, 1978. He has formerly served as moderator of the British Columbia Conference and of the Conference of Mennonites in Canada. He is a member of the General Conference General Board.

Deaths

Abbie Ann Harder, First Mennonite Church, Newton, Kansas, was born February 9, 1919, and died August 4. She and her husband, Waldo, served as missionaries to Zaire in 1951-61 and 1971-73 under Africa Inter-Mennonite Mission.



Thiessen

Jacob Johann Thiessen, Saskatoon, Saskatchewan, was born August 31, 1893, at Klippenfeld, Molotschna, south Russia, and died August 25, just prior to his eighty-fourth birthday, and a diamond wedding celebration scheduled for September 3. He was baptized May 24, 1914, and married Katharina Kornelsen, Tiegenhagen, Molotschna, September 16, 1917. There were five children in the family, but the eldest predeceased him in 1921. Prior to his immigration to Canada in 1926 he taught in Tiegenhagen, Russia. After several years in

Waterloo, Ontario, he moved to Saskatoon in 1930. From that time on he was a leading spirit in the establishment and work of the Conference of Mennonites in Canada. He attended his fiftieth conference of the Canadian churches at Toronto in July. From 1930-64 he was a mission worker; he was ordained to the ministry in 1932, founding and pastoring First Mennonite Church in Saskatoon. He was the moderator of the Canadian Conference in 1943-59. Deeply concerned about Mennonite immigrants, he was active in the work of the Canadian Mennonite Board of Colonization from 1934, and served as chairman of the board in 1946-64. In 1947-67 he was also chairman of the board of Canadian Mennonite Bible College, Winnipeg, Manitoba. J. J. Thiessen also served as a member of the General Conference Mennonite Church Board of Missions in 1948-58, and on the editorial board of the German language periodical, *Der Bote*, 1955-77. In 1955 he was granted an honorary Doctor of Divinity by Bethany Biblical Seminary, Chicago.

Calendar

October 21-23—Western District Conference annual sessions, Buhler High School, Buhler, Kansas

Pacific

September 23-25—New Call to Peacemaking conference, Ben Lomond (Quaker) Retreat Center, Santa Cruz, California

Western

September 30-October 1—New Call to Peacemaking conference, McPherson (Kansas) College

Conference budget

Budget for 1977 includes:

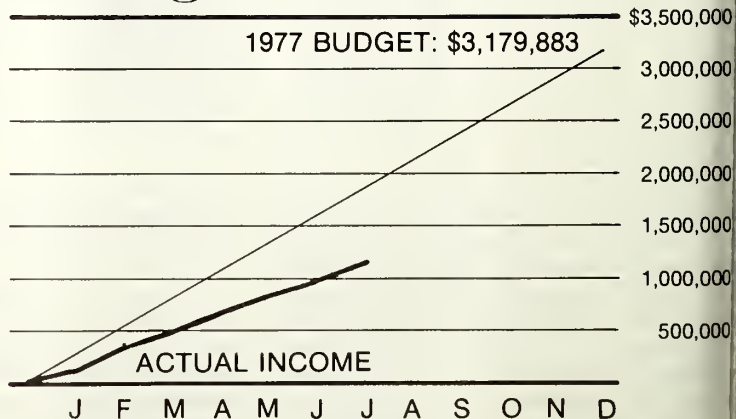
Commission on Education \$234,048

Commission on Overseas Mission \$2,084,949

Commission on Home Ministries \$579,918

Mennonite Biblical Seminary \$280,968

Total \$3,179,883



The conference financial position continues to deteriorate. General Conference has received 36.8 percent of its budget by the end of July compared to 42.4 percent of budget received by the end of July in 1976. We are \$100,000 behind last year's total at this time. Receipts for June and July last year were \$206,068 and \$196,407 respectively. This year June receipts were \$158,562 and July's were \$180,677. Please consider what you can do to allow conference programs to continue. *Ted Stuckey, conference treasurer*

Ministers

Henry Braun has served as assistant pastor during the summer for the Inman and Buhler (Kansas) churches. He is a second-year student at Mennonite Biblical Seminary, Elkhart, Indiana.

Mel Friesen, pastor of the Trinity Church, Hillsboro, Kansas, was ordained in that church on August 21.

C. Dwain Holsapple, Portland, Oregon, has accepted the pastorate of the Emmanuel Church, Salem, Oregon, effective September 1. He holds a BA from Columbia Bible College, Columbia, South Carolina, and a ThM from Dallas Theological Seminary, Dallas, Texas. He has been serving as pastor of the Grace Bible Church and as part-time instructor in Bible and theology at Multnomah School of the Bible, Portland.

Bill Shumaker has been selected as the first full-time pastor of the Milwaukee (Wisconsin) Mennonite Fellowship. He will begin in October. He has served as pastor of the Benton Mennonite Church, Goshen, Indiana, for six years and has studied at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Ernest Wiebe, Winnipeg, Manitoba, has accepted the call to serve as pastor of the Springstein (Manitoba) Church, effective October 1. He holds a BTh from Canadian Mennonite Bible College. He has previously served pastorates at the Bergthaler Church, Winnipeg, and St. Andrew-Elgin United Church, Winnipeg.

Paul M. Zoschke has resigned the pastorate of the Woodland Church, Warroad, Minnesota, effective November 1.



Books can inform and inspire you. Best of all, what you get out of a good book remains with you always, long after you've finished reading it. So discover—or rediscover—the satisfaction and pleasure of reading.—Melody Yoder

Faith and Life Bookstore
159 West Main, Berne, Indiana 46711
Box 347, Newton, Kansas 67114
Fellowship Bookcenter
302 Kennedy
Winnipeg, Manitoba R3B 2M6

Review

Two books on life-styles

Rich Christians in an Age of Hunger: A Biblical Study, by Ronald J. Sider (*InterVarsity Press, Downers Grove, Illinois, 1977, 250 pages, \$4.95*), and *Tools for Conviviality*, by Ivan Illich (*Perennial Library, Harper & Row, New York, 1973, 120 pages, \$1.50*), are reviewed by S. Roy Kaufman, pastor of the Pulaski (Iowa) Mennonite Church.

For those concerned about our affluent, industrial way of life and its effects on problems of world hunger, pollution, scarce resources, and injustice, there is a growing volume of source material. These two books should surely rank high on our reading list.

Rich Christians is a particularly important book for those who are concerned about a biblically faithful response to these issues. I have read many books on world hunger and come away uneasy as a Christian because although many problems were analyzed and many proposals made, the rationale for action and concern was rooted in self-interest. Here is a book that discusses world hunger in the context of biblical faithfulness and God's concern for justice for the poor. Ronald Sider, who teaches at Messiah College, has provided the Christian community with an invaluable tool in this book.

In the two chapters of the first part, Mr. Sider contrasts world poverty with the "affluent minority" that we are. But the second part of the book is its heart, a biblical study of wealth and poverty. In the first chapter of Part II, Mr. Sider reviews biblical history to discover God's attitude toward the poor and hungry. The next chapter presents some biblical models for economic relationships among God's people, including the Old Testament Jubilee principle, the teachings of Jesus and Paul, and the practice of the apostolic church. Another chapter deals specifically with biblical teaching about private property, possessions, and wealth and their relationship to righteousness. The final chapter of Part II deals with structural or institutional evil, that is, political and economic systems which foster injustice and poverty for many in exchange for the wealth of a few.

The last part of the book discusses implementation or action, beginning with a personal simpler life-style, going on to discuss patterns of Christian life together that foster concern for God's justice, and concluding with an analysis of structural

changes we ought to seek.

This book is easy to read, informative, and practical. But it is not a comfortable book for rich Christians to read, for it restates uncompromisingly the biblical message of God's justice and his concern for the poor. The book does not let us off the hook so that we can continue to pursue our affluent way of life at the expense of the world's hungry and poor. But if we mean what we say when we cry, "Lord, Lord," this book's restatement of what biblical faithfulness means is something we need to hear—and heed.

Ivan Illich's book *Tools for Conviviality* is of a different order, but no less relevant for the Christian community's concern about life-style. Mr. Illich is with the Center for Intercultural Documentation in Cuernavaca, Mexico.

This book deals with the "industrial mode of production," that is, with the tools humankind uses. Mr. Illich analyzes the "tools" humankind needs for his vision of a "convivial society." Mr. Illich defines a "convivial society" as "the result of social arrangements that guarantee for each member the most ample and free access to the tools of the community and limit this freedom only in favor of another member's equal freedom" (p. 12). The scope of tools in such a society would be governed by three values: survival, justice, and self-defined work (p. 13).

Mr. Illich gives a broad definition of tools, to include not only simple hardware, but also productive institutions such as factories and productive systems which produce education, health, knowledge, or decisions (p. 22). It is Mr. Illich's contention that the "tools" of industrial society have grown to enslave humankind rather than to free persons for creative work. "People feel joy, as opposed to mere pleasure, to the extent that their activities are creative; while the growth of tools beyond a certain point increases regimentation, dependence, exploitation, and impotence" (p. 21). Tools for a convivial society, on the other hand, "are those which give each person who uses them the greatest opportunity to enrich the environment with the fruits of his or her vision" (p. 22).

Mr. Illich analyzes the growth of tools in industrial society in terms of the "two watersheds." The first watershed is crossed when the tool fosters and enhances human creativity and fulfillment. The second

watershed is crossed when the "tool" grows to the point that it controls rather than frees humankind. "There are two ranges in the growth of tools: the range within which machines are used to extend human capability and the range in which they are used to contract, eliminate, or replace human functions" (pp. 91-92). Using this framework, Mr. Illich describes how our major "tools," such as education, medicine, transportation, and the building trades, have passed the second watershed to enslave us.

Mr. Illich's little book is not easy to read. But it does analyze better than any book I know our modern enslavement to machines in industrial society. And it does point the way toward a practical alternative to our present enslavement. As Mr. Illich says, "People need new tools to work with rather than tools that 'work' for them" (p. 10).

The "convivial society" should not be adopted as a new utopia, and we would say as Christians that it should be founded on the Christian ethic of love and righteousness. But as Mr. Illich explains it, "conviviality" means the "autonomous and creative intercourse among persons and the intercourse of persons with their environment; and this in contrast with the conditioned response of persons to the demands made upon them by others and by a manmade environment" (p. 11). That would also seem to be one aim of Christian life together. It is time we learn that this cannot be done within the structures of industrial society. Mr. Illich helps us to learn that lesson.

Opening for program director at year-round camp. Responsible for overall program of summer and winter youth retreats and other activities. Also implement and promote other interesting events. Contact Max Sprunger, Camp Friedenswald, Rural Route 3, Cassopolis, Michigan 49031.

Director-staff openings: Swan Lake Christian Camp, Viborg, South Dakota (Northern District Conference retreat grounds). Staff involvement includes responsibility for camp operation (maintenance, cooking, rentals, development) and the year-round retreating program.

Contact: LeRoy Epp
Retreat Committee Chairman
Marion, South Dakota 57043
(605) 925-7635

Faith and healing

La Vernae J. Dick

"Every time I thought that I ought to get my blood sugar tested, I reminded myself that I was doubting my healing by faith," a woman said after she had been admitted to the hospital in a diabetic coma. "So I didn't do it and now look where I am."

This woman's Christian faith was severely shaken by her experience with faith healing. She and the chaplain spent many hours delving into the problem of healing and relating it to Christian faith. Eventually she concluded that the sustaining of life did not mean that she needed to be completely healed from diabetes and that she would always need to take insulin and have her blood sugar tested.

The renewed interest in faith or spiritual healing of physical illness is offering hundreds of sick people hope for recovery. The Mennonite church has always believed in, prayed for, and anointed the sick, knowing that God does work miracles in the lives of his people. Some are miraculously healed.

Within the last decade there have been articles about faith healing in *The Mennonite* and *Gospel Herald*, and two books *Pills, Prayers, and Miracles*, by Jonathan Yoder, and *God Healed Me*, by Robert J. Baker, have been published by Herald Press. Many have found this emphasis a source of comfort.

However, the renewed interest in spiritual healing has caused deep agony for some who are not healed but have been prayed for and anointed. Not only have they been troubled; their families and the congregations of which they are a part are also troubled.

Several healing services were held for a woman who had terminal cancer. Later, when she was at the hospital for a weekly chemotherapy treatment, she made several remarks alluding to her coming death and the effect of it on her family and the congregation. When asked if she was

discouraged, she replied, "Although I try not to be, I am. I'm not getting better and I can't help but wonder what is wrong with my faith."

She was a fine Christian woman. Many physicians and nurses mentioned how her Christian faith had undergirded her during her illness and how it was an example to them of what Christian faith can mean and do. There was nothing wrong with her faith. But there may have been the unconscious desire, on the part of those planning the healing services, to manipulate God. She had not requested them but had agreed to let them be held when she was asked.

God does not intend that human life last forever (1 Peter 1:24). There is a limit to the time during which physical bodies can function. Modern medicine has increased the life span for many and has made great strides in providing cures for many previously fatal illnesses. Indirectly it has caused some people to believe that physical life which goes on forever is the only road to happiness. It is not at all unusual in a hospital to have persons demand of a physician, "If you can find out what is wrong, why can't you cure it? If you can't, then I will go to some other doctor who can."

Illness is part of being human. Human bodies are subject to infectious diseases and viruses. Diseases spread from person to person despite advanced medical technology. As various parts of the body weaken with age, the deterioration makes it more prone to disease. Just recently a man past seventy suffered a coronary and spent twenty-one days in an intensive care unit. "Why should it happen to me?" he asked. At the age of seventy plus, his body simply is not as strong as it was when he was forty years younger.

Some illnesses, such as colitis and stomach ulcers, are caused by the emotional makeup of certain people. Many physicians suspect

that arthritis is such an illness. Some illnesses and injuries are caused by accidents. God does not always step in to prevent illnesses or accidents just because people want him to or pray that he should.

While persons usually cannot choose their illnesses, they do have a choice in how they respond to such calamities.

Should it be concluded that there is no faith healing? No! James instructs ill believers to call the elders to pray for them and anoint them with oil in the name of the Lord. It is prayer offered in faith which can make the sick well. Confession is also to be a part of a healing service (James 5:14-16).

When miraculous healing happens, let's praise God. But when there has been prayer, anointing, and confession and healing does not happen, let's also praise God. God is not defeated by death or prolonged illness, and neither should Christians. Physical health or healing should not be equated with spiritual success.

Vibrant Christian faith ultimately leaves the matter of healing to God and accepts life as God allows it to be. Such Christian faith, whether there is healing or not, plays an important part in helping persons cope with illnesses. Martha, a victim of cancer which has spread throughout her body, says, "In the end I may not lick cancer, but I am confident of God. God prepared me for this illness by drawing me closer to him over the past several years. He also goes with me each step of the way. It is God who enables me to endure this cancer and the suffering with it."

Martha has been blessed by God, who has released his healing forces which enable her to endure her illness. Her mental attitude is good, and she suffers much less pain than many cancer patients do. So Martha has experienced a spiritual healing in a way that is even more miraculous than physical healing would have been. God is working in her life, not merely performing.

Meditation

Hurry up and wait

Historians may describe our time as the jet age. We live fast. Yet, ironically, most of us spend a great amount of time waiting after we've rushed to get wherever we're going.

Checkout lines, doctors' offices, traffic lights, and hospital corridors extract time from our lives. Most of us would be amazed to discover how much time we spend in waiting each day.

To people of the western world, time is usually considered our most precious commodity. We jealously account each minute. It is hard to endure "wasting" of time.

Waiting time need not be lost. A little preparation can turn it into growing time.

One man decided to pray while waiting for traffic lights. Many people were prayed for, and he found peace to wait.

A homemaker's family was slow to respond to her call "dinner's ready." It bothered her to wait until she learned to use that time to wash the pots and pans. The cleanup time after the meals was reduced and her disposition became more relaxed.

What can you do in a slow checkout line? You could pray for the cashier or for that person who needs all those price checks and carries a payroll check to be cashed. That could be hard to do, but it beats elevating your blood pressure.

Long waiting periods in offices can be hard on your disposition. (I wonder if there breathes a doctor today who greets patients at the appointed time.) A paperback book in your purse or pocket can be good insurance. Last year's movie or news magazines on the coffee tables are usually no help.

Knitting and embroidery are common waiting tools used by women. I once saw a man do an intricate woodcarving as he sat and waited. His tool and the shavings went into a neat box which he held on his knees.

Waiting times are good opportunities to write letters. Always carry some of your favorite note pads, envelopes, and a pen.

Such times can be discussion starters. Most waiting people are eager for something positive to happen. Start them on a conversation and you may have friends for a long time.

Some waiting times cannot be avoided. When your child has a temperature of 104 degrees, it is no time for letter writing. You can hardly expect to read a book while awaiting the outcome of surgery. Sometimes we cannot even pray for ourselves.

Waiting somehow has to do with God. Patience is a gift of grace and endurance is a gift of faith. To be able to wait requires roots that go deeply to our heavenly Father.

These roots will nourish us when there seems to be no end to the waiting times. A husband or wife who is not a Christian, a wayward son or daughter, a decision to be made, an impossible job to be completed, a chronic illness—all are times when it seems that life has topped and time is wasting.

But these times do end, and when we take a backward glance we can see that the time was not wasted. A tree that is blown about in the wind may lose its leaves. To all outward appearances it is dead, but the coming of spring brings out the life that was there plus new growth. And so it is with us.

Ecclesiastes 3:1 tells us, "To every thing there is a season, and a time to every purpose under the heaven." Minutes, hours, weeks, or months—whatever the length of the waiting time—if we have placed our lives in God's hands then we can be sure he has a purpose for all of our times.

Anna Purviance

How do we care?

Our congregation consists mainly of families whose blood relatives live at a distance. Loneliness is eased by special relationships.

For example, "Grandma" Martha Kaufman is dearly loved by many. She makes it easier to live miles from "real" grandmas. She was bitten by a fierce watchdog recently as she was taking a walk. It was a frightening experience and the wound was nasty. Infection set in and she spent time in the hospital.

My short visit with her will leave lasting memories. She remarked about how people were showing their concern. "It's something," she said. "A nasty dog bite on the outside gets you all kinds of sympathy and caring. Do we recognize hurts that big on the inside of people?"

What sagely insight!

Lois Franz Bartel

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Reflecting on Bluffton

Bluffton was my first time at a General Conference triennial session. I attended as a staff person and as a delegate for our congregation. As I now reflect on that week, here is what comes to mind:

1. *Resolutionary times.* So many resolutions were presented to the 922 delegates that people began to speak jokingly of "resolutionary times."

A conference highlight for me was the extensive discussion on the war tax issue. While we could not arrive at a consensus, for several hours the delegates and guests became a working body together earnestly searching for God's direction.

At the same time, I felt a double edge to the joking about resolutions. Most of these came from outside the commissions, our elected program bodies. Some people said that we were not dealing with the real conference issues. There was also the feeling that we don't need to take the passed resolutions too seriously. After all, how many of them do name specific tasks and goals to which the delegates committed themselves?

2. *Fellowship.* From the opening service of Holy Communion to the closing celebration there was an atmosphere of informality, friendship, and joy. The conference was like a rally. A oneness of spirit was generated by the singing, the worship, and the recurring family theme. It was like a beautiful family reunion.

3. *The use of applause.* The repeated, spontaneous applause during discussions and even on Sunday morning came as a surprise to me. At the Conference of Mennonites in Canada Sunday worship, even when the choir sang a moving version of "We Shall Overcome," the congregation sat in somber silence. Not so at Bluffton. People let out their feelings.

This spontaneity was refreshing. However, I wonder if the applause, during debate on resolutions, biased some of the votes. Did it silence the dissenters?

4. *Our young people.* While I did not get to attend any of the formal youth sessions, the spillover was contagious. The evening sessions at the "barn," the youth sections during the regular sessions, and their participation in the workshops reflected youth who are committed to becoming faithful followers of Jesus Christ. Over 300 young people from all over the conference came to Bluffton full of enthusiasm and ready to sing God's praises loud and long.

Several young people asked if they could attend my workshop on parenting. They came and were

most open to share their questions and their feelings for the future. It added to our experience.

5. *Electronic problems.* In our day, the success or failure of many conferences is determined by the electronic gadgetry. At Bluffton we witnessed some slick performances but also some sloppy ones.

It is unfair to schedule our conferences into facilities never intended for this type of meeting. We were victimized again and again by impossible sound systems.

Wendell Badertscher, who had taken on the gigantic task of coordinating the acoustics for Bluffton, deserves a medal for bravery.

6. *Some cracks were evident.* Some delegates spoke words of challenge and dissent. At times, their voices assumed tones of frustration. Did they begin to feel that the larger body was unwilling to listen to them?

Some of the workshops, too, were a cause for concern. Instead of learning together, some groups quickly polarized into a battle. A few dwindled out to nothing.

The gift of sincerely listening to those who cannot agree with us is one that we must pray for and practice more avidly.

7. *The Spirit of God.* My week in Bluffton was like a week on spiritual retreat. God's Spirit surprised my spirit again and again. I saw God's Spirit in the courtesy and efficiency of all the hosting and serving people of the college and conference. They ran out of food at times and my ride to the airport was later than promised, but I never sensed a feeling other than wanting to meet our needs.

I saw God's Spirit in the many creative church posters on the walls. His Spirit also spoke to me through the orderly procedures of all the sessions (even though I was surprised at the authority of the program committee to close doors on reporters).

Most of all, God's Spirit spoke to me through all the personal contacts. The oneness in Christ, which we confess regularly but has to wait years for some of us to again share in person, is adequate to be sustained over the thousands of miles in that interlude.

I had heard, ever since St. Catharines, people speak of "606" in *The Mennonite Hymnal* as the Mennonite hymn. After Bluffton and Toronto, I will never forget this version of "Praise God from Whom All Blessings Flow." May it truly be the theme song for many Mennonite conferences to come. BW

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:33 SEPTEMBER 20, 1977



Open your hearts (to include the handicapped and developmentally disabled)

Eleanor Froese is the youngest daughter of Bernard and Lydia Froese. The family belongs to the River East Mennonite Brethren Church in Winnipeg. Eleanor was baptized over a year ago. After completing schooling, she found work at Donwood Manor, a residence for the aged. She fills her leisure time with music and volunteer work. Eleanor is mentally retarded.

Eleanor's mother says, "Eleanor really enjoys her work at Donwood Manor, and she has a sweet, loving way with the residents. On Thursday afternoons she acts as a volunteer teacher's helper in a kindergarten class. Eleanor loves children and is working her way into the classroom in a satisfactory manner."

Although Eleanor has what we call a "developmental disability," it has not stopped her from an active, worthwhile life.

Between 3 and 10 percent of our children are developmentally disabled. What does that mean?

Most children develop in the usual manner—walking between ten and fifteen months, talking between nine and fourteen months. If a child walks at eight months, that child is developmentally accelerated. If a child doesn't walk until eighteen months, that's a developmental delay. Of course, if a child is born without a leg or the use of a leg, then he or she is unable to develop in the usual way and must learn to use other means to get around. That is a developmental disability. Delays in a number of areas are also a developmental disability.

So, developmental disability (DD) is any impairment in development which can be expected to continue into adulthood and constitutes a substantial handicap. There are emotional disabilities such as autism and childhood schizophrenia; there are physical disabilities such as cerebral palsy, blindness, and deafness; there are mental disabilities such as severe dyslexia and specific brain damage. Down's syndrome, or mongolism, is an example of a severe physical and mental developmental delay.

"It was my mother who noticed at about five months that Dan wasn't coming along as he should." Whether one knows at birth or the discovery comes much later, the reaction is one of grief. Elizabeth Kuebler-Ross has given us a conceptual structure for the grief process. One goes through denial, bargain-

ing, anger, guilt, depression, and finally acceptance that one's child is developmentally disabled.

Unfortunately, the grief connected with developmental disabilities recurs, triggered by the neighbor's child walking, or the family's younger child talking, or another child starting school, or graduation, or marriage. A variety of incidents can start a recurrence of the grief process.

It's easy for families to get stuck in the anger and depression stages. The church family, the caring community, has an especially important ministry to offer the family member caught in depression. Depression makes it too much of an effort to get up in the morning, to answer the phone, or to

open the door, and definitely too much of an effort to go to church. The best ministry is a brother or sister in the faith who simply comes and says (maybe not in words), "We care about you; if one of us suffers, we all suffer" (1 Corinthians 12). A church group which undertakes this ministry will find themselves working through to a richer understanding of the way God's love prevails even in adversity.

Sometimes, however, DD families feel that the church doesn't want them and their children around. They feel that the church is uncomfortable with their deviancy. This makes them feel rejected, depressed, alienated, and sometimes bitter and resentful.

The church needs to make the special

Eleanor Froese is one of thousands of developmentally disabled in Canada and the United States. Shown below is Emma Chupp. She is also able to live an active worthwhile life due to the support she receives from persons like her sister, Drucilla who is here sharing her interest in plants with Emma.



effort to include DD families, because the depression stage of grief is usually characterized by withdrawal and extreme reluctance to reach out. It is important for the church to understand that it needs to go, not only a second mile, but a third and fourth mile as well in reaching someone who is depressed about a DD child.

One woman, herself the mother of a child with Down's syndrome, heard of a family with a newborn Down's child. The woman went to the family again and again only to be turned away. Six months passed before the family reached a place where they could receive this woman's care, open the door wide and say to her, "Come in, we need to talk to you."

A family who has coped with DD makes a valuable contribution to the life of a church. Families who have worked through to acceptance of their child and their situation have a great deal of experience with grief and probably an ability to show love. Often they have learned patience and joy in small increments of achievement. Such families are sterling resources for a caring community.

In return, they need the outgoing love and support of the community in their times of depression and reverses. The community can gain much strength in learning how to reach out in tactful supporting ways.

It is important to identify as early as possible a child who is a risk for developmental disabilities. Parents can learn infant stimulation techniques which help to minimize the effects of disabilities. The language specialist, the physiotherapist, and the pediatric nurse are also valuable resources for working at stimulation techniques. A church community could prepare a list of local agency and professional persons which a family could call on for help.

Development disabilities can be grouped in mental or physical disabilities, and a combination of mental *and* physical. For persons with physical disabilities, the church building itself presents major obstacles to be overcome in merely entering a building. Do steps prevent easy access to church services? Does a ramp need to be constructed? Are the aisles wide enough for those with crutches and those with wheelchairs? Is the bathroom big enough and the stalls wide enough to permit their use by the physically handicapped? Is there room in the sanctuary for wheelchairs? Are there earphones for the auditorially impaired? Are there braille Bibles and hymnbooks for the blind? Are there Bibles in large print for the visually impaired?

Considerations for the mentally disabled are of a different nature. The most pressing concern is to provide supplementary mate-

rials on different levels of understanding to accompany church school curricula. In this way, a mentally retarded child can stay with peers. Even if the mentally retarded child is segregated into a special class for the mentally retarded, there is not yet any Anabaptist curriculum for the mentally retarded. The teacher should be encouraged and supported to include the mentally retarded child with other children of the same age. Both the so-called normal and mentally retarded child have much to gain from this arrangement, in terms of understanding and accepting peers with different strengths and weaknesses.

As the developmentally disabled approach adolescence, they are often, through neglect, shifted to the periphery of the church life and increasingly alienated. The church needs to use foresight in planning young people's activities. A program based entirely on physically competitive sports will exclude the physically handicapped youth; a program focused on mentally competitive activities will exclude the mentally handicapped. By taking the extra effort to provide activities for youth who are developmentally disabled, we may also provide a more balanced and abundant group life for the "normal" young people.

A particularly sensitive pastor and caring church made all the difference to a mildly retarded youth when they asked him to be quartermaster for the church boy scout troop. As he came into adulthood, he was asked to be troop leader for a troop of boys with mental handicaps. Another church quite casually includes two young people, one mentally retarded and the other confined to a wheelchair, into the church choir.

Our society values physical and mental prowess so much that persons with one handicap are often assumed to have another.

A cerebral palsied person may be assumed to be also mentally retarded. But Jesus saw and valued the whole person. Each person has strengths and weaknesses and some have them to a degree that we label "developmentally disabled." As we involve ourselves with persons who are developmentally disabled, we come to see people in a more balanced perspective, as having a unique combination of strengths and weaknesses. Indeed, "all are precious in his sight, for he loves the little children of the world."

Special efforts have been made to make Emma's world as normal as possible. Emma particularly enjoys playing the autoharp and the company of her dog Boncho.



The silver ruble

Peter J. Hampton



Years ago when I was a boy in Russia, I was fascinated by my grandfather's habit of dropping a silver ruble into the collection box before church service every Sunday morning. This habit, like many other similar habits, characterized my maternal grandfather. He lived by order. I recall visiting his toolshed—a delightful place for a growing boy. Every tool had its place and had to be put back when it was no longer in use.

One night a Russian orphan from a neighboring orphanage broke into grandfather's toolshed and stole several tools. Later, when we discovered who it was, we caught the boy and gave him a sound thrashing. All my life I have regretted this impulsive behavior. We had no business taking the law into our own hands to punish the poor Russian orphan.

Perhaps it was this remorse and guilt feeling that made me, as an adult, begin to follow grandfather's practice of depositing a silver dollar every Sunday morning in the church collection plate. Of course, this was quite apart from, and in addition to, our tithes.

My first experience with depositing a silver dollar in the church collection plate was in Canada when I stayed with a Baptist minister in Rush Lake, Saskatchewan. Every Sunday, as the family prepared for church, I carefully dipped into my store of Canadian silver dollars, which I had patiently collected, and took out one to put into the collection plate.

I continued this practice when I left Saskatchewan and attended high school in Winnipeg, Manitoba, and later in college at Arcola, Manitoba. Every Sunday I left one cherished silver dollar behind in the collection plate. When I moved to Kansas and began to attend Tabor College in Hillsboro, Kansas, I continued with the practice of restitution by presenting God with a silver dollar every Sunday morning. The habit continued when I left Kansas and moved to Minnesota to attend the University of Minnesota and later on when I began to teach at the University of Manitoba in Winnipeg.

When I moved from Canada to the United States once more to resume my studies at the University of Minnesota Graduate School and then to assume the responsibilities of teaching—first at Western College and Miami University at Oxford, Ohio, then at Western Reserve University in Cleveland, Ohio, and finally at the University of Akron, I continued with my dispensation of silver dollars, one every Sunday morning.

There came a time when the practice, now having become as much of a habit with me as it was with my grandfather, became more and more difficult to exercise because silver dollars became scarce and finally disappeared from circulation altogether. Fortunately I had saved enough silver dollars to continue my habit unabated.

One day when my oldest boy, Peter, joined the church and began to go to church with

me and his mother, he asked me why I always put a silver dollar in the collection plate. For a little while I found it difficult to answer him. Then I told him about grandfather—his practice of putting a silver ruble into the church collection plate once a week on Sundays. I also told him about the thrashing I and several other boys had given the poor Russian orphan boy who had broken into grandfather's toolshed and had stolen several of grandfather's cherished tools. I told Peter my practice of putting a silver dollar into the collection plate every Sunday morning was an act of expiation and atonement for the impulsive act of thrashing the orphan boy.

I also told Peter there was no excuse for this kind of behavior and that deep down in my heart I knew that my guilt feelings could never be erased by token gifts. However, I added, to me this becomes a reminder that we must never act in haste in response to another person's behavior, that we must always take into account the reasons for the behavior before we judge the behavior and react to it. I told Peter that this is a lesson that all of us have to learn. Some of us learn it the hard way; to some it comes a little easier. It is only when we judge behavior in relation to its underlying causes that we can evaluate that behavior correctly. The Russian orphan stole the tools because he was hungry, not because he had anything against grandfather.

I believe that Peter understood.

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We are trying to reach out

Ben Friesen

Almost two years ago, a Vietnamese family came to live with us.

It did not just happen. The Inman (Kansas) Mennonite Church, rooted in a theology of pacifism and conscientious objection, thought seriously about the implications of sponsoring a family from a country ravished by war. What does this do to our community? What happens to us and to their own culture? Is their religion, if any, compatible with ours? Will we help financially only?

Not all our questions were answered. Our congregation decided to take a risk. Within our fellowship there was an uneasiness. We believe in evangelism at home and abroad. We support missionaries at home and abroad. We have a community outreach program. What more does the Great Commission require of us?

Our consciences would not be quieted. Jesus taught us to go also to the highways and byways. Thousands of refugees from Vietnam had arrived in California. We said, "They are here. Will we forget them, or do we have hope to offer?"

We agreed that we had Jesus Christ to share with them, and our own lives in Christ could give hope to a confused, dislocated family. Our own heritage, having left Russia to seek new hope, could also be a help.

We felt the Lord saying, "Try out what you are asking others to do in your preaching and teaching. You have a conference and many workers sent out to reach others; now it is your your turn." And so we agreed to sponsor a Vietnamese family.

The congregation was not totally agreed. We didn't expect them to be. It was a totally new adventure. Those who hesitated have

practiced, for the most part, the Christian spirit of allowing a group to try without criticism.

Thirty families out of 100 in our congregation were willing to give \$5.00 per month for six months. The family to be sponsored was larger than we had anticipated. There were the parents and one girl who could speak a little English and there were another two girls and three boys.

Housing is difficult to find at Inman. When they arrived, which was sooner than expected, there was nothing available. They moved into the parsonage with us.

It was a blessing beyond description. We lived together for two weeks. Our congregation felt much more comfortable to meet this new family when they could do it in our presence. Buhler Mills offered a job to Mr. Ngo Van upon arrival. This was within walking distance. The children were enrolled in school with full cooperation from pupils and staff. Our unanswered questions now began to find answers. God was hearing our prayers.

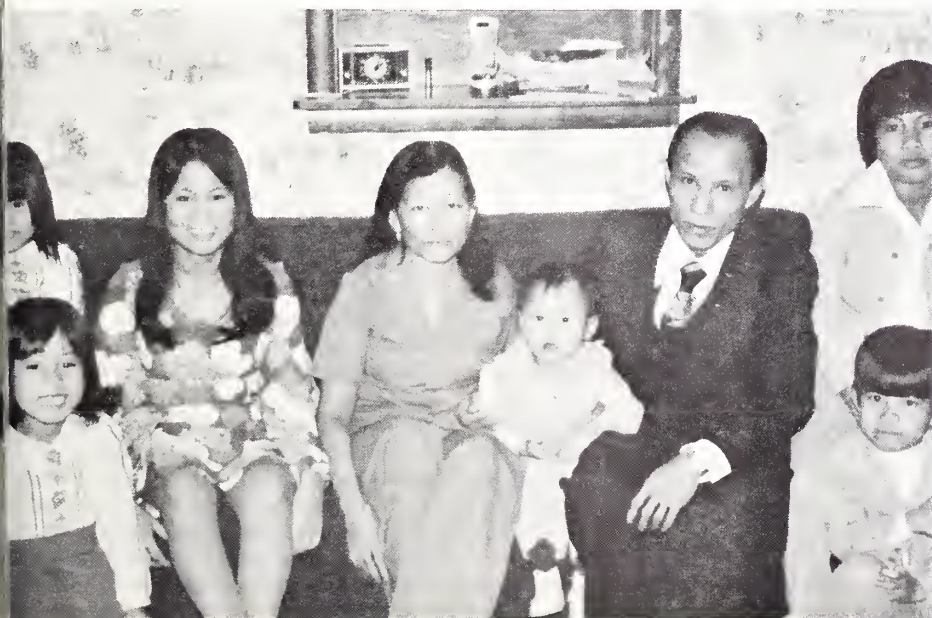
When a house became available, our congregation furnished it. People of the community were gracious and generous. We developed a tutoring program so someone from the church would be in the Van home five days a week for at least an hour. For seven months we taught English and also learned their needs. We had vowed that they would not be left alone.

Our congregation responded well. We entered the Van home by their invitation—not our coercion. They worship with us and are a gracious family. There have been cultural shocks, but we know it has been God's will for us to be involved.

Today the family is self-sustaining, but our task is not complete. They become lonely and hurt. They do not understand the American way of life.

But it was and continues to be a beautiful experience. God answered prayers. God raised up willing workers. God's people responded to a sometimes difficult task. I thank God that our congregation has been able to live and act by his Word.

The Ngo Van family worships with the Inman Mennonite Church.



Consultation focuses on native concerns

Issues relating to native spirituality, sovereignty and self-determination, economic development, the church, and cross-cultural communication were topics of discussion at Freeman, South Dakota, when forty Mennonites working with native concerns met August 15-17.

"For over 350 years mission has been to and for the Indian people of North America, and not by and with them," said resource person Cecil Corbett, native American Presbyterian church leader.

Mr. Corbett reviewed many of the significant governmental decisions which have had a major negative impact on the native peoples in the United States, and said that in most instances the church helped to carry out those decisions.

Lawrence Hart, native American Mennonite pastor, and Mr. Corbett led a session about "Christianity and Indian Spirituality." Participants learned that religious traditions differ among native peoples just as cultural traditions do.

In most tribal traditions spirituality encompasses all of a person's activities, thoughts, and relationships, rather than being compartmentalized into a once or twice-a-week ritual. Harmony with nature, sharing, appreciation for silence in worship, concepts of time and space, work and leisure, personal esteem and family relationships are central to native religion Corbett said.

Mr. Hart noted that though it was vague to be Indian in the 1960s church support for justice to native peoples has begun to erode. As land rights issues have come into focus in the past few years, the romantic picture of native experience has dissolved into a clear picture of the hard work that needs to be done to bring justice about.

Menno Wiebe, director of native ministries for Mennonite Central Committee (Canada) challenged workers to be accountable to the communities in which they minister. Workers must get in touch with the people's leadership patterns and become accountable to their leaders. Accountability is necessary if workers are to become servants of the people with whom they live and work.

Several conference participants shared their current projects. Steve Egli, MCC worker with the Tunica tribe in Marksville, Alabama, gave an update on his and Anne Egli's work in that community. The Tunicas, a very small and unrecognized tribe, face

seemingly unsurmountable problems in recapturing some of their own traditions and identity. Although the Eglises have been living with them for almost a year their status with the tribe is being questioned.

Bob Hostetler shared the stages of development of a play he has been commissioned to write for the Mennonite World

Conference on a native American and Anglo theme.

Workshops centered about particular topics. Among these were the role of the church in native communities and patterns of mission development, cross-cultural communication, and issues related to economic development of Indian land.



Bishop Remi De Roo of Victoria, British Columbia, conducts a worship service at the Dene assembly held June 24-29 at Fort Fitzgerald, Alberta.

Bishop conducts cross-cultural worship

For the Indian people of the Northwest Territories, Canada, there is only one big issue under constant discussion—land. But on the agenda of Sunday morning, June 26, the Dene at the Fort Fitzgerald, Alberta, assembly June 24-29 paused in discussion of the important issues facing them. Georges Erasmus, president of the Indian Brotherhood of NWT, announced that visiting Bishop Remi De Roo of Victoria, British Columbia, would conduct a Dene mass.

Over 300 people gathered from their tents to participate in a cross-cultural, multi-denominational worship service. The Dene Indians played the traditional Dene drum to introduce the service. Said Chief George Challow of Yellowknife, one of the seven drummers, before they began, "What we are going to sing is not for the dance—it is not a dancing song. It is for prayers. So we're

going to sing this song here for the people, for the ones who came here from all over. And I hope the people are O.K. until they get back home 'cause there's lots of sickness. There is some old-timers, even some young guys are sick. I heard that some guys here have been fighting on this street here from this camp to Fort Smith. One of the guys, these from Yellowknife, got beat up. Well it's just like the sickness.

"We're going to sing for everything—for alcohol, to have no problem with alcohol, and the meeting we have here today. I hope that God will help us. God himself, he made this world, so the government didn't make this world. He (the government) wants to take the land from us. I don't want that. So we're going to pray for that and we're going to sing for that. I wish everybody to be happy for another fifty years."

Then the drumming began on a beat that was slower than the beat of the previous night at the celebration. The worshipers showed a deep meditative mood. None indicated discomfort with the use of traditional Dene instruments and melody. According to one of the local priests, Camile Piche, who speaks Dogrib fluently, when the drum is used in worship by Dene Christians, it is as though the faith of God touches base with the deep roots of their past and present life.

Three Dene men and women spoke at

length in their own language and rendered special readings. The Dene choir from Fort Smith was also present to sing.

Bishop De Roo, well known for his understanding of the Dene and other native groups across Canada, commented on the themes of the conference: unity and justice. Mr. De Roo acknowledged the Dene lands as theirs, then emphasized that genuine unity must not be restricted to social, economic, and political togetherness, but must rest on spiritual unity which is generated by a common faith in one God and one Savior,

Jesus Christ. On behalf of the Canadian Catholic Conference of Bishops he assured the Dene assembly of his church's support for the Dene cause of justice in the Mackenzie Valley.

Although the public media was barred from this strictly native convention, Bishop De Roo along with Hugh McCullum, John McFarlane, Stephen How, and Menno Wiebe were invited by the Indian Brotherhood to represent their respective denominations. *Menno Wiebe, native concerns director for MCC (Canada)*

Optimism and uncertainty at Jordan school

After one year of local control, Bishara Awad, principal of Hope Secondary School, Beit Jala, West Bank, is optimistic about the future. "I feel good that the local people are behind us 100 percent," he affirmed. "It is very clear to them that the school has been transferred to local control. It has changed their attitude, and they feel the responsibility."

The Arab Charitable Society was created to administer and finance the school as Mennonite Central Committee withdraws its support over a five-year period. Much publicity was given to the transfer in the local newspaper along with mention of the school's new name—Hope Secondary School.

During the summer a local committee raised about \$4,000 for building materials which were used by thirty young people from the community to build walls around sports fields and improve the school grounds during a month-long summer work camp.

In the next year the Arab Charitable Society must raise \$15,000 to keep the school in the black. Twice that amount will be needed the following year as MCC phases out its financial support. Although the Palestinian people of West Bank are behind the school, their economic situation means that some funds must come from other parts of the Middle East and abroad. Principal Awad has been in North America to organize committees to do fund raising for the school.

Tuition fees at the school are low so that poorer Palestinian youth also have an opportunity for an education. The annual \$80 per student fee provides only 5 percent of the budget. The school has ninety students, eighty-five of whom board on the campus.

Funding for the school is not the only challenge faced by the Arab Charitable Society. As a Palestinian school in West Bank, Jordan, it is currently ruled by an Israeli military occupation government. Mr. Awad finds a tension between the need for young persons to be able to express their



These students at Hope Secondary School in Beit Jala, West Bank, are thankful for the education provided by the institution. Mennonite Central Committee is transferring the school to the locally organized Arab Charitable Society.



Similar to the Beit Jala Israeli settlement on the West Bank of the Jordan River this Jewish civilian settlement at Elon Moreh has been strongly opposed by the United States on the grounds that it violates international law and is an obstacle to Middle East peace.

ideals and frustrations as a part of growing up, and the need to keep quiet to avoid trouble with Israeli authorities.

Under constant surveillance by Israeli authorities the school requires special permission from the government for all events that gather local people, such as plays, assemblies, or sports events. Last year two teachers were called in for questioning. At the outset of each school year the names and addresses of all students and teachers must be turned in to the local office of the district military governor. Teachers and principals are held responsible for anything their students do, noted Mr. Awad.

One of the settlements Israel is establishing on the West Bank in spite of protests by other countries is located near the school on a hilltop overlooking the twin towns of Bethlehem and Beit Jala. Built on land confiscated at night from local Beit Jala residents, the settlement has been expanded to include a civilian residential area, as well as the military base. Local Arabs feel the settlement will gradually choke the small town of Beit Jala out of existence.

In this uncertain environment the school struggles to meet the needs of Palestinian youth for education.

"We are just praying that the school will continue," Mr. Awad continued. "There is a big job ahead for the Arab Charitable Society, but we have faith. In North America we are looking to the Christian community for assistance—we are a Christian school."

Church needs ministers with clear message

If the church is to fulfill its evangelistic mandate it needs ministers with a clear message from God, said Frederick Coggan, archbishop of Canterbury and spiritual leader of the world's sixty million Anglicans. He made his remarks at a service in Toronto, Ontario, during August.

"When I ordain a man as a priest, I'm not looking for a good organizer, a financier, or an entertainer," stated Mr. Coggan. "I want a man who has seen the Lord and who has a gospel big enough for the world and its needs."

As a worshiper in the pew, "I go as a transient on his way to eternity, made in the image of God but with that image debased, needing to be taught how to meditate, to worship, to think," continued the archbishop. "To meet that need I need a minister who himself sweats to know the truth and to proclaim it."

Before people can engage in evangelism, they need to ground their being in "truth, experience of God, and deep theology," contended Archbishop Coggan.

New administrator named for Asia

Peter Kehler of Abbotsford, British Columbia, former missionary in Taiwan, has been appointed by the Commission on Overseas Mission (COM) as the secretary for Asia. His three-year term will begin on September 1, 1978.

During the next year Mr. Kehler will be engaged in preparation and orientation for the position. A significant part of this will include visits to those countries in Asia where COM has missionaries. He will visit India this fall, and Japan, Taiwan, and Hong Kong in spring 1978. Discussions with other Mennonite mission organizations and itineration in General Conference Mennonite churches will also highlight Mr. Kehler's orientation for the work.

During the past two years Mr. Kehler served as the conference coordinator for the Conference of Mennonites in British Columbia. From 1959 to 1975, he and his wife, Lydia, served as missionaries in Taiwan with



Kehler

particular responsibility for evangelism and church planting.

Mr. Kehler is a graduate of Canadian Mennonite Bible College, Winnipeg, Manitoba; Bethel College, North Newton, Kansas; and Mennonite Biblical Seminary, Elkhart, Indiana.

He will replace Verney Unruh, who has been secretary for Asia since 1966 and will continue until September 1978.

American Indian churches choose new staff

Indian Mennonite churches in Oklahoma and Montana have chosen new staff persons to take over the administrative responsibilities for General Conference Mennonite Church Indian ministries in their states. Churches on the Hopi reservation in Arizona have yet to choose a staff person.

The hiring of these staff persons through the Mennonite Indian Leaders Council is part of the transfer of responsibility for Indian ministries from the Commission on Home Ministries to the Mennonite Indian Leaders Council. The council is made up of representatives from each of the Mennonite Indian churches in Oklahoma, Montana, and Arizona.

Chosen are Ted Risingsun of Busby, Montana, and Ric and Carol Dalke of Seiling, Oklahoma. They, plus someone to be chosen by the Arizona churches, will take over administrative responsibilities from Malcolm Wenger, who has been secretary for Indian ministries in the Newton, Kansas, office for the past eleven years.

Mr. Risingsun, a member of the Northern Cheyenne tribe, grew up in Busby. In 1944 he attended the Mennonite Bible Academy. After military service he attended Freeman (South Dakota) Junior College in 1948-49.

He has been active in community action including leadership which led to the tribe taking over the Bureau of Indian Affairs school at Busby and operating it as a tribal school. He has been a member of the Northern Cheyenne Tribal Council and has been mission coordinator for the White River Cheyenne Mennonite Church.

Currently Mr. Risingsun is director of the

Northern Cheyenne Christian Education Project, which is involved in a fresh translation of the New Testament into Cheyenne and also other curricula in Christian education. He will continue this as part of his new assignment.

Ric and Carol Dalke went to Oklahoma in April 1976 as workers under Mennonite Voluntary Service. A member of the First Church, Hutchinson, Kansas, Mr. Dalke has a BA in social work. Carol Dalke, a member of the United Methodist Church in Dighton, Kansas, graduated with a BS in elementary education.

The Dalkes have accepted the new assignment with the Oklahoma churches for one year, with the hope of training an Indian person to take over as staff person.

Church of Nazarene recognized in Hungary

The pacifist-oriented Church of the Nazarene has been granted full legal recognition by the Hungarian Government, under a new agreement with the State Office for Church Affairs.

The Nazarenes have agreed to perform noncombatant military service and will be drafted for medical, engineering, or other noncombatant roles.

The accord was made possible by amendments with the 3,300-member Hungarian Nazarene church made to its doctrinal and organizational statutes. The church is quoted as saying that they respect authority and keep state laws. "We wish to fulfill our duties as citizens of the state," they said.

Lloyd L. Ramseyer, 1899-1977

We remember Lloyd L. Ramseyer with deep gratitude. He came to Bluffton College in 1938 in its hour of need. Of him it might be said "thou art come to the kingdom for such a time as this."

He was the last of a special breed of college presidents—Renaissance men—who carried with competency the most varied range of responsibilities: chief administrator, of course, but also fund raiser, pastor (speaking once a week in chapel), counselor, information director (editing the college bulletin), photographer, conscientious attender of all standing committees, teacher with one of the heaviest instructional loads, most ardent of sports fans, and a lot more. He, like many of his faculty colleagues, insured the survival of the college through some perilous days.

Mr. Ramseyer saw the college through the darkest days of the Great Depression, World War II with sharply dwindling enrollments and the urgings to join the war effort, the postwar years with painful problems associated with rapid growth, and finally the tensions of the sixties.

Through it all he gave evidence of an intriguing person—rugged, frank, direct, unctual. He never lost his roots in rural Mennonite Illinois soil. He retained a common touch, a simplicity of tastes and style. He was durable—establishing the record of a twenty-seven-year presidency, a record which probably will never be broken. Inside his image, which at times appeared ruff, was a person of deep affection for family, students, faculty, and his Mennonite people.

Mr. Ramseyer is one of the last (or is it the beginning of a new wave?) of the traditional Mennonite lay pastors. He never formally studied theology, although he was president for a time of a seminary. He was not ordained until middle age. His preaching style had the ring of his lay-preacher



Ramseyer

forefathers: understandable, practical, biblical, admonitional, moral, concerned with the issues of living out one's faith in daily life. Phrases which suggest his style come to mind: "fight the good fight," "do not flag in zeal," "be willing to stick your neck out," "gird up your loins."

Perhaps Mr. Ramseyer's most significant

contribution as an administrator was that he placed the student and teaching at the heart of the college experience. One did not interrupt him when he was preparing to teach a class or to give a chapel talk. The business of a college pure and simple was education. His model was one who also was a teacher and whose students called him "Rabbi."

In many respects Mr. Ramseyer's finest hour came in his years of retirement. He and his wife, Ferne, gave generously of their lives in a variety of voluntary services to the church they loved: Mennonite Central Committee service in Korea; interim presidency of Mennonite Biblical Seminary, Elkhart, Indiana; pastorates at Bethel College Church, North Newton, Kansas; Grace Church, Pandora, Ohio; and First Church, Bluffton, Ohio; the editorship of the *Central District Reporter*; and work on boards and committees. Lloyd and Ferne have been living models for us of what it means to be faithful followers of Christ Jesus.

We grieve the death of Lloyd Ramseyer but we also lift up a prayer of gratitude for his presence in our midst these many years. *Robert Kreider, director of the Mennonite Historical Library and Archives, North Newton, Kansas, and professor of peace studies, Bethel College*

"If we love others as we love ourselves, we must be evangelists. We are Christians because someone came as an evangelist to us. We will be God's channel through which his love can flow to others bringing peace and life."
Lloyd Ramseyer, from *The More Excellent Way*

A statement of remembrance

Lloyd Ramseyer was so many things to so many of us, not only because of his various roles and the relationships in which we knew him, but also because he was richly gifted by God and became a good steward of this manifold grace of God. He was administrator, pastor, teacher, editor, writer, counselor, friend, and much more. In a special way he belonged to his own family and how remarkable it is that he should be lifted up to his eternal home from the midst of an earthly family gathering.

Lloyd Ramseyer was a man of deep conviction. His faith had a quality which helped others to have faith. This gave an integrity to his statements. He said what he meant and he meant what he said. He believed in God and in Jesus Christ and in

"As God makes no distinctions in his relationship to man, so he would have us make no distinctions in our relationships. That is what real Christian love must mean." Lloyd Ramseyer, from *The More Excellent Way*

the Holy Spirit, but he also believed in the people of God, in the conference and its institutions and its corporate agencies. He believed in persons, but he also believed in structures, in developing them, in renewing them, or if need be, in changing them.

Lloyd was a man of courage. He had the courage of his convictions, the courage to

speak up and to speak out, the courage to raise questions, the courage to challenge both old and new ideas, the courage to be faithful and obedient to his Lord as he understood the way.

His faith and his courage were translated into action, involvement, and ministry. There was in Lloyd Ramseyer a kind of gracious impatience. He wanted meetings to start on time so that they would stop on time, so that we could "get on with it." This was part of his sense of stewardship, part of his unwillingness to allow committee and board sessions, discussions and dialog, to become ends in themselves. He insisted that these always remain means for kingdom ends.

His death came somewhat after the pattern of his life. In effect it was as though Lloyd had finished a meeting and were saying, "Let's get on with it." That is probably what he would say to us now, "Let's get on with it: on with the service, on with life, on with the kingdom, on with the Lord's work."

Thanks be to God for a faithful servant of Jesus Christ, a workman who did not need to be ashamed. He has fought a good fight. He has finished his course. He has kept the faith. Surely for him, too, there is laid up the crown of righteousness which does not fade away. *Excerpts from a statement at the funeral service for Lloyd L. Ramseyer by Erland Waltner*

Women in Mission elect officers

Lora Oyer, member of the Meadows Church, Chenoa, Illinois, was elected president of Women in Mission at its session at the General Conference in Bluffton on August 1.

Elsie Flaming of the Leamington (Ontario) United Mennonite Church was elected second vice-president.

The business session included "Do you know?" reports by staff and executive committee members, recognition of Naomi Lehman of Berne, Indiana, as outgoing president, and celebration of the sixtieth anniversary of General Conference Women in Mission and the twenty-fifth anniversary of Canadian Women in Mission.

Speaker was Betty Epp, missionary in Cuauhtemoc, Mexico, on "Families in Mexico."

An offering of \$1,067 will support the WM

project of sponsoring a tour of a Taiwanese Mennonite women's choir in connection with Mennonite World Conference next year.

News and notes

The Mother-Daughter Weekend will be held October 7-9 at Bluffton College. The Bluffton College women's council is planning the program.

The Ladies Aid and Mary Martha of the Meadows Church, Chenoa, Illinois, held their July meeting at the Mennonite Hospital Auxiliary Room where they spent the day quilting and making stuffed animals.

Did you know that the Mennonite Mental Health Services developmental disabilities consultant is Nancy Williams of 5927 Miller Street, Arvada, Colorado 80004? She is available to help your group with information and programs on developmental disabilities.

"What is Television Teaching Your Family?" is the name of a pamphlet by Naomi Wollmann, printed by Women in Mission, and available by writing Commission on Home Ministries, Box 347, Newton, Kansas 67114.

"Clap your hands all ye nations; acclaim our God with shouts of joy" (Psalm 47:1). The final evening of the General Conference at Bluffton was truly a celebration of love, joy, and jubilation. May it help carry us all along in our day-to-day dealings with all of God's people.

District begins Grace Church fund drive

The executive council of the Central District has agreed to launch a \$75,000 fund drive to help Grace Mennonite Church in Chicago rebuild after fire burned their facilities three months ago. The congregation is presently meeting in a cafeteria. They plan to rebuild on three lots a half-block from their former location. Cost has been estimated at \$175,000 to \$200,000.

This special fund effort is beginning early this fall, with plans made to complete it this year. A director for the fund drive is to be named and all district congregations are asked to alert persons and groups who can make special gifts to this effort.



Briefly stated

An All-Indiana Mennonite Women's missionary rally will be held from 9:00 a.m. to 2:30 p.m. on Thursday, October 20, at the Brookside Mennonite Church, 6535 Maplecrest Road, Fort Wayne, Indiana. Mrs. John Carter will be the speaker.

Of the ten new congregations accepted as members of the General Conference Mennonite Church at the triennial convention at Bluffton, four are in the Central District area. These are Cincinnati Mennonite Fellowship, Cincinnati, Ohio; Ames Mennonite Fellowship, Ames, Iowa; the Assembly, Goshen, Indiana; Michigan State University Mennonite Fellowship, East Lansing, Michigan.

District income for this year is about the same as last year for the first seven months. As of July over \$20,000 was received, with the budget projected at over \$35,000. Since income did not match the budget, the district dipped into reserves. Two new part-time youth workers and the high publication cost for *The Reporter* have raised the budget. The mission fund income as of July was over \$15,000 with the goal set at \$25,000.

The Illinois Mennonite Historical and Genealogical Society will meet at 10:00 a.m., Saturday, October 22, at the Lombard Mennonite Church, 528 East Madison Street, Lombard, Illinois. Ann Brunk will be speaking on the theme, "Preservation of the Present."

Temporary editor of the Central District edition of *The Mennonite* is Evelyn Krehbiel, 229 Brookwood, Bluffton, Ohio 45817. News items from your congregation may be sent to her.

Camp seeks program director

Bonnie Hecker, program director at Camp Friedenswald for the last two years, is resigning to engage in some other kind of employment experience. The camp is seeking another program director immediately, though Bonnie will continue her duties until December 15.

Bonnie was especially appreciated for her ability to attract excellent staff and to organize a variety of programs, publicity, and personnel training events and materials.

Persons interested in finding out more about the position or applying for the program director should contact Max Sprunger, Camp Friedenswald, Route 3, Cassopolis, Michigan 49031; phone 616) 476-2426.

Vital statistics

MARRIAGES

Bethel, Fortuna, Missouri: Joan Lehman to Harry Kent Rich, July 23.

Eighth Street, Goshen, Indiana: Karen Brown to Darrel Yoder, June 18.

First, Berne, Indiana: Peggy Souder to Brent Sprunger, August 13; Delores Troyer to Dallas Liechty, July 2.

First, Bluffton, Ohio: Bretta Balmer to Gregory D. Smith, July 5; Constance Krehbiel to William Nunemaker, August 6.

First, Wadsworth, Ohio: Barbara Baumgartner to Pierre Gant, June 25.

Meadows, Illinois: Debbie Olson to Mark Miller, June 11; Donna Bachman to Kevin Wehrmeister, June 11; Rochelle Miller to Jeff Augspurger, July 27.

Oak Grove, Smithville, Ohio: Nancy Steiner to Craig Winey, June 11; Julie Neuenschwander to Henry Beun, July 10; Beth Lehman to David Wiebe, July 16; Lucinda Lehman to Stephen Gill, July 30.

Pulaski, Iowa: Sharon Wells to John Maritz, June 25.

Salem, Kidron, Ohio: Lucretia Wilson to John Mattson, May 21; Debbie Gregor to Jeff Venables, July 16.

Zion, Donnellson, Iowa: David Frueh to Kathleen Hoenig, June 18.

ANNIVERSARIES

Comins, Michigan: Mr. and Mrs. John Holberton, 56th, June 28.

First, Berne, Indiana: Mr. and Mrs. Menno I. Lehman, 50th, June 15; Mr. and Mrs. Leonard Whitehurst, 50th, June 26; Mr. and Mrs. Clifton Gilliom, 57th, July 11; Mr. and Mrs. Samuel Flueckiger, 51st, July 20; Mr. and Mrs. Alvin Kennel, 54th, August 1; Mr. and Mrs. Harvey Nussbaum, 60th, August 6.

First, Nappanee, Indiana: Mr. and Mrs. Nobel Miller, 60th, June 12.

Oak Grove, Smithville, Ohio: Mr. and Mrs. Elton Yoder, 55th, July 24.

Zion, Donnellson, Iowa: Mr. and Mrs. Rudy Krehbiel, 50th, June 1.

BIRTHS

Bethel, Fortuna, Missouri: Emily Megan to Mr. and Mrs. Michael Forrest, June 8.

Calvary, Washington, Illinois: Robert Ernest to Mr. and Mrs. Daniel Schrock, June 16; Brian Scott to Mr. and Mrs. James Guth, June 17; Christopher Raymond to Mr. and Mrs. Malcolm Kinsinger, June 26; Emily Streid to Mr. and Mrs. Michael Noe, July 11; Dustin Michael to Mr. and Mrs. William Mauck, July 19.

Congerville, Illinois: Elizabeth Ann to Mr. and Mrs. Chuck Brewster, June 29.

Ebenezer, Bluffton, Ohio: Marc Allen to Mr. and Mrs. Rick Shaner, June 1; Alisha Kay to Mr. and Mrs. Charles Niswander, June 2.

Eighth Street, Goshen, Indiana: Jonathan Eric to Mr. and Mrs. Gerald Wingard, June 20; Kyle Lee to Mr. and Mrs. Randy Vandegrift, June 30; Barbara Kathryn to Mr. and Mrs. Tom Swihart, July 8; Daniel Leighton to Mr. and Mrs. David Brenne-man, July 20; Erin Jane to Mr. and Mrs. Greg Hartzler, July 21.

First, Berne, Indiana: Chelsi Joy to Mr. and Mrs. James Trowbridge, July 15; Julie Kathleen to Mr. and Mrs. John Stucky, June 25; Zachary David to Mr. and Mrs. Randall Sprunger, July 1.

First, Champaign, Illinois: Adam Michael to Mr. and Mrs. Jim Haefner, May 7.

First, Sugarcreek, Ohio: Kyle Allen to Mr. and Mrs. Frank Smith, June 20.

First, Wadsworth: Steven Jacob to Mr. and Mrs. Dave Welty, June 28.

Grace, Pandora, Ohio: Christian Allen to Mr. and Mrs. Keith Sommer, June 15.

Meadows, Illinois: Matthew Ryan to Mr. and Mrs. Don Trowitch, June 6.

Oak Grove, Smithville, Ohio: Ryan to Mr. and Mrs. Gary Nissley, February 3, 1975 (adoption); Michael Scott to Mr. and Mrs. Art Neuenschwander, April 11 (adoption); Jacob Michael to Mr. and Mrs. Michael Beun, June 4; Erin Marie to Mr. and Mrs. Duane Kurtz, June 9; Paula Katherine, to Mr. and Mrs. Cyril Moore, July 6.

Silver Street, Goshen Indiana: Miranda Joy to Mr. and Mrs. Dave Rensberger, June 21.

United, Peoria, Illinois: Sarah Elizabeth to Mr. and Mrs. Don Crouch, May 16.

Zion, Donnellson, Iowa: Jenny Lynn to Mr. and Mrs. Gary Anderson, July 1; Sara Nichole to Mr. and Mrs. George Frueh, June 9.

DEATHS

Ebenezer, Bluffton, Ohio: Mary Stover.

First, Berne, Indiana: Emma Gilliom, July 2.

First, Sugarcreek, Ohio: D. D. Hostetler, June 16.

Grace, Pandora, Ohio: Harry Hauenstein, Jr., June 14; Mary Ellen Stover; Margaret Hilty, May 30.

Oak Grove, Smithville, Ohio: Ellen Ritter, June 18.

United, Peoria, Illinois: Ed Gleason, June 11.

Participants respond to Bluffton conference

Editor's note: The following is a sampling of opinions from people in our district who attended the forty-first triennial sessions of the General Conference Mennonite Church held July 28 to August 3 at Bluffton College, Bluffton, Ohio. They were asked to respond to the question, "What comes to your mind when conference is mentioned?"

Meeting old friends. The music throughout the conference was just a bit of heaven. The workshops were helpful to me. The "Family in Focus" theme is very important in the Christian life. *Ellen Welty, homemaker, Comins Church, Comins, Michigan*

It is always great to make new, and to renew, General Conference acquaintances. A tremendous way to begin the day was with the George Wiebe family. I am thankful for all of the preparation on their part and was blessed by their presentations which will long be remembered. *Phyllis J. Baumgartner, homemaker, First Church, Berne, Indiana*

I didn't feel that there was enough scheduled for youth. I really enjoyed meeting people and the singing was great! *Martha Neufeld, tenth grade student, Hively Avenue Church, Elkhart, Indiana*

In giving the report of the Mennonite Biblical Seminary, Mr. Waltner again showed his deep concern (as he did at the Central District Conference) about the low number that are entering the direct call of the ministry—that is, proclaiming the message of the gospel. His concern should be ours as various congregations and also as individuals. *Anna Weber, part-time church secretary, Zion Church, Donnellson, Iowa*

Roger Siebert, below left, pastor of the Grace Church, Pandora, Ohio, serves communion on opening night.

I liked the museums we went to. I mainly liked the Ohio Caverns. I thought they didn't give us enough time at the Neil Armstrong Museum. The lunches were terrible! *Schuyler Steelberg, fifth grade student, First Church, Wadsworth, Ohio*

For me the greatest expression and experience of the church occurs more on an "unofficial" level than through resolutions and official proclamations. Although much of the business and program of the conference was significant, the real moving of the Spirit at this conference occurred in fellowship with individuals drawn together with their own agendas to share memories, love, and hope. *Ron Ropp, hospital chaplain, First Church, Normal, Illinois*

I was impressed with the variety of opinions and people that gathered at Bluffton. The transition from the confrontation of discussions of issues to group singing was memorable. *Mark Weidner, pastor, Cincinnati Fellowship, Cincinnati, Ohio*

The theme "Family in Focus" was meaningful to me as I heard J. Winfield Fretz deal with today's family structures and as I attended Bruce Wood's workshops. I also liked the emphasis on the church as a family in the business sessions. But the real highlight for me was experiencing family by meeting and visiting with many friends. *Ada Spaeth, nurse, First Church, Nappanee, Indiana*

The General Conference was four things to me:

1. an opportunity to see people from diverse levels of understanding and interest

coming together to solve problems, bridge gaps, and share "in celebration" our faith.

2. having a glimpse of the total work of our church and then coming away feeling that exciting things are happening.

3. fellowshiping with friends whom I haven't seen for several years.

4. the agony of "roasting" in the upper level bleacher seats in Founders Hall, but at the same time the joy of seeing so many young people sitting all around me getting turned on to the singing of the conference. *Elizabeth Hostetler, assistant professor of education, First Church, Lima, Ohio*

I think General Conference is a good way to settle problems we have. The senior high get-togethers were about the most meaningful to me. *Martin Kooker, tenth grade student, First Church, Bluffton, Ohio*

I appreciated the Christian fellowship and felt a common love in Christ. The congregational singing was so beautiful. It was one of the highlights of the conference! The workshops were meaningful. Thanks to our fine Christian president, Elmer Neufeld, and his family. *Ed and Dorothy Baumgartner, farmer and homemaker, Bethel Church, Fortuna, Missouri*



Elmer Neufeld was reelected president of the General Conference for a three-year term.

Music was a highlight for many at the General Conference triennial sessions July 28-August 3 in Bluffton, Ohio. Below, participants join in group singing at one of the sessions held in Founders Hall.



Words & deeds

World-renowned Latin American churchman Orlando Costas, theologian, lecturer, and writer, is spending the last two weeks of September in the Newton, Kansas, area. Recognized as an outstanding theoretician in strategy for Christian missions, he will address a series of public meetings as well as serve as resource person to the Commission on Overseas Mission. He is in Newton at the invitation of COM. Mr. Costas has traveled worldwide as a member of evangelism teams organizing evangelism campaigns and preparing pastors and church members in the foundations and strategy of evangelism. A native of Puerto Rico, he is secretary of studies and publications for the Institute of In-Depth Evangelism, and director of Latin American Evangelical Center for Pastoral Studies, both in San Jose, Costa Rica.

Courses in life skills are being offered by the Den Mental Health Centre, Winkler, Manitoba. Courses in parenting, marriage enrichment, and a course designed for church workers who want to become more skilled in their counseling and caring are among those scheduled over the next few months. More information can be obtained by contacting the centre.

The Commission on Overseas Mission will meet September 24-25 in Newton, Kansas, to make a decision about a cooperative mission in Mexico with the Evangelical Mennonite Mission Church of Canada (EMMC). The theme of understanding between the two mission organizations states that the EMMC could send its Mexico missionaries through COM, and COM would provide administrative expertise. Both groups would provide personnel and funds for the work among the Mennonites in Mexico.

Canadian Mennonite Bible College, Winnipeg, Manitoba, began its academic year September 6 with 115 enrolled, half of whom are first-year students. Guest speaker for the college's opening program on September 25 is George Epp, lay minister in the Springfield Heights Mennonite Church in Winnipeg, and lecturer in the German department of the University of Manitoba. Included in plans for the current year is a monthly musical vesper service to be held in the college's chapel. CMBC music faculty will participate in these services whose purpose is to praise God and his love through music.

A new headquarters building is under construction for Mennonite Central Committee in Saskatoon, Saskatchewan. The

steel building, 50 by 125 feet, is to be erected by the end of October with interior finishing scheduled for the winter months. Volunteers are expected to do the interior work. The new headquarters for the provincial organization will house the material aid department and offices, and there will be space available for rent to other church agencies.

Proposed animated television spots for cross-cultural release by Mennonite Broadcasts, Elkhart, Indiana, have run into a budget cut and content objections. Overseas persons evaluating the proposed scenes questioned the visual features of the characters, the family members chosen for the scenes, the type of communication they had, and the amount of Christian message in each spot. Most of the persons evaluating the proposed spots felt that they should not be released in a wide variety of cultures, but should be designed for one area similar to the North American scene, such as Latin America.

To serve the needs of elderly persons, members of the Germantown Mennonite Meetinghouse in Philadelphia, Pennsylvania, have organized a twice weekly hot-lunch program for their community. Older adults are fed home-cooked meals at little or no cost. Response to the service has been excellent. Many of those who come respond by offering to help out with the meals and in other ways, too. Two women began a free sewing service, and another, gifted in art, has given some of her work for sale. Coordinators of the project note that more important than the nutritional benefits derived from the meal is the opportunity the meal provides for these older adults to form friendships, and for the church to reach out in a meaningful way to the community.

Transsexual surgery is an issue for the Mennonite Board of Missions, Elkhart. The board is debating whether to accept the management of a hospital in southeastern Colorado at which a leading physician performs transsexual surgery. Committee members acknowledge that the town in which the hospital is located is the kind they would normally get involved with. It needs a health services management group, it has a low economic base, the majority of its population is Spanish-American, and the request for help has repeatedly come to the committee. A transsexual is a person genetically of one sex with a psychological urge to belong to the opposite sex. Experts say that some of these persons feel so strongly that they are trapped in the bodies of the opposite sex that corrective surgery is their only alternative. Luke Birky, secretary for health and welfare services of the board,

asked, "How do we treat the question of transsexual surgery seriously when the issue appears to be so far removed from our experience?" The committee acted not to work toward a management agreement with the hospital at the present time. It was felt that time is needed for theologians, medical professionals, and the church-at-large to grapple with the issues related to transsexual surgery.

Development in Nepal proceeds slowly but perceptibly, according to Carl W. Friedericks of the United Mission to Nepal. Health care is expanding. Improved agricultural efforts are increasing. "Nepal still has a long road to travel, but there is movement," he said. "We rejoice that we can be a part of that movement." General Conference Mennonite workers currently work with the United Mission through Mennonite Central Committee.

First Mennonite Church, Calgary, Alberta, had an unusual happening at the closing program of their Daily Vacation Bible School in August. The DVBS project was to assist the twenty-nine-member Luyendyk family. Although Roy and Jean Luyendyk have several of their own children, the Lord has laid it upon their hearts to adopt many more. The family includes children of all ages, and several races. Farmers, the Luyendyks are self-supporting except for gifts from individuals and organizations. All twenty-nine members of the family were present at the closing program in which they also participated with songs, a skit, and a description of their life as a family.

Canadian Mennonite secondary and Bible schools have formed an organization which will focus on administrative needs, staff development, student projects, and constituency relations. Founded in July, the coordinating committee is Jack Suderman, Rosethorn Junior College, Saskatchewan; Vic Kliever, Elim Bible Institute, Manitoba; Bill Toews, United Mennonite Educational Institute, Ontario; and Ed Enns, executive secretary of the Congregational Resources Board of the Canadian Conference. The organization has been named the Canadian Association of Mennonite Schools.

The Kanadier, or Colony, Mennonites in North and South America are showing a "tremendous interest" in the new German-language newspaper *Die Mennonitische Post*, says editor Abe Warkentin. Mennonite Central Committee volunteers Abe and Myrna Warkentin say the paper is a communication tool between relatives of the estimated 100,000 Colony Mennonites. There are now 3,000 paid-up subscriptions.

Record

Calendar

October 21-23—Western District Conference annual sessions, Buhler High School, Buhler, Kansas

Canadian

September 25—Opening program of Canadian Mennonite Bible College; First Church, Winnipeg

Western

September 21—Lecture, Tabor College, Hillsboro, Kansas; speaker, Orlando Costas

September 25—Lecture, Bethel College Church, North Newton, Kansas; theme, "The Christian Mission as Liberation"; speaker, Orlando Costas

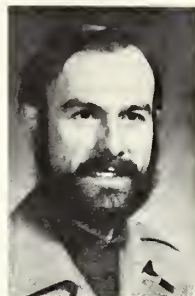
October 7-9—Fall Festival, Bethel College, North Newton, Kansas

Workers

Phil and Kim Friesen, Bethel Church, Mountain Lake, Minnesota, are beginning a five-year term under the General Conferen-



K. Friesen



P. Friesen



C. Klassen

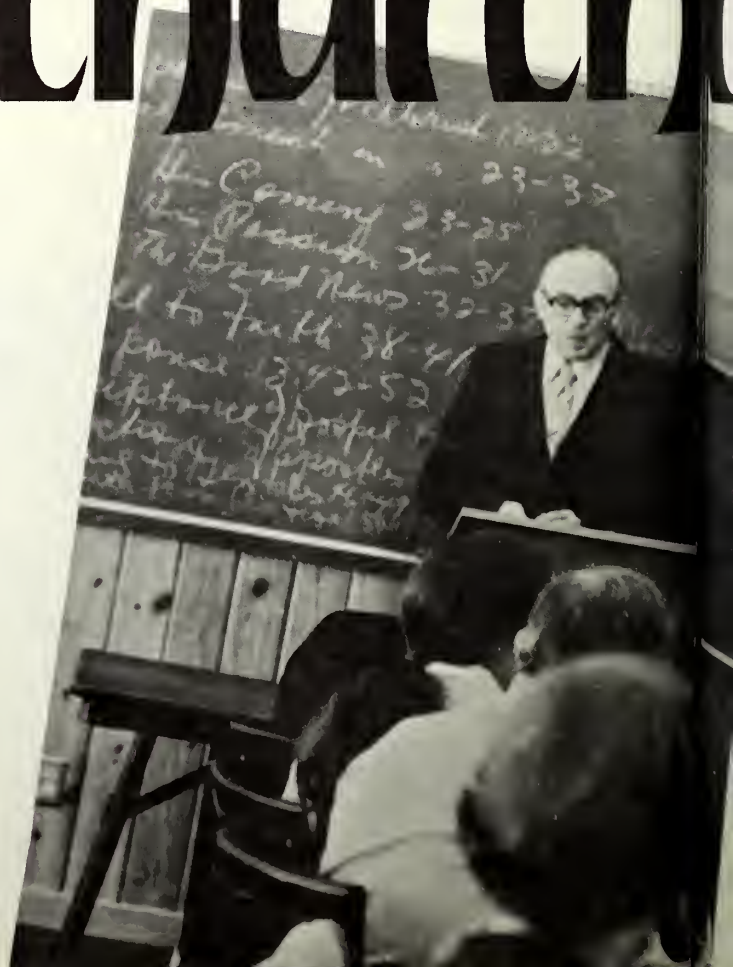


G. Klassen

ce's Commission on Overseas Mission as missionaries to Taiwan. Phil will work in the music program of the Taiwan Mennonite churches, developing indigenous music and teaching music. Kim will work with youth outreach in urban churches. Phil holds a master's degree in music education from Northwestern University and has been teaching in the Christian Day School in Mountain Lake. Kim, a native of Saigon, Vietnam, holds a master's in guidance and counseling from Kearney State College in Nebraska.

George and Charlotte Klassen, Foothills Church, Calgary, Alberta, have begun a thirty-months term as Mennonite Central Committee volunteers in Feni, Bangladesh, working in agriculture extension. George holds a BS in agricultural engineering from the University of Manitoba. He served with MCC as a high school physics and mathematics teacher in Nigeria in 1969-72. He has been working as an engineer with a consulting firm in Calgary. Charlotte majored in arts at Canadian Mennonite Bible College, Winnipeg, Manitoba.

Train churches





Lobe



M. Lobe



M. Nisly



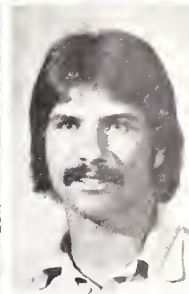
W. Nisly



E. Olfert



V. Olfert



Warkentin

Bert C. and Martha Lobe, Zoar Church, Waldheim, Saskatchewan, have begun a three-year term of service with Mennonite Central Committee as country representatives in India. They served previously with MCC in India in 1966-69, Bert working in hospital administration, relief, and community development and Martha as a nurse and working with the MCC Self-Help program. Bert has served as principal of Waldheim School. Martha has been employed by University Hospital, Saskatoon, Saskatchewan.

Weldon and Margaret Nisly, Kalona (Iowa) Church, have begun a two-year term with Mennonite Central Committee volunteers in Philadelphia, Pennsylvania, working with evangelicals for Social Action organizing

discipleship workshops in congregations and on Christian college campuses. Weldon holds a BA in economics from the University of Iowa and an MA in peace studies from Associated Mennonite Biblical Seminaries, Elkhart, Indiana. He was previously employed as a staff person for poverty ministries of the General Conference Mennonite Church.

Eric and Verna Olfert, Charleswood Church, Winnipeg, Manitoba, will begin French language study in the fall in preparation for a three-year assignment as Mennonite Central Committee country representatives in Chad. Eric is currently the acting overseas director of MCC (Canada). He is a graduate of the University of Saskatchewan with a BS and an MEng in agricultural

engineering. Verna holds a diploma of sacred music from Canadian Mennonite Bible College, Winnipeg.

Ronald Sawatzky was commissioned by the Bethlehem Church, Bloomfield, Montana, on July 24. He is a missionary candidate of the General Conference's Commission on Overseas Mission. He will be serving in Botswana under Africa Inter-Mennonite Mission.

Byron Warkentin, Maplewood Church, Fort Wayne, Indiana, has begun a thirty-months term with Mennonite Central Committee teaching elementary school in a village near Santa Cruz, Bolivia. He holds a BS in elementary education from Goshen (Indiana) College. Byron is the son of Otto and Louetta Warkentin of Fort Wayne.

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Review

Books on marriage and divorce

Equal Marriage, by Jean Stapleton and Richard Bright (G. R. Welch Company, Toronto; Abingdon, Nashville; 1976, 144 pages), and *The Other Side of Divorce*, by Helen Kooiman Hosier (Prentice-Hall of Canada, Scarborough; Hawthorne Books, New York; 1975, 198 pages), are reviewed by David Janzen, Niagara-on-the-Lake, Ontario LOS 1JO.

The authors of *Equal Marriage* are husband and wife. Jean Stapleton is head of the journalism department at Eastern Los Angeles College, and Richard Bright is active in marriage, family, and child counseling.

In both cases their spouses died and they are newly married. In their struggle for equality in marriage, they decided it would be an unnecessary burden for the wife to take her husband's last name.

The book tries to follow the golden mean between the unacceptable extreme positions represented by *Open Marriage*, on the one hand, and *Total Woman and Fascinating Womanhood*, on the other. "Equal marriage means having the same status in the relationship, the same responsibility for the success of the relationship, and the same responsibility for the couple's survival in the world."

They say that marriages of the future will be the commitments of two equals to each other. Intimacy will increasingly become the goal toward which couples will strive in their marriage. Then the loveless, game-playing marriages, and marriages for money and status, all of which lack commitment, will die out.

Equal marriage does not involve reversing the roles of the spouses. But it means sharing their lives more fully as it pertains to housekeeping, child rearing, and the burden of earning a living. Decision making is shared and the spouses become partners in marriage instead of one being the boss of the family.

The spouses are no longer defined by sex roles, nor are children to be brought up on the basis of these traditional roles. Boys need to know how to cook and sew, and girls should learn to fix things and do yard work.

Sex has been trivialized to the level of food and going to the bathroom. But where there is commitment and equality in marriage, there can be no room for sexual experiments with other partners. Extramarital sex creates

barriers and is a blow to the heart of marriage.

An equal marriage relationship rejects "such women's liberation terms as 'male chauvinist,' 'male supremacist,' and 'sexist pig,'" because they put men squarely in the camp of the enemy. "In equal marriage you want to be on the same team, helping and supporting each other, cheering each other on." Such an intimate relationship is not likely to end in divorce, and if you lose your spouse by death, you will survive better for having had an equal marriage.

By and large, I find myself on one wavelength with the authors of the book. By following their suggestions, newlyweds could avoid many pitfalls and older couples could learn how to revitalize their marriages.

The Other Side of Divorce is by an evangelical woman who has gone through a divorce and remarriage. Bernard Ramm of Eastern Baptist Theological Seminary writes a glowing foreword to this book. He also says that about once every two weeks he hears about some "Christian friend, some evangelical minister, and yes, even some evangelical missionaries who go through the divorce procedure."

Ms. Hosier portrays the story of many of these unfortunate persons and quotes from them and the Bible as she pleads for our understanding and acceptance. In 1971 her marriage of twenty-two years ended in divorce. She speaks of the mental anguish and heartbreak in an attempt to arouse our pity, doing what Socrates disdained to do in his defense.

A Christian friend writing a letter of recommendation for her husband says, "Over the years, he patiently and with long-suffering tried to rectify the situation. . . . He was caught in an impossible situation, of which he only had one option in order to recover a strong ego-identification as a person and male and to be able to be self-fulfilling and useful in the Lord's service."

The author hates divorce, yet her book really encourages the many persons living in "a state of undivorce," to have the honesty and courage to get divorced. (One wonders what would happen to our present escalating divorce rate—one divorce for each 2.56 marriages—if her advice would be followed.) As an immature young woman, she had not sought God's guidance in marriage. So it was not God's will that she and her husband should marry and so the divorce is not

putting asunder what God has put together. God's ways are ways of peace, not the peace of reconciliation, but of divorce. Surely he would not want her to end up in a mental institution!

What about church discipline? There can be no such thing because pure numbers make it unthinkable—"then let us have a purge of all undesirable elements to be found within our ranks. Who would be left?" Or in another chapter, "there are just too many of them (divorced individuals) around these days." Still later we are told that one pastor said 65 percent of his people were divorced; for another pastor it was 35 percent, and for a third 50 percent. So the church must rethink its position and adjust to the realities of the present social and cultural situation.

Divorce makes for better Christians. It is also good for the children because the divorced spouses are better parents and spend more time with them now than they did before. In fact, she found all remarried persons to be much closer to the Lord now than before the divorce.

God has given us perfect laws, but when the law makes men adulterers, it must be set aside. In fact, God's marriage law produced injustices, "all worse than divorce itself."

For all its pious phrases and biblical quotations, I regard this as a highly immoral book. It really supports sin with "uplifted hands," making evil appear to be good. It represents what Bonhoeffer called "cheap grace." I can recommend it only to those who want a glimpse of the morally low state of part of modern evangelicalism, but not to those who are searching for the true will of God.



Help wanted

The ACTS (Artists Communicating Through Service) unit in Chicago has immediate openings for persons trained and experienced in the arts who want to live in community and serve persons, churches, and institutions of the city through the arts. One- or two-year terms available. Contact: Mennonite Voluntary Service, Box 347, Newton, Kansas 67114 (316) 283-5100

Letters

Poor source of information

Dear Editor: *The Mennonite* has done a rather good job of reporting about Vietnam. The July 12 issue, however, was an exception. Why do you ask us to believe a Buddhist beneficiary of the U. S. military involvement in Vietnam?

Why did Thich Giac Duc have to evacuate Vietnam in 1975? Who paid his way to the United States? Why does he go on a hunger strike against Vietnam now? Did he ever go on a hunger strike protesting the devastating United States involvement in Vietnam?

I met Thich Giac Duc in Vietnam and have listened to him lecture in English. He was a strong anti-Communist and, in fact, taught at the Saigon Army's staff college. It's not surprising, therefore, that he evacuated in April 1975. In addition to heading the Buddhist Congregational Church of America now, he is editor of a Vietnamese publication *Duoc Tue*, which has on its editorial board some well-known Vietnamese collaborators with the U.S. Government.

The CIA is "an equal opportunity employer"; perhaps we need to be reminded that they will pay people regardless of race or religion. If *The Mennonite* needs to fill up more space like page 442, then some of the silly rumors about Vietnam could be printed from the variety of slick magazines which are published in Vietnamese here in the United States and which are subsidized by the United States Government. But don't bother to ask me to translate those rumors.

I long to see justice prevail at home and abroad, but I believe that even today there are better sources of information about Vietnam. *James Klassen, Route 2, Box 124, Newton, Kansas 67114* July 27

Reflections on Bluffton

Dear Editor: Here are some reflections on the Bluffton conference by an octogenarian.

1. Some things that struck me in the discussions: (a) The feeling in the conference seemed to be that missionaries should preach the gospel but they should not mix into politics in foreign countries. It seems to me the line between the two is sometimes thin. For instance, we heard the case of the young man who was arrested because he was distributing goods to the poor. The authorities thought that indicated he was a Communist. (b) The reaction of the conference to Cornelia Lehn's request that the war tax be withheld from her salary made me think

that we use the word *Anabaptist* all too glibly. I wonder how many of us would have been Anabaptist if we had lived at the time of Conrad Grebel and Felix Manz. They were a radical group. I don't think they would have felt that voting in favor of that motion would be forcing a group to yield to one person's conscience, since they would have all refused to pay the tax. It was different, of course, with later Mennonites who paid large sums to the German Government in order to be free from military service or else paid individuals to take their place.

2. I was interested in the changes that

have come into our conference. (a) The place of women in the conference is particularly outstanding. In the olden days, no woman would speak at the conference, though women were permitted to attend as long as I can remember. A missionary woman might possibly be permitted to give a report.

Even at St. Catharines three years ago, while women's rights and duties were stressed, I don't recall that any woman spoke from the floor. This time any number of women spoke, just as many as men, I believe.

(b) The use of multimedia in giving reports was very real at St. Catharines and here, too.

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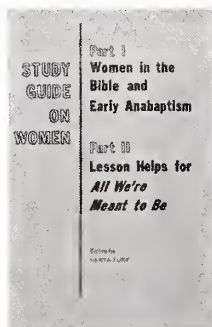
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(c) More joy in celebration. Who would have imagined religious choreography on the stage years ago?

(d) The young people were so much more obvious. They gave a play, and there was singing by a huge group. One young person led the singing of the whole conference with her guitar at two instances.

(e) It used to be that the conference would taper off towards the end after the main celebration on Sunday. Not so now, huge crowds were present until the very last evening.

Even the resolutions of thanks were not spoken but given in song with the congregation responding with the seven-fold amen.

It was a good conference. *Marie J. Janzen, Box 205, North Newton, Kansas 67117*

The place of the skull

Dear Editor: General Conference sessions are always a lift. There were some real high spots. Among them were the unusual Wiebe family, J. Winfield Fretz, Levi Keidel, Archie Graber, and Kazadi. Mr. Keidel's new book ought to be a "must" for all of us.

Of course, the visiting with a host of friends is indeed refreshing.

It may well be that Brother Schmidt's exegesis on Caesar and God and Brother Dalke's call for moderation is where we as a people stand. However, I trust that neither they nor we will say that this is what God is saying through his Son Jesus Christ!

Their point of view is more comfortable until one looks seriously at "the place of the skull." *William H. Stauffer, United Church of Christ, Stone Creek, Ohio 43840*

August 9

Not a conscientious objector

Dear Editor: The writer of "Revisiting Camp Funston" (August 9 issue) is and was a noncombatant, posing as a conscientious objector. This reveals his wishful thinking. He is not the only one that would like to be classed as a CO and to capitalize on the stand the COs took during the war.

The two positions need to be defined: a noncombatant is a soldier doing service in the army other than actual combat duty. He is considered a full-fledged soldier and is not a CO. A CO is one who has refused all military service without compromise.

I was drafted about a month after the writer. When court-martialed, I was asked to choose between taking noncombatant service or being shot. I answered: "Shot, sir." This goes to show the opinion of the military on the issue. I am talking from experience. *Menno Claassen, Good Samaritan Center, 1306 South 9th Street, A-5, Beatrice, Nebraska 68310*

August 16

I chose the ministry

I would not have become a pastor if it had not been for a call from my congregation. I held no antagonism toward pastoral ministry, but I, on my own, wouldn't have declared any intentions to enter this specific vocation. My call came when I was already in my forties.

My call from within the congregation tells me the importance of enthusiastic and strong affirmation towards persons who show promise. Pastors need to encourage others to preach, to teach, and to counsel. Internship opportunities, scholarships for training, involvement in congregational decision making, and relating to a variety of age groups are handles which every congregation can make available for potential ministers.

I write this after only four months of experience. I haven't yet seen too many hazards and frustrations.

One possible frustration for pastors is the vast array of expectations which people in

the congregation express in various subtle and not-so-subtle ways. I am glad that we agreed in the beginning what my role would be for an initial two-year appointment. I also find it helpful to have the congregational chairperson be my primary point of reference. We meet regularly to discuss my work and the congregation.

My counsel has been to take a regular day off and to reserve evenings for my family. The dangers of "burning out" need to be recognized. I was also advised not to take myself too seriously. Pastors need to recognize that we can't do everything. I'm trying to follow this advice.

Even though I am not convinced that I should serve as a pastor on a career basis after my two-year "trial" period at the Charleswood Church, I am sold on the importance of the position. A person in this role has countless opportunities to minister to people who are hurting. One fact that impressed itself on me in the past four months is that the pastor is in as good a position as anyone I know to listen to and to help people who don't know where else to turn for help. The stock of the pastoral ministry is riding high. Persons who would probably not speak to anyone else about their problems are ready to talk to the pastor.

For persons concerned to become people-helpers, the pastorate is the place to be. *Larry Kehler, pastor, Charleswood Mennonite Church, Winnipeg*

Letters urged for WPTF bill

Dear Editor: Now that we have endorsed the World Peace Tax Fund bill, is there anything else we need to do to get this passed? At this time it is important that the members of the ways and means committee receive many letters in support of this bill from their constituents. I understand one reason the bill has never been favorably reported out of the committee is not enough interest expressed to the members of this committee. If your representative is a member of the ways and means committee, get every voter in his district, interested in keeping their taxes from being used for war purposes, to write one or more letters to the representative.

One objection to the bill is that it is the wrong way to promote peace and reduce federal spending for war. The main purpose of the bill is to provide a way to keep my tax money from being spent for war purposes. When we got the exemption from direct military service, we did not claim it would bring peace, even though it may have some influence for peace. So might this bill, but we

should emphasize the main purpose is to exempt me from supporting the war effort financially.

The chairman of the committee is Al Ullman (Second District, Oregon). *Samuel Baergen, 121 South Charles, Wichita, Kansas 67213*

August 29

Liked Mexico article

Dear Lois: I write to express appreciation for your article on Mexico entitled "Rubber Tires, Schools, and a Mission" (August 23 issue). It is a beautiful piece of writing. It was, for me, a window into a subject which interests me, but on which there is not all that much information.

At a few places I felt a little discomfort over what seemed to be a mild depreciation of the Old Colony way of life as contrasted with those who were "liberated" in the General Conference way of life. But basically I thought you were objective, and I found the article helpful. *Edgar Stoesz, 21 South 12th Street, Akron, Pennsylvania 17501*

August 25

Pilgrimage and unpilgrimage

will lift up my eyes to the hills . . ." (Psalm 121:1).

Before the light of dawn, the Hindu pilgrims were up to catch the first of several buses they could take to Trijuginarain, high in the Himalayas of North India. For several days they could ride buses crowded with pilgrims like themselves, making the pilgrimage to Kedarnath, the holy place of the Hindu god Shiva.

People of all ages and conditions are on the buses. Children, babies in arms, old men leaning on their sticks, old women bent double and dragging themselves along, giving little thought to the discomfort and danger of a crowded bus, travel along the narrow, precipitous mountain roads. In the past, several busloads of pilgrims had plunged 2,000 or 3,000 feet into the distant valleys below the road, killing scores of people on board. But, for the Hindu pilgrims life itself is considered insignificant before the chance to worship in the sacred temple at Kedarnath, beneath the towering Himalayan peaks, site of the source of the sacred Mandakini River.

Deeper into the mountains goes the bus, clinging to the narrow mountain roads. The bus stops for night, and, after cooking their meal of *chapattis* and rice, the tired pilgrims roll out their sleeping mats at a *dharmshala* and wrap their worn-out blankets around themselves as eager protection against the chill mountain air.

Finally, the pilgrims reach Trijugianarain, where the road ends. From here on they must take a narrow mountain path thirteen miles up to the village of Kedarnath. Entire families make the trek, the old and the young, the crippled and the sturdy of limb. Some ride in *kandis* on the backs of coolies. The more wealthy may ride in *dandies* borne by four men. Some take 10 days to walk the thirteen miles. Others can do it easily in one.

The path to Kedarnath from Trijugianarain follows the winding Mandakini River. All along the way one is faced with the beauties of nature: cascades and waterfalls, wild flowers, mountain peaks wrapped in mist and then revealed in all their splendor as the sun's rays poke through the clouds. They meet other pilgrims on the way down and they greet each other with the words: *Jai Kedarnath*, or "Greetings to the pilgrim of Kedar."

Bent under the weight of their packs, the pilgrims stop to rest at an occasional tea stall on the way, their bodies sweat-soaked despite the chill air as the path gets increasingly steeper. Finally, when it seems as if they cannot go another step, they come around a bend in the path and there in a panoramic view before them is the village of Kedarnath, sitting on a marshy plain with the towering Himalayas directly behind. A glacier is cradled in the mountain peaks from which the melted snow forms the source of the Mandakini. It is an awe-inspiring sight, one many have waited a lifetime to see. Their whole being is filled with a sense of worship as they enter the sacred precincts of the Hindu deity Shivaji. The long trip from their villages on the Indian plain, the crowded buses, the heat and the cold, and the tiredness of their bodies from the long uphill trek fade into insignificance as they gaze in wonder at the sight.

They make their way to the temple at the far end of the village, and there they bow down before a lingam of Shiva in the center of the temple. Their pilgrimage to this sacred place is fulfilled.

"I was glad when they said to me, 'Let us go to the house of the Lord!' " (Psalm 122:1).

It was 8:30 on Sunday morning when Menno's alarm went off. He rolled over and decided he would sleep until 9:00 on this day. After all, it didn't matter so much if he missed Sunday school. That would still give him time to get to the eleven o'clock service.

At 9:00 he finally got up, turned on the radio, listened to the weather forecast for the day, and heard the announcer say it would be ninety-three degrees. That was hot, and the church wasn't air-conditioned. Maybe he would stay home today. Why, if he walked the four blocks to church, he would be all sweaty when he got there. He wouldn't want that and neither would the people around him. He could drive, he supposed, but with the energy crisis and all, it wouldn't be good stewardship to drive an air-conditioned car four blocks. Today he would worship by watching a service on TV in his air-conditioned living room.

Somewhere, in a village on the plains of India, a devout Hindu arose, said his prayers to his gods, and began making preparations for the long journey to Kedarnath. *Myron Schrag*

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Satan is not retired

Katie Funk Wiebe

I remember a few rare occasions in the eighth grade when a classmate would come to school one morning, gather up his books, wave a half-sheepish, half-triumphant good-bye, and leave. This day was his sixteenth birthday. He had fulfilled his legal responsibilities to school. Now he was free.

Those recollections are fully compensated for by the sight of several dozen senior citizens trooping back to the classroom each week on our campus and on campuses across the nation. They are well over sixty, over seventy, and some even over eighty. A highlight for me is my weekly session with them. Two years ago we worked at writing autobiographies. This past year we studied literature.

Continuing education for adults is obviously in. No longer do we have to defend the idea that a human being is teachable until death. People are not afraid to accept that creativity can be set free at any age, for learning is never a completed activity.

One educator said recently that rapid change is so permeating every sphere of human activity that "we may anticipate the beginning of compulsory education for the middle-aged and elderly." He was thinking, of course, of updating education for self-development, for vocational and professional competency, for health and welfare, and for civic, political, and community involvement.

But I can suggest other courses that should be included in such a curriculum. One person suggested recently that every individual should take a course in how to make friends. He was not interested in courses in psychology or sociology, he said, but in learning to build trust, extend forgiveness and generosity, and especially in finding the courage to risk dialog and confrontation with another person. Far too many people move into old age without this skill. Mostly they have been taught to function defensively.

Another course for late bloomers might be learning to listen. Recently on our campus we observed Minority Week. Several black spokesmen talked about race relations. I wondered why they had to keep telling us, "We hurt when you leave us out, or when you reveal by your attitudes and actions that we don't belong." The white society, including the church, has been told this hundreds of times. Yet those speakers had to tell us again—and they said so seriously and humorously, with pathos and with bitterness, hoping some idea would catch.

But they aren't the only ones pleading, "Listen to me." Recently an older minister commented that

"retired minister" meant "useless minister." He was hurting, but no one was listening.

Some singles, whether never married, divorced, or widowed, dare to whisper similar words. One woman said, "When I think about church, I could cry." She was tired of trying to fit into a church which didn't know what to do with her. But no one heard her cry of pain.

But I'd like to add something else to this special curriculum. I'd like to see a course included on how to cope with change, particularly in theology. I sense many puzzled people in the church who cannot understand the changes in our theological world.

Middle-aged and older people have become familiar and comfortable with one theology—a theology of salvation, missions and evangelism, stewardship, and church loyalty. Today they are being confronted with liberation theology, relational theology, black theology, process theology, and several others in addition to the ones they know.

The grave danger is for proponents of the new theologies to feel contemptuous and even a little arrogant of the ordinary man or woman in the pew who isn't overwhelmed by some of the new emphases. The latter tend to become baffled and even angry at attempts to liberalize their beliefs. So I think we need a course which will help us understand all these theologies, and perhaps even that, at best, they are manmade systems of beliefs about God and his relationship to humanity.

But I can't omit one other course. I suggest it be one which lets all Christians know that Satan has not retired on his Social Security benefits. I sense how unprepared we are for the experience of the daimon, not only in ourselves and other Christians, but especially in the church and its institutions. We expect Satan to work in society at large, but not where we believe Christ is Lord. We are unprepared for the destructive attacks of the enemy, hesitant to believe he may be sitting in at some committee sessions, even though they began with prayer.

A worthwhile curriculum? It was part of the curriculum Christ used with his disciples. He warned Peter to guard against Satan's attacks. He taught his disciples to love their neighbors as themselves. He gave them the example of the good Samaritan who felt a stranger's pain as his own.

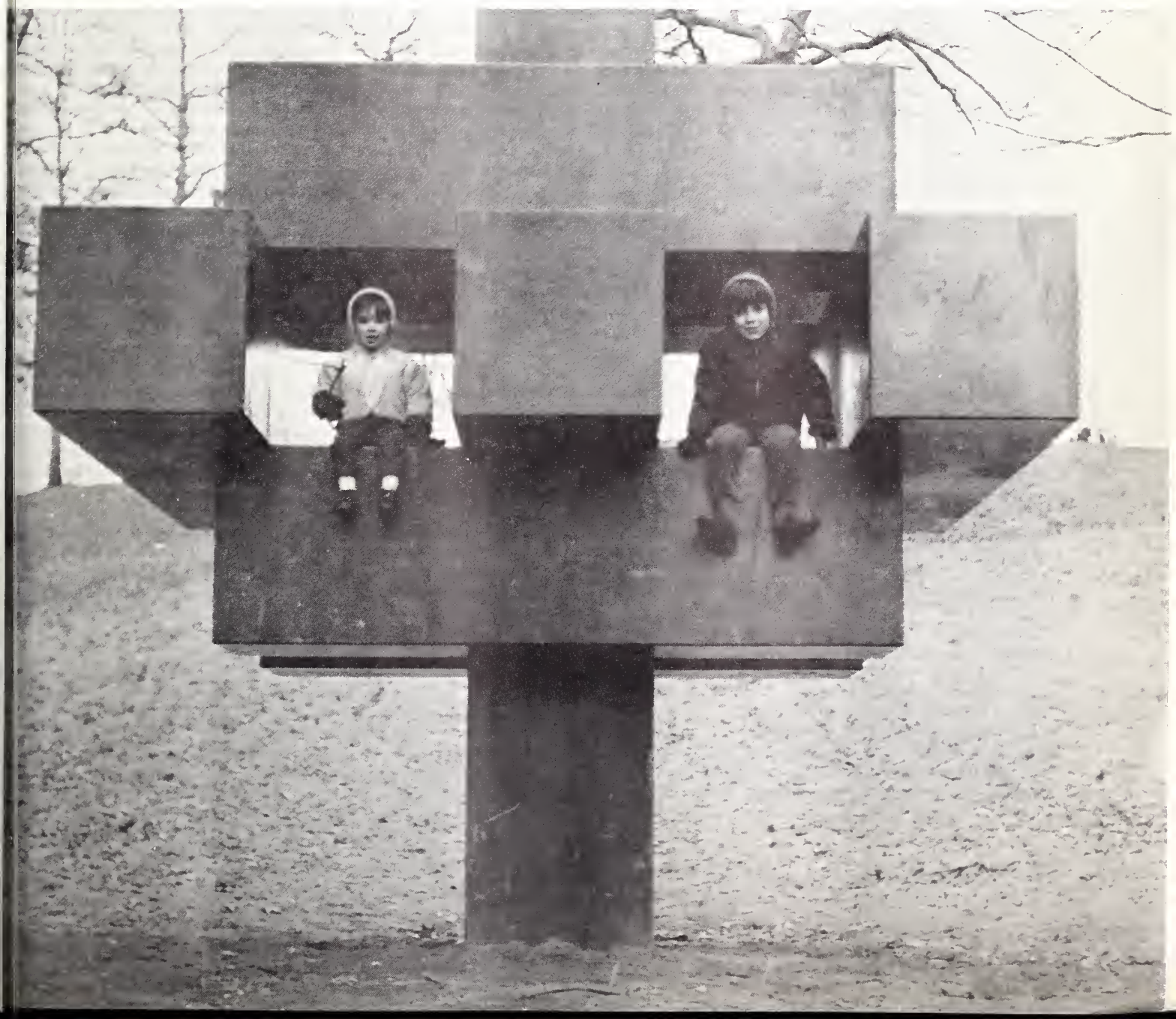
Our legal responsibilities to this curriculum are never fulfilled at any age—sixteen or sixty. It is the basis for continuing education for a lifetime.



The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:34 SEPTEMBER 27, 1977



Children today and tomorrow

Carl N. Rutt and Max Miller

Ann Landers discovered that 70 percent of American parents would not have children, if they could do it over again.

Such a finding is startling until we realize that people have children for many reasons—religious, social, economic, lack of effective birth control, desire to save a marriage, loneliness, boredom, and of course, also because of love and a positive regard for children.

The public is properly outraged over physical and emotional abuse of children. Some are beaten physically while others are battered by ridicule and develop with very low self-esteem.

Parents often expect children to fulfill their own inner needs, only to be disappointed. We dare not allow our children to become the primary reason for our existence.

When parents say, "I love my children, but I can't stand being around them," then it is time to seriously seek ways of changing such a predicament.

Children, parents both have needs

Children today need what they have always needed—love, security, acceptance, stimulation, firm but sensible limits, food and shelter, freedom to explore and try new experiences, and learning how to accept responsibility. If these needs are met, children flourish in a variety of family styles.

Parents have needs, too, especially for confidence in their own abilities.

Children born in the future will enter families confused about appropriate parenting principles. Parents receive conflicting advice on how to raise children. They try rigid control, and if that fails, acquiesce and become very permissive. The advice ranges from extreme rigidity, overcontrol and severe punishment, to extreme apathy, excessive permissiveness, and freedom.

Parents may feel negatively about their own childhood experiences and want to avoid similar feelings in their children. Yet

they often repeat their parents' patterns, their children also come to fear and avoid them, and the cycle continues.

The needs of children relate to the needs of parents. Problems of children are often the problems of parenting.

If parents wish to change their children, they must usually begin with themselves. In general, parents need to adopt a parenting style compatible with their own personalities. They should also relate to the children's basic needs.

When problems arise, consistency is important but should not keep parents from trying new alternatives. Normalcy is a relative term and healthy families do have problems.

Disruptive influences

Children's needs may be constant but family structures and styles have changed dramatically. Fewer families work as a unit on farms. Boys and girls have less opportunities to share in their parents' work. Families move frequently, for reasons that serve parents' needs, not usually because of the children. This forces children to adapt to new schools, neighborhoods, churches, and friends. If they can handle it, they may become more resilient, otherwise it causes stress. Elton Trueblood has called ours a "cut-flower" generation; a people without stability.

One out of ten U.S. children live in a single-parent home. In low-income black neighborhoods, the ratio is one out of two. The absent father syndrome can hamper sexual identification. Children have difficulty learning about the roles of males and fathers. While separation or divorce may sometimes ease prior tension and hostility in the home, one-parent families usually experience additional financial problems, and a lonely single parent may become preoccupied with personal needs to the point of being unable to help the children.

When both parents are employed, it

creates a heavy reliance on day care or nursery services. The intimacy of parental influence is reduced. Parents can work carefully at arranging care service that will transmit compatible attitudes and values. When the parents' work schedules conflict, parental communication is also lessened and the children may seldom see mother and father interacting.

Child rearing requires time and energy. Today's societal pressures tend to squeeze children out. Adults are pressured to join ever-expanding community activities. Children may jeopardize plans and careers of parents.

It is becoming more socially acceptable not to have any children. Married adults today have to examine the depth, quality and permanence of their marital contract before deciding to bear children.

The California divorce rate is one divorce for two marriages. Divorce is becoming more socially acceptable in the churches, too. Current laws often make us determine one party "guilty." This affects the attitude of parents and children. Even amiable partings are often traumatic. Joint custody of children is very seldom comfortable to both partners. The increasing frequency of remarriage results in bringing together new families, often including children of the same age.

Divorce not only influences marriage, it can deeply traumatize the children. They may feel guilty and responsible. They may worry about being abandoned by the remaining parent, and become dependent and clinging. They may attempt the impossible, trying to restore the marriage.

Smarter children

Parents teach children much about the world, but they frequently bemoan the fact that children learn "new math" and other modern concepts they do not understand. How can parents impart lasting values when their seventh grader is already learning what they studied in high school?

It requires again the realization that wisdom and knowledge are not identical. Respect for others, perseverance, friendliness, courage, the ability to give and receive love—these are the priceless gifts that parents give to children. And these are best learned if they are observed.

When problems arise, consistency is important but should not keep parents from trying new alternatives. Normalcy is a relative term and healthy families do have problems.

Rights of children

In generations past, the attitude "children should be seen but not heard," sometimes regarded children as property, to be "used" according to our adult whims. Courts even today hesitate to sever parental rights for child abuse. However, the legal profession recognizes that children do have rights. Children have the right to be loved, to be accepted for what they are, and not to be compared to others or to our dream ideals.

At the same time, children are not the center of the universe. There is among us a preoccupation with youth and the notion that growing old is to be resisted. Advertising exploits the beautiful body. Grandparents are "disposed of" at retirement centers. Children then miss out on meaningful three-generation relationships and the awareness that old age can be beautiful.

Changing influences

Families will increasingly relate to a culture where persons are regarded as objects to be used and wrong is only that for which you are caught. Children need to learn values that transcend such a world view.

Violence increases and is reinforced by the mass media. At graduation from high school, a child has spent half again more time in front of television than in school, and has witnessed 13,400 murders enacted.

Violence breeds fear, stunts constructive expression, and retards sensitive relationships. Violence implies a physical resolution of conflict. A new counterculture is required to help children learn a freedom to express

affection and tenderness even when disagreeing with others.

Peer pressures create tension when children conform to the latest dress, hair, and dating codes. More free and open communication can be the first step to greater understanding.

Adolescents will capitalize on the vulnerability and inconsistency of parents. As children grow older, parents must grant more autonomy. This is normal and healthy, but frustrates many parents. Somehow we need to expect the child-almost-adult vacillation and to stand by our adolescents with the least amount of interference.

If parents get most excited to prohibit their adolescents from drinking, those adolescents will probably "advance on this front."

Research shows that adolescents feel best about themselves and their parents when they have some freedom but also some definite limits. Youth will periodically lament restraints but invariably appreciate the love and concern communicated in this manner. If children and adolescents are allowed choices in trivial areas such as dress or hair style, they are more likely to respect limits set in areas of greater importance.

Sexuality is another important growth area. Normal young people are sexual. Peer pressure to perform is intense. Dialog between parents and children about sex is essential.

Sexual intercourse among adolescents is common. Although we are made more aware of it today, frequency probably is not much greater now than in past generations.

Children and adolescents even today are generally ignorant on this subject. The church and home must provide more help. If it is to be accepted and respected, the information must be accurate and devoid of prejudices.

Many adolescents who engage in sexual relations are not promiscuous. They regard their relationships as natural and affectionate. If parents want them to see this in a broader Christian perspective, we will have to be open with our children to discuss it.

Youth frequently accept premarital sex and feel guilty only about deceiving their families and friends. Adolescents have strong feelings against sexual exploitation and nine out of ten feel it is wrong for a boy to force a girl into sexual intercourse. Because young people's ideas about right and wrong are in the formative stage, it is imperative for parents to realistically share their own convictions. Parents may need to evaluate the advisability of providing contraceptives to sexually active sons and daughters, and also to discuss the alternatives if pregnancy should occur. It may be dangerous to deny the existence of such problems. The church and home must give realistic counsel, guidance, and direction to all ages. Venereal disease and unwanted pregnancies are major problems today and will be more so tomorrow.

Kahlil Gibran in *The Prophet* writes eloquently about the place children should have:

Your children are not your children.

They are the sons and daughters of Life's longing for itself.

They come through you but not from you, And though they are with you, yet they belong not to you.

You may give them your love but not your thoughts.

For they have their own thoughts.

You may house their bodies but not their souls.

For their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams.

You may strive to be like them, but seek not to make them like you.

For life goes not backward nor tarries with yesterday.

A Meetinghouse article



Schleitheim

On February 24, 1527, the earliest known Mennonite confession of faith, The Seven Articles of Schleitheim, was adopted by a conference of the Swiss Anabaptist Brethren. The main author probably was Michael Sattler of Stauffen, Germany, who was burned at the stake just three months later, on May 21, 1527.

The Schleitheim Confession covers baptism, the ban, the Lord's Supper, separation from the world, pastors, nonresistance, and the oath. It was not intended as a full statement of Christian doctrine. In days of fierce persecution, this statement was set up to defend against unsound teachings of that period.

Along with the writings of Conrad Grebel and Pilgram Marpeck,

the Schleitheim Confession has helped us much in determining the teachings of the first Swiss Brethren.

During May 16-31 of this year, the heritage committee of the General Conference and the historical committee of the Mennonite Church sponsored a 450th anniversary tour to Schleitheim. The purpose was twofold: to visit again those early Anabaptist sites; and to study again those seven articles of faith.

Richard A. Kauffman, editor of *With* magazine, was one of the fifty participants on this tour. He writes of his personal feelings and experiences. A copy of the statement which grew out of this tour was printed in the July 12 issue of *The Mennonite*, page 444.

Sometimes I worry because I see Mennonites tripping off in all sorts of directions theologically. While some are walking down memory lane in search of an Anabaptist vision lost, others are heralding Bill Bright's four spiritual laws, or finding their place in Bill Gothard's chain of command, or learning to live in transit between the highs and lows of a charismatic experience, or bending their knees to the gods of American civil religion.

In life-style we are not less diverse. At one extreme are those in mad pursuit of the almighty dollar. At the other end are those who forsake earthly possessions, opting for a less-is-more and communal style of life.

It is often said that nonresistance is what binds us together. Perhaps. What do we mean by nonresistance? Refusal to participate bodily in the military? Withholding of tax dollars which go toward military expenditures? Does nonresistance imply a passive stance in society or should it include nonviolent resistance—boycotting, lobbying, marching, campaigning?

Maybe it's service that brings us together, as symbolized by Mennonite Central Committee and Mennonite Disaster Service.

Mennonites need to break out of their own camps to talk with each other. Mennonites of Swiss-German background need Russian Mennonites, whites need blacks, liberals need conservatives, business persons need professionals, the young need the old, and vice versa, the better to fulfill our common calling in Jesus Christ. We need to

come together to both air our differences and affirm our common faith.

I was recently a part of such an encounter of Mennonites. The occasion was a European tour held to commemorate the first Anabaptist confession of faith.

We heard papers on the seven articles in the Schleitheim Confession: baptism, the ban (discipline), communion, nonconformity, shepherds (church leadership), the sword, and oaths. The tour was climaxed by a two-day consultation at Breisach, a South German town on the Rhine. Major input was given there on three themes: the nature of the church, salvation, and mission.

The group was a strange lot—nearly fifty in all—teachers, college students, historians, ministers, editors, church bureaucrats, businesspersons, housewives, and retirees. Theologically, the Anabaptist world of Grebel, Sattler, and Marpeck was home base for many, while others felt more at home in the evangelicalism of a D. L. Moody or Billy Graham. Unfortunately the group was predominately white and (Old) Mennonite, although we had enough persons of Russian Mennonite background, blacks, and Mennonites of nonethnic Mennonite background to help us break out of that exclusiveness.

Nearly everyone was theologically articulate. Theological perception was matched with an equal amount of firmness of convictions, a combination which proved to be volatile in discussions. Major disagreements arose in highly charged discussions.

Disunity at the table

The first major crisis arose over the practice of communion. Before the tour, participants had been informed that we would be visiting the Taueferhoehle, a cave in Switzerland where persecuted Anabaptists hid from the authorities. We would celebrate the Lord's Supper there.

As the time approached for communion, some questioned the location. Why have it at the cave? Might our observance of communion degenerate into ancestor worship because of our attempts to identify with the Anabaptists who worshiped there in secret 400 years ago?

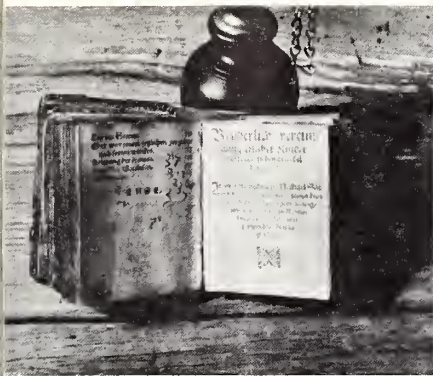
What was ultimately at stake was the very meaning of communion itself. The group showed no evidence of difficulty in rejecting sacramental views of communion. What divided us was a distinction in communion which historically has set the Reformed view apart from the Anabaptist.

Some of our people were happy to say, with the Reformed tradition, that communion is a *memorial* to the work of Christ.

For others, communion involves a call to discipleship, a willingness to bear the cross Christ bore, not only in his death but also his life. Moreover, the body of Christ we memorialize is not only the earthly body of Jesus, but his body in its present manifestation—the church. Communion, then, symbolizes genuine *fellowship and commitment* to one another in the church.

Persons of this latter perspective won-

450 years later



This oldest known copy of the Schleithem Motherly Union is kept at the Mennonite Historical Library, Goshen, Indiana.



Four members gather at the Anabaptist cave in Switzerland. Participants were divided over the observance of communion at this spot.

ered whether our group was really serious about discipleship. What's more, are we committed to each other enough for communion to be an authentic symbol of our fellowship? Can fifty people be seriously committed to each other in two short weeks? Another way to interpret this tension is to see how church unity relates to communion. From the memorial perspective, communion can be a means toward unity. Around the communion table we leave behind our differences and affirm our common faith. It came especially trying to this group, then, when one-third of the group did not participate in the cave communion. They were already frustrated over the disagreements and tensions we had been experiencing along the way, and the one thing they thought might bring us together—communion—only drove us farther apart. From the fellowship perspective, communion cannot be a means toward the goal of unity. Such a view, it might be implied, borders on the magical or mystical; in other words, what hasn't been a part of our experience heretofore suddenly happens through the use of a ritual. Can this approach to communion fall under Paul's warning against eating the bread and drinking the cup unworthily?

Round two on salvation

The next crisis arose over the nature of salvation. An individualistic, privatized view of salvation associated with a once-and-for-all, crisis-oriented conversion experience is set against the Anabaptist stress on the fruits of salvation—the new life in Christ. The discussion became ugly, bordering on witch hunt. Those stressing a crisis conversion demanded testimonies as to how others were saved. "Do you really know

if you're saved?" one person demanded. "I know when I was saved and my sins were washed in the blood. I can tell you the exact time."

The emotion-laden discussion made it impossible for us to fully understand and accept each other's points of view. No one was denying the need for regeneration, a new birth, yet our common belief was not affirmed.

There was an uneasiness about our sleep at night. Had we come all the way to Europe to discover that Mennonites are miles apart theologically?

Maybe we're all too busy at home to take the time for such sharing.

The wrap-up

The grand finale came two days before departure for home. We broke up into six small groups with the assignment of drafting a statement of faith we all could agree on in each small group.

Schleithem I was to be our model. We would see what consensus might emerge from the group on issues which concern the church today. Our statements were to be written for ourselves, and the process was to be more important than the end product.

After an hour of deliberation, each group had a statement to share with the total group. The statements were examined carefully, and by consensus, miraculously, each was accepted as being representative of us all. With one exception.

Group six was the bugaboo. They had drafted a statement on the nature of Christ, salvation, and the church which was well received by all. The stumbling block was a reference to the church as a *brotherhood*, a sexist term for some. An hour of discussion proved we couldn't reach consensus on this

statement because of one word. Those opposed to its use held their ground, warning us to be sensitive to all language which is sexist or racist. Those opposed to changing the word argued we have not found a word or simple combination of words which adequately conveys what brotherhood has meant for us historically.

Annemarie Visser, a Dutch Mennonite with us, observed that Dutch Mennonites refer to their church as a *broederschap* (brotherhood) to distinguish it from other churches. Yet, she said, one-third of all Dutch Mennonite pastors are women.

There's less incongruity, it seems to me, in using the word *brotherhood* when women are allowed to be at the center of church life as in the Netherlands, than when they're frozen out, as is still the tendency in North America. Maybe we can use the word *brotherhood* again after it no longer is a stark reminder to us that the church is dominated by males.

We did agree that a major agenda of the church in the future must be to examine our language, purge it of sexism and racism, and find alternative language which adequately conveys the deepest meanings of our faith.

Lessons for the church

What did we learn from this experience?

I learned anew how stubborn Mennonites can be. A few people—about two or three on both sides—wouldn't budge an inch on the "brotherhood" debate. I felt trapped between two warring factions. I had to wonder where the line is drawn between defending our convictions and protecting our egos.

Theological discussions easily degenerate into intellectual gymnastics. People end up needing to prove something to others—or to themselves. In contrast, the Anabaptists

were wary of theological dogmas and intellectual arguments. One of their favorite verses was 2 Corinthians 10:5: "We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ." Some of the people who decry the loudest the individualism of the church find it the hardest to submit some of their own cherished opinions to the group for correction.

This tour reconfirmed my belief that Mennonites respect the Bible, a heritage we must not lose. The major address was Paul Lederach's exposition of Hebrews 2 and a smattering of a few other texts (Matthew 16 and 18 particularly) to embellish our understanding of the church. What was said about the church was irrefutably anchored in the biblical text.

It can be argued that Mennonites give too easy assent to biblical jargon without fully

realizing all its implications. It can also be argued that we read into the text our own interpretations. Yet it's true that Mennonites can come to agreement around a study of the Word in a way they can't when they intellectualize about their faith or testify about their Christian experience. There is a lesson here for us. Can it be that there is still deep in the Mennonite psyche a conviction that faith is fundamentally a (lived-out) response to the Word rather than a system of dogmas or plethora of emotional experiences?

Finally, Mennonites have to get over their fear of controversy. We must recognize—even encourage the expression of—diversity. The Anabaptist movement should teach us that much. It certainly was not a homogeneous group. The Schleithem Confession was an agreement on seven points they held in common. We don't know how many other

points they couldn't reach agreement on.

One tour participant of nonethnic background observed that Mennonites believe in nonresistance when it comes to international conflict, yet they fight viciously among themselves. True enough. But peace is not the absence of conflict, and perfect peace is possible even in the midst of conflict.

We dare not gloss over our differences because of a false understanding of peace. To the extent that our church life is superficial, it is so too often because we fail to be open with each other. If peace is at the heart of our faith as Mennonites—and it should be—we need to work toward a genuine peace in our midst, a peace that is not afraid of openness to controversy, a peace committed to the resolution of conflict instead of its repression, and where that fails, a peace which is able to live with tension. When that day comes, I'll have nothing to worry about.

News

Wenger hired for native ministries in Manitoba

Malcolm Wenger, an experienced missionary to the northern Cheyenne in Montana and an administrator widely knowledgeable about North American native concerns, has been hired by the Conference of Mennonites in Canada to work in native ministries. Malcolm and Esther Wenger will move to Selkirk, Manitoba, from Newton, Kansas, (subject to visa approval) to begin January 1, 1978.

Ike Froese, executive secretary for native ministries of the Canadian Conference, said that initially the Wengers will be in Selkirk to serve half-time in a pastoral ministry at Elim Fellowship. Persons participating in this group are mainly Icelandic or métis. Selkirk, although close to the large urban center of Winnipeg, is a focus for communication and transport to the native communities in northern Manitoba.

"Consequently," Mr. Froese continued, "the Wengers will be living in a place where there are significant cross-cultural interactions. This will allow them to become acquainted with the Ojibway, Cree, and métis, as well as the whites in the population."

After a period of touching base in the Selkirk environment it is anticipated that Mr. Wenger will attempt to build bridges between the Mennonite constituency and the native people. It is hoped that a portion of his ministry will be in educating Canadian Mennonites to the thinking, needs, and aspirations of the native people of Canada.



Wenger

Another aspect to the hiring of the Wengers is that it will be a factor in the exchange of personnel internationally, not only between Canadian and American ethnic Mennonites, but also between native Mennonite leadership in the two nations.

Mr. Wenger has been secretary for American Indian ministries for eleven years for the General Conference Mennonite Church. At the end of October he will leave this position. Prior to this administrative position the Wengers served as missionaries to the northern Cheyenne from 1944 to 1966.

Draft consultation planned

An inter-Mennonite consultation on the draft and national service will be held November 11-12, in Kansas City, Missouri. The consultation will survey the history of the draft, and seek the leading of the Spirit regarding the response to any draft in the future, or the institution of a national service

program for all young people in the United States.

In its June *Reporter* the National Interreligious Service Board for Conscientious Objectors commented on trends toward a national service program, noting, "While a compulsory national service program does not seem to be a real possibility, at least in this session of Congress, the increasing pressures to return to a draft and the desire on the part of Congress to lower youth unemployment rates could easily combine to bring about a compulsory program."

The possibility of conscription of women raises some new questions. What if the government requires two years of the life of all of the church's young people instead of only half of them as in the past?

Mennonite voluntary service programs would be profoundly affected by the institution of any national service program.

A balance between official church leaders and other interested persons of all ages is being sought in the participant body of the consultation. Persons interested in attending are encouraged to contact their conference peace office or Mennonite Central Committee Peace Section at 21 South 12th Street, Akron, Pennsylvania 17501. Food and lodging costs at the facilities of Park College will be minimal. Attendance will be limited to 100 persons. In addition to MCC, the conference is sponsored by the peace offices of the Mennonite Church, the General Conference Mennonite Church, the Mennonite Brethren, and Brethren in Christ churches.

Africa continues in the spotlight

There is turmoil in Africa. Presently there are civil wars, insurgencies, guerrilla conflicts, violent repressions, nationalist movements, border closings, assassinations, mercenaries, religious warfare, and racial and tribal hostilities.

Do Mennonite churches, with their historic peace position, have anything to say about Africa in turmoil? Can they express their view in an aligned practical way?

Five Mennonite mission boards have been active in Africa since 1900—the Mennonite Brethren Board of Missions and Services, the Mennonite Board of Missions, the Africa Center-Mennonite Mission, Eastern Mennonite Board of Missions and Charities, and the Brethren in Christ mission.

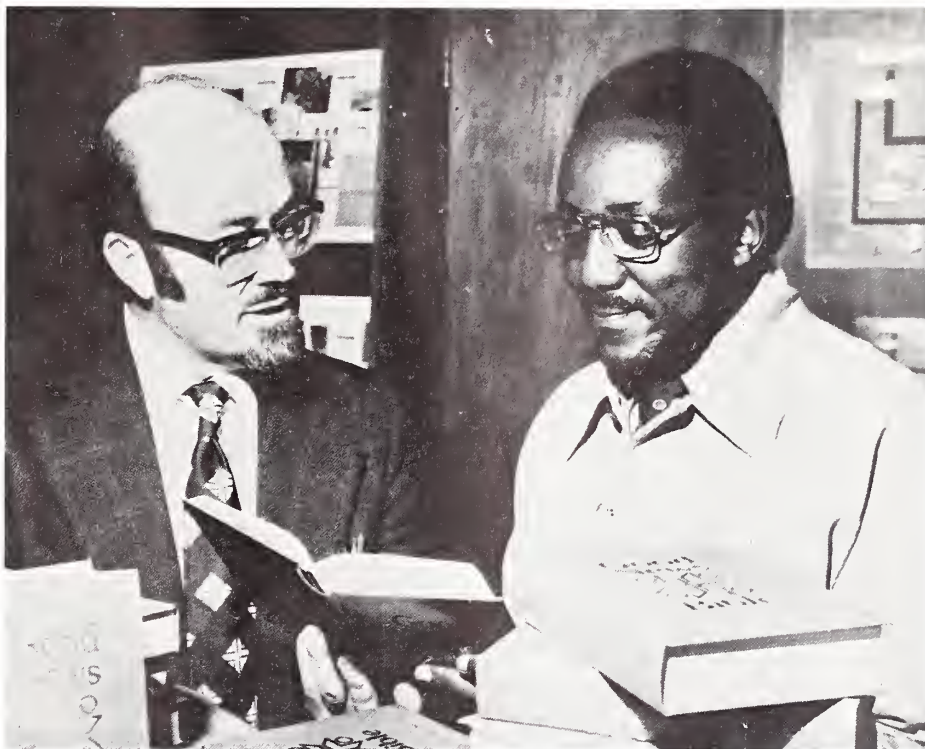
In addition to these efforts, Mennonite Central Committee, which began its first African ministry in 1945 in Ethiopia, now works in development, education, health, and relief work in thirteen African countries. MCC overseas secretary Edgar Stoesz says there is a growing refugee problem in Africa. Many of the churches to which MCC relates have been brought to independence by their previous mission efforts.

Expressing sentiments that reflect the stance of third-world Mennonite churches, William Belete, president of the All-Africa Mennonite Society and also of the Mennonite World Conference, says, "We have reached a stage in history where we are no longer in a father-child relationship but brother relationship. We must use our resources for the expansion of the kingdom."

Speaking for the Mennonite Church in Africa, which resulted from Africa Inter-Mennonite Mission labors there, Kabangy Kapase, president of the Zairian church, said this year's outgoing MCC orientees in August, "I asked a soldier his role in the country, and the soldier answered, 'Our role is to destroy and to kill.' MCC's role on the other hand," said Mr. Kabangy, "is to love the neighbor and share life."

The Mennonite churches in North America could in no way foresee all that would develop when they got involved in Africa. According to Paul Zehr, theologian and director of adult education in Lancaster, Pennsylvania, "Since our theology calls us to discipleship and social ethics, it very well may be that Mennonite theologians are in a better position to speak to third-world church developments."

During the next years, mission boards and MCC will likely be giving special attention to the continent of Africa. There is concern for open communication between these North American agencies and the overseas Mennonite churches.



Exiled bishop welcomes Bibles for Uganda

Anglican Bishop Festo Kivengere, right, who fled to Britain from Uganda after the mysterious slaying of Archbishop Janani Luwum in February, is shown with Thomas Houston, executive director of the Bible Society, London, England. They discussed a massive campaign to send 150,000 Good News Bibles to schools in Uganda.

African leaders optimistic

An American Friends Service Committee study group which returned from Africa early in September reports that African leaders are optimistic over President Carter's statements for ending white minority rule and racism in the southern part of the continent.

Zambia's President Kenneth Kaunda told the fourteen-member group at a state house tea in Lusaka that, "The day the Western countries decide to stop support of South Africa and Rhodesia, peace with justice will be possible in Namibia (Southwest Africa), Zimbabwe (Rhodesia), and South Africa, but until that time the conflicts will continue."

The AFSC group met with refugees, church people, students, United States officials, liberation movement representatives, and African government officials during their month-long visit to Kenya and the four majority-ruled front-line nations of Botswana, Mozambique, Tanzania, and Zambia.

Tanzanian President Julius Nyerere told the AFSC representatives that he came away from his recent visit to the United States convinced that the Carter administration will do what it can to introduce the concept of "one-man, one-vote" and to end racism in the minority-ruled nations.

Joachim Chissano, the foreign minister of Mozambique, told the AFSC visitors, "Public statements are not of big importance to us, but what is important is action. When the United States takes a stand to stop cooperating with the Smith and Vorster regimes in Rhodesia and South Africa, we will see that the words mean what they say."

African officials told the group there must be economic as well as political pressures because Western multinational corporations are heavily involved in undergirding and supporting South Africa, Rhodesia, and Namibia, which is under South African control.

The front-line leaders and liberation people the AFSC group met are totally

committed to self-determination; "one-man, one-vote"; and nonracial societies which are without privilege to whites or any other bodies.

All African officials the AFSC participants met agreed that there must be elections once minority rule has ended. In Mozambique a Western diplomat based there said the new government is proving to be a humane one. He said violation of human rights are much worse in South Africa. Although the sparsely populated country of Botswana is heavily dependent economically on South Africa it is accepting thousands of refugees from South Africa, Rhodesia, and Namibia.

Colleges plan curricula for overseas service

Mennonite church colleges and service agencies are cooperating to develop curricula to prepare students for overseas service. Rather than adding new departments to the schools, programs have been designed to utilize the extensive resources available at large universities.

Bethel, Tabor, and Hesston—the three Mennonite colleges in Kansas—are actively involved in the development of a dual-degree program to operate cooperatively between Kansas private colleges and Kansas State University. Transferring credits between the institutions would allow students to graduate from both. The program allows potential service volunteers to combine liberal arts courses that emphasize a church perspective with technical courses in agriculture and nutrition.

Coordinating the dual-degree program is Dwight Wiebe, former staff member of the Mennonite Brethren Board of Missions and Services. It is his hope that the program will result in a new breed of graduates eager and prepared to respond to the call for educators in the troubled spots of the world, at home as well as abroad.

Several students from Tabor and Hesston are involved in the dual-degree option in agriculture. Bethel College has organized an interdisciplinary program about rural development in emerging nations, which combines courses in religion, sociology, history, peacemaking, and economics with agriculture and nutrition courses taken at Kansas State University.

Further east, Goshen and Eastern Mennonite colleges are working in similar ways. Goshen offers a comajor in tropical agriculture in which students spend several quarters at the university of Florida. This summer the first student with a major in international agricultural development graduated from Eastern Mennonite College. Some of the courses were taken at a state university.

Role of military in Colorado economy to be studied

A special project of General Conference voluntary service will research the effect on the Colorado economy if all current military expenditures were eliminated from the state.

How would this affect the structure of the economy? Can an economy which is strongly dependent on military expenditures be converted to peaceful uses? Is the civilian fraction of the Colorado economy resilient enough to absorb the workers affected by such a conversion?

In an effort to study these and other related questions, a computer study of the Colorado economy will be done during the next twelve months. The project is headed by Richard Rempel, who earned a PhD degree

in mathematics from the University of Illinois in 1973. Mr. Rempel has taught at several colleges and universities, and is using a sabbatical leave from Bethel College, North Newton, Kansas, to do the study. He will be assisted by Dick Williams, a member of the Arvada Mennonite Church, Arvada, Colorado.

Funding for the study is being arranged through a nonprofit corporation, and the extent of the research will be determined by the amount of money available.

Erna Rempel, a graduate in elementary education, will work in an assignment that is being arranged. The Rempels are members of Faith Church, Newton, Kansas.

Words & deeds

Brazilian Mennonites held a strategy conference in July at Campinas, Brazil. Trained leadership for the churches is seen as the major need by the Association of Evangelical Mennonites (AEM). The conference of eighty delegates, pastors, and missionaries said that a pastor should seek and train another person who could take his place. The training of pastors in formal institutions was hardly mentioned. The AEM consists of twenty-two churches, separated by as much as 2,000 miles. Since communication and administration are difficult, the delegates chose four administrative groupings which will deal with regional matters. This reorganization will take effect over the next two years. Congregations were also encouraged to help other churches in their needs and building programs and to maintain no more than \$35 in their bank accounts.

A Chair in Mennonite Studies has been established at the University of Winnipeg, Manitoba, by a gift from David D. Friesen. H. E. Duckworth, president of the university, said that the occupant of the chair will have special responsibility for teaching and doing research in Mennonite history, culture, and literature. "These activities will be appreciated not only by our many students of Mennonite background and by the several members of our faculty whose research has a Mennonite aspect, but by the university as a whole, which has a particular interest in the Manitoba community and its rich cultural constituents," Mr. Duckworth noted.

On June 14, Alex Brezina, a young Chartist and a member of the Evangelical Church of the Czech Brethren, was sentenced to 2½ years imprisonment for refusing to do military service on grounds of conscience. During his trial he said that in his opinion the

army was a threat to peace and therefore he felt morally unable to serve in it. He also took the opportunity to complain against the refusal of access to theological reading while in detention. The prison authorities had told him that "prison was no prayer house." The presiding judge agreed that the defendant's humanitarian reasons for refusing military service should be taken into consideration, but insisted that the Czechoslovakian constitution sets out duties, as well as rights. The maximum possible sentence is five years. Two weeks after the trial eleven young people took part in a demonstration march of solidarity for Mr. Brezina.

Mennonite singles need to loosen up and discover themselves, resource leader Dorothy Payne suggested at the conclusion of a singles' retreat sponsored by the General Conference Mennonite Church early in July at Mount Pleasant, Pennsylvania. Ms. Payne urged the participants to be educators and pioneers for singlehood. Her third suggestion, also underlined by resource leader David Schroeder, emphasized discovering and doing God's will. "Beyond maleness and femaleness there is personhood," said Mr. Schroeder. Evening life-style discussion groups allowed for more direct sharing. It's a form of death, the previously married group said about the abrupt change from a married life-style to a single life-style, whether the singleness is produced by death or by divorce. The congregation's inability to know what to say to people in and after divorce also was noted. Saying something is better than "the silent treatment." Singles should be allowed to help develop the agendas of the congregation, seemed a prevailing attitude. One person told of a congregational program on singleness in which all six speakers were married.

The Mennonite, WM Edition



SEPTEMBER -
OCTOBER 1977

Window to Mission



the open window

INDIAN HUMANITY

I hear the unquenched
sound of hope
but only as I listen
with all my ears
and look with all my eyes
feel with all my gentlest senses

the masked hope
I see it in the eyes

I feel it in the touch
and hear it in the sounds
of those whose doom is spelled
by unsympathetic powers
wielded by hands
that do not feel
eyes that do not see
and ears that will not hear.

-Menno Wieb

In this issue of *Window to Mission* we challenge you to open your ears and eyes and hearts to listen, see, and feel with our Indian brothers and sisters in Canada and the United States. Listen, see, and feel their past, their present. Prayerfully become a loving, caring, meaningful part of their future—our future—together.

—Jeannie Zeh

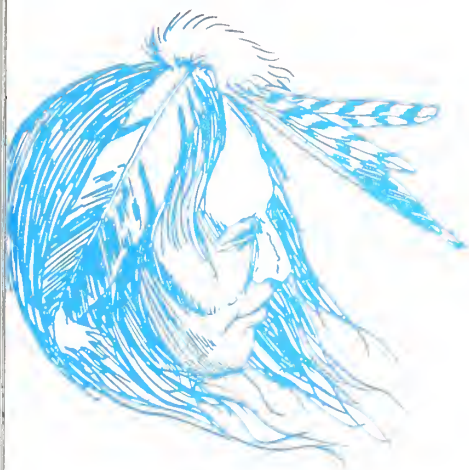
COVER

True friendship and love between races can be like this: left, Treaty Indian; top, métis; bottom, white.



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My Heart Soars

Chief Dan George

AM A NATIVE of North America.

In the course of my lifetime I have lived in two distinct cultures. I was born into a culture that lived in communal houses. My grandfather's house was eighty feet long. It was called a smoke house, and it stood down by the beach along the inlet. All my grandfather's sons and their families lived in this large dwelling. Their sleeping apartments were separated by blankets made of bull rush reeds, but one open fire in the middle served the cooking needs of all. In houses like these, throughout the tribe, people learned to live with one another; learned to serve one another; learned to respect the rights of one another. And children shared the thoughts of the adult world and found themselves surrounded by aunts and uncles and cousins who loved them and did not threaten them. My father was born in such a house and learned from infancy how to love people and be at home with them.

And beyond this acceptance of one another there was a deep respect for everything in nature that surrounded them. My father loved the earth and all its creatures. The earth was his second mother. The earth and everything it contained was a gift from *See-ee-am* . . . and the way to thank this great spirit was to use his gifts with respect.

I remember, as a little boy, fishing with him up Indian River, and I can still see him as the sun rose above the mountaintop in the early morning. . . . I can see him standing by the water's edge with his arms raised above his head while he softly moaned, . . . "Thank you, thank you." It left a deep impression on my young mind.

And I shall never forget his disappointment when once he caught me gaffing for fish just for the fun of it. "My Son," he said, "the Great Spirit gave you those fish to be for your brothers, to feed you when you are hungry. You must not kill them just for the fun of it."

This then was the culture I was born into and for some years the only one I knew or tasted. This is why I find it hard to accept many of the things I see around me.

I see people living in smoke houses hundreds of times bigger than the one I knew. But

the people in one apartment do not even know the people in the next and care less about them.

It is also difficult for me to understand the deep hate that exists among people. It is hard to understand a culture that justifies the killing of millions in past wars, and is at this very moment preparing bombs to kill even greater numbers. It is hard for me to understand a culture that spends more on wars and weapons to kill, than it does on education and welfare to help and develop.

It is hard for me to understand a culture that not only hates and fights his brother, but even attacks nature and abuses her. I see my white brother going about blotting out nature from his cities. I see him strip the hills bare, leaving ugly wounds on the face of mountains. I see him tearing things from the bosom of mother earth as though she were a monster, who refused to share her treasures with him. I see him throw poison in the waters, indifferent to the life he kills there; and he chokes the air with deadly fumes.

My white brother does many things well for he is more clever than my people but I wonder if he knows how to love well. I wonder if he has ever really learned to love at all. Perhaps he only loves the things that are his own but never learned to love the things that are outside and beyond him. And this is, of course, not love at all, for man must love all creation or he will love none of it. Man must love fully or he will become the lowest of the animals. It is the power to love that makes him the greatest of them all. . . . for he alone of all animals is capable of love.

Love is something you and I must have. We must have it because our spirit feeds upon it. We must have it because without it we become weak and faint. Without love our self-esteem weakens. Without it our courage fails. Without love we can no longer look out confidently at the world. Instead we turn inwardly and begin to feed upon our own personalities and little by little we destroy ourselves.

You and I need the strength and joy that comes from knowing that we are loved. With it we are creative. With it we march tirelessly. With it, and with it alone, we are able to sacrifice for others.

There have been times when we all wanted so desperately to feel a reassuring hand upon us . . . there have been lonely times when we so wanted a strong arm around us. . . . I cannot tell you how deeply I miss my wife's presence when I return from a trip. Her love was my greatest joy, my strength, my greatest blessing.

I am afraid my culture has little to offer yours. But my culture did prize friendship and companionship. It did not look on privacy as a thing to be clung to, for privacy builds up walls and walls promote distrust. My culture lived in big family communities, and from infancy people learned to live with others.

My culture did not prize the hoarding of private possessions; in fact, to hoard was a shameful thing to do among my people. The Indian looked on all things in nature as belonging to him and he expected to share them with others and to take only what he needed.

Everyone likes to give as well as receive. No one wishes only to receive all the time. We have taken much from your culture. . . . I wish you had taken something from our culture . . . for there were some beautiful and good things in it.

Soon it will be too late to know my culture, for integration is upon us and soon we will have no values but yours. Already many of our young people have forgotten the old ways. And many have been shamed of their Indian ways by scorn and ridicule. My culture is like a wounded deer that has crawled away into the forest to feed and die alone.

The only thing that can truly help us is genuine love. You must truly love us, be patient with us, and share with us. And we must love you—with a genuine love that forgives and forgets . . . a love that forgives the terrible sufferings your culture brought us when it swept over us like a wave crashing along a beach . . . with a love that reaches and lifts up its head and sees in your eyes an answering love of trust and acceptance.

This is brotherhood . . . anything less is not worthy of the name.

I have spoken.

ᑭᑭᑭᑭᑭ ᑭᑭᑭᑭᑭ (Some Day)

John Heap of Birds



Ho? - o - to - va e - šee - va ne - tao he? - a - ma
Some day all heaven



E - nēsto? - se - māha - pee - o - tse naa ho? - evā
Will be destroyed and the earth.



Naa Mah - ne? - a - meh - nestšé Je - sus A
When Jesus returns



Ne - to? - se - māha - voo - mo - ne .
We will all see Him .



Naa nēstse - toné - še - no? - esto - vo - ne .

And how shall we answer Him ?

(from "Cheyenne Spiritual Songs")

Ninth in a Series

A WOMAN IN MISSION:

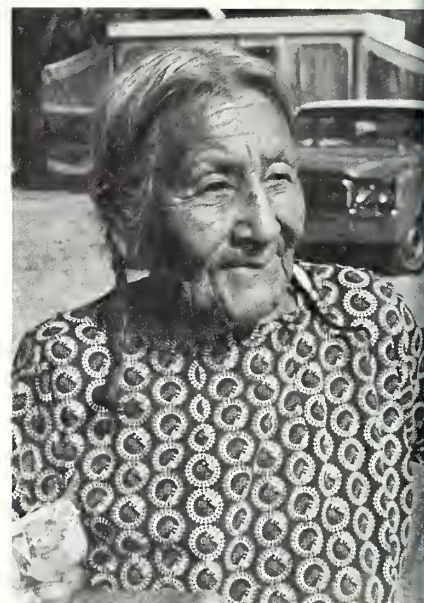
Pamela Stands In Sight Medicine

Lawrence Hart,
Cheyenne Chief

JANUARY 20, 1977, was an important day for the United States. It was an important day too for the Cheyenne in Oklahoma. Pamela Stands In Sight Medicine was buried that day.

The Chief's song at her interment was most appropriate. Though sung only for chiefs, it was fitting that it should be sung, for hers was an unusual obituary in Cheyenne history. She was born as a chief's daughter. She became a chief's wife. Then she became a chief's mother, and she became a chief's grandmother.

There was joy in having known her. She was a Christian, and the fruits of the Spirit were a part of her life. Additionally, there were other virtues and qualities and these came from within her Cheyenne culture. Pamela Medicine was her English name. Stands In Sight was her translated Cheyenne name. She was indeed a *Vehona* — a chief's woman. It is a high compliment to say of a person in Cheyenne — *evhonevostaneheve*. Translated it means "that person is living the life of a chief." One could say that of Stands In Sight.



Her father was well known and respected. Chief Mower was the one who invited the Mennonites in Cantonment to come further up the Canadian River to his band at Fonda to start a mission. He deeded a tract of his land to the Board of Missions for that purpose.

I have often thought of the woman who instructed the Cheyenne to adopt the Council of Forty-Four Peace Chiefs. (See Program 2 starting on page 7.) I can perceive a better picture of that woman by looking at Stands In Sight. She was truly a peaceful person and many testified that she never spoke ill of anyone.

Her name Stands In Sight was most appropriate. Her personal integrity and reputation were such that she lived her name. She was also one who "stands in sight" for Christ, her Lord. People like myself living outside the community of Seiling will remember her most by her close association with the church. I saw her most often at church activities.

In a day when we most need role models among our people, Stands In Sight has left us one.

PROGRAM 2 Roots, Cheyenne Style

Donnie Hart

R. ALFONSO ORTIZ, a Tewa Indian anthropologist, has called for Indians and other people to stop making heroes of Indian warriors. He has called for new heroes—the peace chiefs!

In the fall of 1974 minority representatives from various Mennonite and Brethren in Christ congregations from Puerto Rico, Canada, and the United States gathered in Oklahoma to discuss peace issues and peacemaking. My father, Lawrence Hart, presented one paper, and out of this the idea of researching the various peace treaties and efforts made by the Cheyenne was developed. The Commission on Education allotted money to help research the project with the eventual goal that a curriculum be written on the subject. The Commission on Home Ministries, Mennonite Central Committee, and Western District Conference also located funds for the Cheyenne Peace project. Steve Linscheid of Goessel, Kansas, became the researcher.

Steve and Lawrence Hart went to Washington, D. C., to make plans for the research and to meet Curtis Burkey, a staff person with the Institute for the development of Indian Law. Curtis assisted in the initial research, devoting about two weeks of full-time work which proved to be very valuable. Gene Miller, a graduate of Eastern Mennonite College, was also hired as a researcher. Steve and Gene researched about five months at the

National Archives, the Anthropological Archives of the Smithsonian Institute, the Library of Congress, and Department of the Interior. A large amount of material was compiled, covering the treaty period of the Cheyenne, 1825 to 1890.

Monthly reports were made to a committee which reviewed progress and planned for the future work to be done. They planned for oral history research to be done in Oklahoma among the Cheyenne elders. They also directed Steve to continue research in various libraries and archives in Kansas, Oklahoma, and Colorado.

A workshop on oral history research was conducted in Oklahoma, where young people, including myself, learned interviewing techniques and how to operate cassette recorders. These were the first such interviews done from within our own group.

Many traditions lost

One of the tragedies in history was the assumption that all Indian people were savages, warlike and cruel. Because of the upheaval faced by tribes, many good traditions were completely destroyed. An example of a lost tradition may be the matriarchal system. In the societal structure of the Cheyenne people were various societies. Each had a specific function and benefited the whole tribe.

There were male societies and female societies. At the apex of this structure was the Council of Forty-Four Peace Chiefs. A male could be selected by his society to become a chief and council member. Each of the four men's societies also had some former members of the council. Once one became a chief, he became a peacemaker. It was his task to keep peace. This beautiful concept of power sharing by forty-four leaders and of peacemaking was given to the Cheyenne by a woman. Unfortunately, her name has been lost in history. Her system never made one person the leader, and no one was ever a "war chief" as historians have taught us.

Tipi making a sacred task

No man could ever be admitted into the women's societies. Tipi making was a very sacred task and only certain women who had undergone a certain ritual could make tipis. Men were forbidden to come to the place where tipis were made. I recall a story my father told me about himself and his brother when they were little boys and their grandmother was a tipi maker. On one occasion Corn Stalk and her helpers were making tipis. In their play the boys became preoccupied and got too close to the work site. They were chased away and literally driven off! They never forgot that. It probably didn't take them long to respect this taboo, although they may not have understood it fully at that time.

Corn Stalk was also a midwife. That too was a sacred task carried out only by women. She was truly a matriarch in our family. It was she and not my parents or grandparents who gave me my Indian name.

Mother-in-law taboo

Another strong hint of a matriarchal system is the mother-in-law taboo. A son-in-law was forbidden to talk to his mother-in-law. He held her in highest respect. Also, the father-in-law could not address the daughter-in-law. It would be gross disrespect to ever speak to her.

Society sisters

Women could be members of men's societies! For example, the Elk Soldiers Society would select four young, single women from good families to be "sisters" of the society. They met with the men and were afforded every privilege and were highly regarded. It was forbidden for single male society members to date or marry one of the "sisters."

There are still remnants of male societies, but to my knowledge there are no sisters. The practice is recent, as my aunt, now deceased, was a sister.

If we as Cheyenne once lived under a matriarchal system, it is difficult to authenticate. Evidence is lost due to many factors. Whites who first made contact saw us with an untrained eye or simply assumed we were like them. Or outside influences may have eroded and eventually obliterated such a tradition.

Wrong assumptions made

Our peace research is showing there were certain assumptions made by the United States. One, it seems, is that the Cheyenne were entirely warlike; another, that there was one leader. It was most difficult, it appears, to deal with a Council of Forty-Four Peace Chiefs, so one spokesman was always sought to speak and make decisions for the tribe! The concept of shared power and leadership somehow was never understood. The Agreement of 1890, as binding as a treaty, took only one signature. The Council of Forty-Four Peace Chiefs protested that they, and therefore their tribe, were not a party to the agreement. Over four million acres of our reservation were then lost because of one signature!

The Council of Forty-Four could declare war. Many times they would defer the decision to one of the warrior societies, and more often the warrior societies would override the decision not to fight. Our research shows this was especially true during the severe conflict period. Young men would not listen to the peace chiefs such as Black Kettle and

White Antelope. In fact, peace chiefs became unpopular. Again, because of outside influences they were not recognized in word or deed. Our research and curriculum will offer a different perspective on history. Colonel Chivington and his troops were given a heroes' welcome in Denver and other parts of the nation after the Sand Creek massacre, but the real hero was White Antelope.

The Curriculum Advisory Committee will have a great responsibility to tell it as it was. The research so far has had tremendous discipline and I feel the discipline will go into the curriculum.

Other historical facts will need to be dealt with. One is the question why the peace chiefs started declaring war. They moved our sacred arrows against other tribes. Also, why should an ordained minister attack a peaceful village? My point is that this is a difficult but exciting project. It is a first in all research. We hope it will be a model for other tribes. But the primary purpose is for Cheyenne people to gain an appreciation of their peace tradition.

Future plans

Recent developments are that Steve will work with archives in Fort Worth, Texas; Cheyenne youth will continue interviews; and a curriculum writer, Kathryn Compton Smart, has been found. She lives in Oklahoma City, which is close to the Cheyenne. K. C., as she is known, is a member of the Mennonite-Presbyterian congregation in Oklahoma City.

A proposal for funding has been submitted to the National Endowment for the Humanities. Funds would be administered by the Cheyenne Cultural Center, a newly incorporated not-for-profit corporation. Outside technical help will still be needed primarily from the Mennonite constituency and Bethel College. Money will still be needed from women's groups, congregations, and others.

Another possible area of support for

readers of this article is the Cheyenne Cultural Center. It is so new that much work needs to be done to make it a viable organization. It takes funds to do this.

Old photographs needed

Another area of help is old photographs. We know there exist among various family collections old photographs of Mennonite mission work in Oklahoma. These are extremely valuable and are needed by the project. Those selected will be used in the curriculum text. An inventory of such photographs should be mailed to the project people. Researchers would then make contact and make copies of those photos which might be usable. Those not used would go into the archives of the Cheyenne Cultural Center for the future. The centennial of Mennonite mission work will be in two years, so the photos could be used then.

There are many spin-offs possible and equally as exciting as the peace project itself. It has been difficult for some of us not to get caught up in these. For example, I am interested in doing a photo essay. I am also intrigued by the music of yesteryear. Each society originally had a clan song. These are being lost but are still recoverable. Some songs, in fact, are being misused. They belong solely to the Cheyenne clans and have been taken by other tribes. Another future project may be the lost clan performing arts.

Dr. Alfonso Ortiz, in learning of our peace project, was not surprised that such a study of the peace traditions of Cheyenne people should arise out of a church group and not a university. He compliments our effort as being in the vanguard of research. Other scholars interested or specializing in peace studies, outside of the historic peace church tradition, have become interested and excited about the Cheyenne Peace Project. I hope you, the readers of this article and partners in this project, are also interested and excited.

Program "How-To" Ideas

1) Many people viewed the TV film "Roots". Have a sharing time about your own "roots," reactions to the oppressions of blacks as seen in the film, and about the Cheyenne "roots" study shared in this lesson.

2. Obtain copies of *In Search of Peace* from the MCC U.S. Peace Section, Akron, PA 17501. The pamphlet is a challenge and view of peacemaking and oppression from four nonwhite North American Mennonites (Lawrence Hart, Tony Brown, Lupe De Leon, Jr., and Emma LaRoque). The pamphlet includes "Questions for Discussion" and a good bibliography.

For your program you might have four of your women each study a different section of the pamphlet, then present something from each section. Follow this with discussion.

3. Obtain a copy of the book *My Heart Soars* by Chief Dan George, Hancock House Publishers, Inc., 12008 First Avenue South, Seattle, WA 98168. Check your public library for a copy, or allow time to order one through a bookstore. The material on pages 3-5 of this issue of *Window to Mission* is taken from the book.

Have one or more persons who can read well read portions of the book to your group. The book also includes some beautiful artwork which could be shown to the group by the readers.

You may want to conclude with a time of sharing or discussion about what Chief Dan George is saying in the book to his own people and to the rest of us. Part of the readings could be used as a devotional, too. The book would also be a fine, much appreciated addition to your church library.

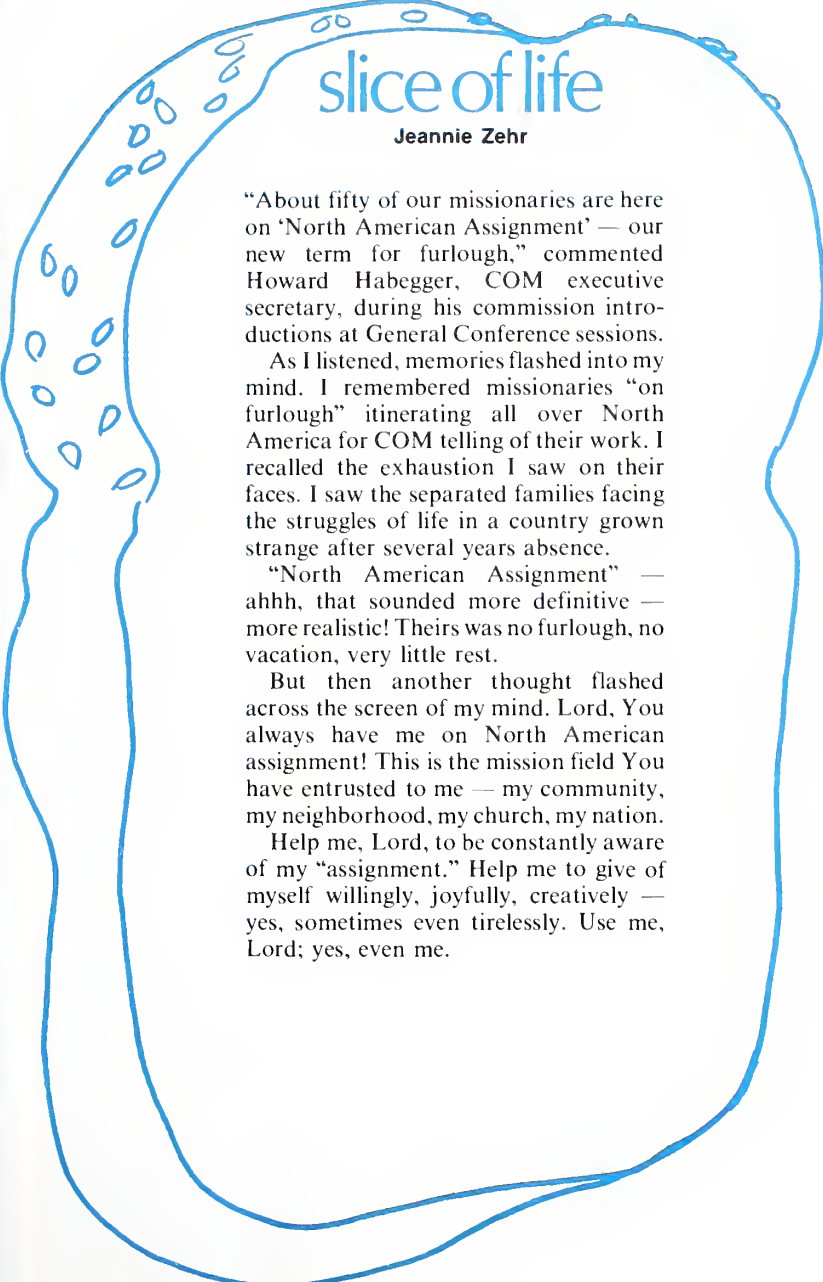
4. The Commission on Home Ministries, Box 347, Newton, KS 67114, has available tape recordings called "Cheyenne Gospel Songs" and "Cheyenne Gospel Songs No. 2" for \$3.00 each or two for \$5.00. The tapes were made by several Indian Mennonites in Oklahoma.

Your group could listen to several songs as part of your program or devotions. You also might want to obtain the booklet *Cheyenne Spiritual Songs*, a collection of gospel songs in the Cheyenne language with English translations and Cheyenne tunes. Some of the songs on the tapes are from this booklet. It is available for \$1.00 through Dave Graber, Busby, Montana 59016.

5. Contact Isaac Froese, 600 Shaftesbury Blvd., Winnipeg, Manitoba R3P OM4, for more information on native ministries in Canada. They have a regular newsletter plus other materials and resources which they will be glad to share.



All
smile
in the
same language



slice of life

Jeannie Zehr

"About fifty of our missionaries are here on 'North American Assignment' — our new term for furlough," commented Howard Habegger, COM executive secretary, during his commission introductions at General Conference sessions.

As I listened, memories flashed into my mind. I remembered missionaries "on furlough" itinerating all over North America for COM telling of their work. I recalled the exhaustion I saw on their faces. I saw the separated families facing the struggles of life in a country grown strange after several years absence.

"North American Assignment" — ahhh, that sounded more definitive — more realistic! Theirs was no furlough, no vacation, very little rest.

But then another thought flashed across the screen of my mind. Lord, You always have me on North American assignment! This is the mission field You have entrusted to me — my community, my neighborhood, my church, my nation.

Help me, Lord, to be constantly aware of my "assignment." Help me to give of myself willingly, joyfully, creatively — yes, sometimes even tirelessly. Use me, Lord; yes, even me.

Not A Vacation



Edith Von Gunten

MANY OF US FIND a trip to a lake to be the ideal vacation. For the people living along the shore of Lake Winnipeg in Manitoba, Canada, life is not one long vacation. The lake is 260 miles long and from 20 to 70 miles wide. Communities are usually located at the mouth of a river or in bay areas, but a few islands are inhabited.

Residents are Treaty Indians residing on the many Indian reserves, métis people whose ancestors for various reasons were not registered as Indians or else had intermarried with whites, or white settlers, especially of Icelandic or French origin. (The Canadian policy of determining who is an Indian is different from that of the United States.)

I admire the ladies in these lakeside communities because of their fierce determination and perseverance. Mary is one such friend. There is no time for brooding about dreams and ambitions right now, because a new fall day has dawned. As Mary prepares a big breakfast, her husband, a commercial fisherman since he was a teenager, is getting ready to go out on the lake about fifteen

miles to lift his twelve nets. His quota this fall is 6,600 pounds of fish.

He is anxious because the fall is a rough time for fishermen. It is getting colder and the water spray is icy. The biggest concern is the storms which occur fast and with cruel severity. There is a chance of being caught on the lake in a blinding snowstorm. The fishermen are experienced boatmen, but motor failure or a wrong judgment can mean disaster.

After Mary mixes her bread dough, it is soon time for the children to leave for school. The school ranges from kindergarten to grade nine and has two classrooms and teachers. For high school they must go to a boarding school at Cranberry Portage, about 500 miles from Winnipeg. Treaty Indian children have their own boarding schools, too. Children come home for Christmas and spring break.

The educational system creates havoc, as it takes children away from parents, teaches them the white society ways, and sends them out to face the world. It is hard for them to go home to live, as they have been taught different values and no

longer have skills needed to make a living on the lake or in the bush. Few jobs are available. If the children are going to use the skills learned in school, they must move to an urban center. They also have problems adjusting to the urban centers, as they are basically not urban people and the ways are strange. It is common to see youth find jobs in the city but periodically go home to catch their breath and struggle with identity.

Mary thinks about this, but realizes her children need an education because the outside world has a big influence on their community. I find it refreshing to see people like Mary and her family once again become proud of who they are and take pride in their native craft work. For too long "Indian" and "métis" have been derogatory terms for people looked down upon. As they regain their pride, they are ready to positively and forcibly contribute to society.

Mary cleans her house and does washing. Her son carried in water last evening and it has been heating on the stove. Mary misses her wood stove and wishes her kitchen were big enough to hold it and her electric stove. Now that the community has full electric service, the ladies are able to order some of the appliances from catalogs.

It is Thursday, the only mail day of the week, so after lunch Mary hurriedly cleans up and bakes bread. As she walks to the store, she meets many neighbors. It is a social outing and time for relaxation. Eyes keep scanning the lake, however, for returning fishermen. Women know they will soon need to go to the fish-packing station to help clean fish. They keep pickerel (walleye) fish heads to the side, as the cheeks are a real delicacy. There is also a market for jack (northern pike), augers, and whitefish. Mary keeps fish for supper. It is a cheap meat source. She is anxious for the moose meat and maybe even venison that her husband will bring home later in fall. Store meat is expensive, so they need to get much from the land.

This summer the community received a greenhouse for growing vegetables, since the growing season is short. Residents plant, weed, and share the produce.

The people work hard, but "between seasons" is an idle time and often creates problems. Types of problems have changed since the people have a strong link to white society. Drinking alcoholic beverages continues to be a serious problem. Youth are combining this with a regularly-fed drug habit. Trying to adjust to the rat race of the white society creates much insecurity and increased social problems.

As Mary shares the mail and happenings of the day with her husband, she remembers the notice put up at the store by the minister, saying the services are being changed during fishing season. Missionaries have served positively as untrained doctors, dentists, and teachers, but too often have expected the people to become carbon copies of themselves. Mary reflects on the many Indian reserves which have invisible, if not visible, dividing lines separating Roman Catholic families from the prominent Protestant followers. Thus division and feuding happened instead of the church demonstrating God's love for His children.

What, then, is the church's role in the Lake Winnipeg communities? I feel the church must be there when the people need it as a loving fellowship reflecting God's love. People must see and experience this same love coming from Christians outside of their communities, too, not just from a local minister or fellowship. God needs Christian people who are willing to share their lives. If people cannot experience true love from others, how can we expect them to fathom the matchless love which we can receive from God through our Lord Jesus Christ? It is time for the church to more seriously put its preaching into action. Mary does not need to be preached down to—she knows all the clichés already—but she needs to be loved to Christ.

WM office jottings from Joan



"A PART-TIME JOB as coordinator of Women in Mission? No, I'm sorry, Lois, I wouldn't even consider such an assignment! It would be too demanding and I'm not qualified. Really, I'm not your person. Anyway, I'm not looking for another career."

"We'll give you a good long time to consider it, to get used to the idea," Lois responded.

O help! Now I was faced with the monster called "decision". The act of making up one's mind doesn't always come easily. It means a step from the known into the unknown. Usually many concerns are at stake. It involves risk and change. Priorities have to be sorted out. Motives have to be dealt with. Abilities have to be assessed and willingness for gifts to be exercised must be present. Yes, sometimes even the enjoyment of what one is presently doing needs to be put in submission to our obedience to Christ.

I find much fulfillment in being a wife, mother, homemaker, and in sharing in

the pastoral ministry with my husband, in being able to volunteer time for church and community endeavors, and in having the time to be a friend and listener.

How does one then confirm the persistent "still small voice" in one's inner being? Confirmation comes through a husband who provides freedom to find my own ministry. It comes by way of children who say, "It's fine, Mom. We'll help at home." It is affirmed by women in a prayer group who are helpful by listening and discerning. Largely, it comes through much prayer and faith in an empowering God who lets you shout, "I can do all things through Christ who strengthens me."

We are *all* carriers of certain gifts. Each of us as Christians is called upon to be the most that God wants us to be. I look forward to working together as sisters in Women in Mission, in order to accomplish the tasks that summon us in the days ahead.

NEW OFFICERS

Lora Oyer, member of the Meadows Church, Chenoa, Illinois, was elected president of the General Conference WM during conference sessions in Bluffton in August. Lora will serve the first year of her seven-year term in a more or less observer-participant role. Then in August of 1978 she will take over the helm from Naomi Lehman.

Elected to the position of second vice-president is Elsie Flaming of the Leamington, Ontario, United Mennonite Church.

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thank you, Gladys

"If, in the years to come, someone undertakes writing a history of Women in Mission in the 1970's, the name of Gladys Goering will figure prominently in that history. Gladys became WM coordinator at a time when our organization was at a crossroads. Her courage, wisdom, and vision helped us to become a stronger organization, one with greater purpose and meaning, as each member could begin to see herself as a woman in mission.

"Gladys has given of herself to promote

better relationships and understanding. No task ever seemed too great for her.

"With all our hearts, we thank you, Gladys. May God bless you abundantly in your future endeavors. We expect to see your name in new kinds of conference involvement in the years ahead."

These words were spoken by WM President Naomi Lehman at the General Conference WM sessions in Bluffton in August. As a gift of appreciation, Gladys received a silver necklace-brooch symbol of WM. Lois Deckert made the presentation in behalf of all WM women across the General Conference.

contributors

Menno Wiebe (Indian Humanity) works as Director of Native Concerns for MCC (Canada). He serves on the Commission on Home Ministries.

Chief Dan George (My Heart Soars) is a member of the Co-Salish tribe and was born in British Columbia on the Burrard Reserve. Through the years he has become known for his appearances on radio, TV, and movies. He served ten years as chief of his reserve.

Lawrence Hart (A Woman in Mission), a Cheyenne chief and Mennonite pastor, heads up the Cheyenne Cultural Center project in Oklahoma. His address is R. R. 1, Box 89, Clinton, OK 73601.

Connie Hart (Program 2: Roots, Cheyenne Style) is a Bethel College student and daughter of Lawrence Hart.

Cathy Coon (artist, p. 10) is a junior at Oklahoma Bible Academy. Last summer she spent two weeks in a teenage workcamp at Newton, Kansas, working with radio and TV.

Jeannie Zehr (Slice of Life) edits *Window to Mission* from her home at 4226 Maplecrest Rd., Ft. Wayne, Indiana.

Edith Von Gunten (Not a Vacation), with her husband, Neill, and four children, works under the Native Ministries Board of the Conference of Mennonites in Canada. Their home is in Riverton, Manitoba, the last town before going north. They work with a number of communities along Lake Winnipeg.

Loris Habegger (photos on pp. 15 and 16), after working several years for the General Conference, is now back in the pastoral ministry at the Eden Mennonite Church in Moundridge, Kansas.

credits

PHOTOS: Cover, p. 12, Harold Weaver; pp. 15, 16, Loris Habegger. DRAWINGS: p. 10, Cathy Coon. ARTICLE: Excerpts from book *My Heart Soars* by Chief Dan George, printed by permission of Hancock House Publishers, Inc., 12008 1st Avenue S., Seattle, WA 98168. The book costs \$9.95. Page 5, *Cheyenne Spiritual Songs*, reprinted by permission of the Northern Cheyenne Mennonite Church Council.

Menno
Wiebe



Lawrence
Hart



Connie
Hart



Cathy
Coon



Edith
Von Gunten



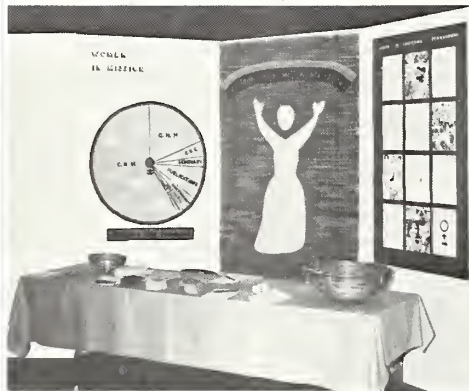
Loris
Habegger



forecast

The November-December issue of *Window to Mission* will focus on the program, "Be Patient with Me, I'm Still Growing." Joyce Shutt will help us take a look at the adult stages of development and what this means in our lives and relationships. Several women from across the General Conference will share a bit about their own developing relationship to God in the past year.

Printed in U.S.A.



WM display



Hostess committee



*Talking about Taiwan choir tour
Kibitzers*



*Teatime
New executive committee*





Now that you're home, where are you going?

Summer's pause with trips
to beach or mountains, to relatives or church conference
has ended.

But human need took no summer vacation.
As we resume the tasks of school, work, church
let us confront anew the wounds of the world
following Christ who thrusts us into mission,
sharing skills and funds through MCC.



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Akron, PA 17501
or
201-1483 Pembina Highway
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Record

Workers

Bruce and Chris Arnold are beginning two years of General Conference voluntary service at the Welcome Inn in Hamilton, Ontario. Both are recent graduates of Northeast Missouri State University; Bruce majored in journalism, and Chris is a graduate in social science. At the Welcome Inn, Bruce will have particular responsibility for the information services at the center. He is the son of Frank and Evelyn Arnold, Quincy, Illinois. His home church is Mary Immaculate, Kirksville, Missouri. Chris's parents are J. Russell and Mary Burghoff, Sunset Hills, Missouri. St. Justins the Martyr, St. Louis, Missouri, is her home church.

Luella and Walter Bergen, Warman, Saskatchewan, have begun one to two years of Mennonite Voluntary Service at the Edgewood Children's Center, Brentwood, Missouri. They are members of the Osler (Saskatchewan) Church. Their work at Brentwood will focus on teaching developmentally disabled children. Walter is a graduate in physical education and history from the University of Saskatchewan, Saskatoon.

Doug Brehm, Hope, Kansas, is beginning two years with the General Conference's Mennonite Voluntary Service. He will assist in the repair of homes in Cincinnati, Ohio. His parents are Merle and Darlene Brehm, Hope, Kansas. He attends the United Methodist Church, Woodbine, Kansas.

Geraldine Claassen, New Milford, Pennsylvania, has begun one to two years of work with Mennonite Voluntary Service in St. Louis, Missouri. She will be part of the staff of a day-care center. Geraldine has elementary school teaching experience and is a graduate in elementary education from Bethel College, North Newton, Kansas.

Curtis Dyck, First Church, Bluffton, Ohio, has begun two years with General Conference's Mennonite Voluntary Service in adult education in Cincinnati, Ohio. He is a graduate of Bluffton (Ohio) College in mathematics and religion. Paul and Lois Dyck, Bluffton, are his parents.

Margaret Dyck of Abbotsford, British Columbia, has been assigned to Mexico as a mission associate under the Commission on Overseas Mission of the General Conference Mennonite Church. She left August 15 for three years as a maternity nurse at the Mennonite clinic in the village of Nuevo Namiquipa, north of Cuauhtemoc, Mexico. She had previously served with the General Conference at Mennonite Christian Hospital in Hwalien, Taiwan, in 1968-71. Since then she has been working in hospitals in British Columbia, most recently at the Menno Home in Abbotsford. Ms. Dyck is a member of the Eden Church, Chilliwack, British Columbia.

Walt and Carol Friesen, Newton, Kansas, are beginning two years of Mennonite Voluntary Service in Arvada, Colorado. Walt will be working with the Arvada Resource for Mind and Spirit (ARMS), an interchurch agency providing consulting and counseling services for the community. An assignment for Carol is being arranged. They are members of the Lorraine Avenue Church, Wichita, Kansas. Mr. Friesen has experience as dean of students at Bethel College, North Newton, Kansas, as well as Wichita State University and Kansas State University, Manhattan. Ms. Friesen also has university training and has worked in occupational therapy at Topeka State Hospital, Topeka, Kansas.

Rosie Graber, Topeka, Kansas, began two years of Mennonite Voluntary Service at the Welcome Inn community center in Hamilton, Ontario, in July. She was a member of Faith Church, Newton, Kansas, but has

joined the Hamilton (Ontario) Church.

Nancy Heisey, Mount Joy, Pennsylvania, has been appointed assistant secretary for Africa programs at the Mennonite Central Committee offices in Akron, Pennsylvania. Ms. Heisey completed a three-year teaching term with MCC in Zaire in 1976, and the programs she will administer are part of the Teachers Abroad Program (TAP). During the past year she was on the staff of MCC Information Services in Akron as editorial assistant. She holds a BA in English from Messiah College.

Lois Keeney of North Newton, Kansas, is beginning a two-year term as a mission associate under the General Conference's Commission on Overseas Mission as a teacher of elementary-age children of missionaries in Hwalien, Taiwan. She has a BA in elementary education from Bluffton College and previously spent 2½ years in Bolivia with Mennonite Central Committee. She is a member of First Church, Bluffton, Ohio.

Beverly Lord has been appointed assistant director of U.S. Ministries at the Mennonite Central Committee offices in Akron, Pennsylvania, replacing Lynn Roth who has become program director. She will supervise groups of volunteers, assume responsibility for women's concerns, and administer a job program for Mennonite minority youth. She is a graduate of Fresno Pacific College and received secondary school teaching training at California State University. Beverly and her husband, Charles, have been involved as MCC volunteers working among Mennonites, Brethren in Christ, and other evangelical churches in a peace education program project. Charles will be continuing the project.

John Pannabecker, Elkhart, Indiana, has been named assistant professor of French at Bethel College. He is a graduate of Bluffton (Ohio) College and taught part-time at the



B. Arnold
M. Dyck



C. Arnold
C. Friesen



L. Bergen
W. Friesen



W. Bergen
Graber



Brehm
Heisey



Claassen
Keeney



C. Dyck
Lord



cole Secondaire Methodiste in Zaire under Mennonite Central Committee in 1967-69. He received his PhD last year from Case Western Reserve University, Cleveland, Ohio.

Orlando Redekopp and Joan Gerig have begun a three-year term with Mennonite Central Committee in Botswana where they will work with South African refugee students. Orlando previously served in Colombia with the Mennonite Brethren Board of Missions and Services and Joan with MCC in Nigeria. Orlando holds a BA degree from the University of Winnipeg and a MDiv from Associated Mennonite Biblical Seminaries, Elkhart, Indiana. He has been working with MCC (Manitoba)'s offender ministries program. He is a member of the Elmwood Mennonite Brethren Church in Winnipeg. Joan holds a BA degree from Goshen College and has also attended Hesston (Kansas) College and Goshen Biblical Seminary. She has served as an MCC volunteer working at the Idea Center in Winnipeg on food education. She is a member of the Sugar Creek Church in Mayland, Iowa.

Glenn Snyder has been named director of admissions at Bluffton (Ohio) College. Mr. Snyder is chairman of the faculty at Bluffton and has served as chairman of the health, physical education, and recreation department, athletic director, and basketball coach.

Jerry Weaver has been named director of counseling at Bethel College, North Newton, Kansas, in addition to his continuing duties as campus minister.

John Wiebe has been named manager of Fellowship Bookcenter, Winnipeg, effective September 1. The bookstore is operated jointly by the Canadian Conference of Mennonite Brethren Churches and the General Conference Mennonite Church. Mr. Wiebe has previous experience in bookshops. From 1969 to 1977 he managed two Mennonite bookstores in Bogota and Ames, Colombia, under assignment with the Commission on Overseas Mission of the General Conference.

Elizabeth Gingerich Yoder of North Newton, Kansas, has been chosen as general editor for the Commission on Education of the General Conference Mennonite Church, Newton, Kansas. She will begin the full-time work October 1. Duties will include editing the *Youth Bible Study Guide*, "Youth Teacher" in *Builder*, Church Bulletin Service, and other study guides, pamphlets, and books. During the past two years, Elizabeth and her husband, Perry, have been traveling churches in the United States and Canada.

People's Teachers of the Word, a Bible teaching project under the conference's Mennonite Voluntary Service. They recently

coauthored a study booklet for the Commission on Education entitled *New Men, New Roles*. She holds an MA in English from the University of Pennsylvania and was assistant professor of English at Bluffton (Ohio) College in 1967-71.

Ministers

Werner Froese was installed as pastor of the Eigenheim Church, Rosthern, Saskatchewan, on September 4.

Neil Matthies was installed as minister of music and outreach at the Olivet Church, Clearbrook, British Columbia, on August 7. Mr. Matthies has received the master's degree in music at the University of Oregon. He has taught at the Columbia Bible Institute in Clearbrook.

Calendar

October 21-23—Western District annual sessions, Buhler, High School, Buhler, Kansas

Central

October 14-15—New Call to Peacemaking conference, West Liberty Presbyterian Camp, West Liberty, Ohio

Eastern

October 14-15—New Call to Peacemaking conference, Camp Overlook, Keezletown, Virginia

Western

September 30-October 1—New Call to Peacemaking conference, McPherson College, McPherson, Kansas

October 7-9—Fall Festival, Bethel College, North Newton, Kansas

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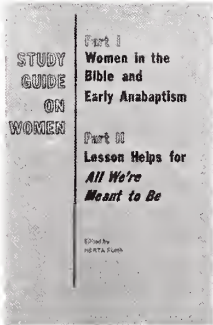


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The search for Jesus

John's Gospel tells about a number of Greeks who wanted to see Jesus. Philip relayed the message to Jesus. The account gives no indication that Jesus complied. In fact, Jesus took the occasion to mention the serious demands of discipleship and then "he departed and hid himself from them" (John 12:36).

The search for Jesus from that time on has continued. The identity of the Jesus of the Bible has become a major issue in the study of the New Testament.

It is in order to observe two things. First, the study of the Scriptures has very often been determined by the latest development in research or scientific discovery. Methods appropriate for the latter have not only been seen as also applicable to biblical studies, they have been termed imperative. Second, the vantage point of a given researcher will decidedly influence the outcome of the study.

From early times on and during the Middle Ages biblical studies were guided by the view which held that each text could have four different meanings. This practice afforded fruitful imaginations their heyday.

Following the time of the Reformation, there came the period of the old quest for Jesus. Men like F. C. Baur, Schleiermacher, and Dilthey sought to get at the historical picture through imaginative philosophical synthesis. The motivation behind this search was to get back behind the church's orthodox position (grown up through the centuries) to Jesus' own teachings, "to acquire a corrective to the church's version of Christianity." At hand for this endeavor was the historical-critical method of study, a ready tool to assure "objective scientific results."

The attempts to find the "Jesus of history" are available to us in the numerous lives of Jesus, each one seeking to discover the key to this unique person. A careful survey of these many attempts was given in the monumental work by Albert

Schweitzer *The Quest of the Historical Jesus* (translation, London, 1910). Schweitzer evaluated the various research projects and mercilessly pointed up their shortcomings. Unfortunately his severe criticism that all of these merely read into the gospel accounts what they were already convinced must be there, was a criticism which came back to haunt him. He, too, by making the key concept for understanding Jesus *his* eschatological conviction failed to take into account other leading motifs which permeate the gospel.

Once the liberal scholars had lost their case—their research did not lead to the scientific products they were so sure would result—other endeavors appeared. Form critics emphasized the church's oral confession which underlay the written accounts. Not an historical but a theological interest motivated the gospel writers. A historical reconstruction of the life of Jesus was not possible. From there it was a small step to assert that this wasn't necessary either. Dialectical theology went so far as to claim that preoccupation with the historical Jesus was a denial of faith. Important was the proclamation of the Christ of faith—God's redemptive act. To try to bring the Jesus of history together with this Christ is to engage in a fruitless exercise.

It was inevitable that there was too much lacking here. The demythologizing method (the term popularized by Bultmann) left a word that would not leave serious searchers for Jesus at peace. And so we move to the more recent movement: the new quest of the historical Jesus.

Some of Bultmann's own disciples came up against serious problems with the negation of the historical aspect of the New Testament account. If the proclamation of God's act of redemption is the all-important thing, but the Christ-event cannot be historically placed, what then is the basis for our faith? The New Testament makes it abundantly clear that God acted in Jesus of Nazareth. That person was a real flesh-and-blood person of whom the early church confessed: "He is the only begotten Son of God, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. . . ."

The early disciples refer to the Jesus who walked among them as a concrete being. *This Jesus* God raised from the dead . . . *This Jesus*, God made both Lord and Christ (Acts). For them there had to be a

tie-in between *that person* and the one whom they confessed in faith as the Christ. God's act in Christ was in the historical Jesus-event which became the watershed for all history, all mankind. To try to argue for a faith in Christ without *that Jesus*, is to be adrift and to know no moorings.

Some of the endeavors to correct the earlier approach in presenting a life of Jesus in biographical fashion have been wholesome. Too many of these earlier writers simply wrote their story, not the story of Jesus. It was this corrective that some of the later scholars gave.

Now the new quest is seeking to reaffirm the historical dimension, for even scientific analysis concludes that many aspects of the gospel accounts are reliable.

The search for Jesus continues. But in the final analysis, researchers will never find him except as he reveals himself to them. That is the heart of the gospel, the good news. God acted in Christ to find us, to redeem us. He did something to change our situation, and so not we, but he supplies the solution. It is not we who are to bring Christ down, or raise him up (Romans 10:6-9), but it is our acceptance of what God offers that makes salvation a reality. When we think to investigate and to discover, let us beware that we are not looking for God in our own mold, whom perchance we can manipulate to suit our own fancy. Then he is hidden. He doesn't come to barter or to adapt himself to become more acceptable. He comes to reveal himself as he is, and the greatest revelation remains the one in Jesus Christ.

Does all of this then negate the necessity for studying the Scriptures diligently? No, for it is such study which helps us to deal with what was and what is. We are human beings, set into history, and communication comes to us by the written word. As believers together, we like the Bereans in Paul's times search the Scriptures diligently to see whether what is proclaimed to us is in accord with that record. Being human, we can err in our interpretation so easily. But the same God who gave his revelation, also promised the Holy Spirit who would guide us and reveal the truth about God (John 15:26).

So the search continues, not so much to find Jesus, but to understand and grasp him who finds us, and to know the implications of making our commitment to him. *Henry Poettcker, president of Canadian Mennonite Bible College, Winnipeg, Manitoba*



Open your Bible

Discussion

From Trident to life for humankind

Dear Editor: My active involvement in anti-Trident and antinuclear activities are helping me to tie together my pacifist Mennonite faith with an expression of resistance that is concrete.

Throughout the past months I have wondered why Mennonites are so hesitant to express disagreement with structures such as the military when risk is involved. The vision and commitment of our forefathers was such that they were willing to totally uproot their lives for their beliefs.

I'm presently in Mennonite Voluntary Service working as a crisis intervention counselor at Seattle Mental Health Center. My home is Waterloo, Ontario.

I have felt led to share some happenings in our area and perhaps to raise some questions for my fellow Mennonites. Ruth Teichroeb, 309 East Olive Street, Seattle, Washington 98122

That we may plow up battlefields and found weapons into building tools, and learn to talk across old boundaries as sisters and brothers in your love."

Nonviolent resistance is a way of life. For many of us here in Seattle, we are discovering this truth through our active involvement in protesting the submarine-launched ballistic missile system known as "Trident," which is to be based at Bangor, Washington, less than twenty miles from Seattle.

This summer's resistance activities have seen a growing increase in the local base of support. An educational Trident Concern Week in late spring helped raise our awareness of the need for active protest. The first large-group planned action was the July demonstration at the Bangor submarine base. It was a celebration of our life together as a human family, and involved about 300 people in various forms of protest—singing, placing signs on the base's barbed-wire fence, silence together, and an act of civil disobedience which involved thirty-six adults and children who entered the base property, by land and by sea, for a family picnic. This creative act of civil disobedience resulted in the arrests of twenty-nine adults, including eleven Canadians, who were all charged with trespassing on federal property. Since July 4, there have been a number of smaller protest actions, including leafleting base workers on numerous occasions, a

*August 14 bangor submarine base . . .
a move for life*

*under the hot august sun
as barbed-wire shadows lengthen with the afternoon.
bongo drums beating our heartthrob together
music and voices and arms raised to the sky
the ages of life all meeting here
to cry out
in pain for the pasts and the potentials lost
in hope for the future moment we share
in resistance we contemplate
and are born anew.*

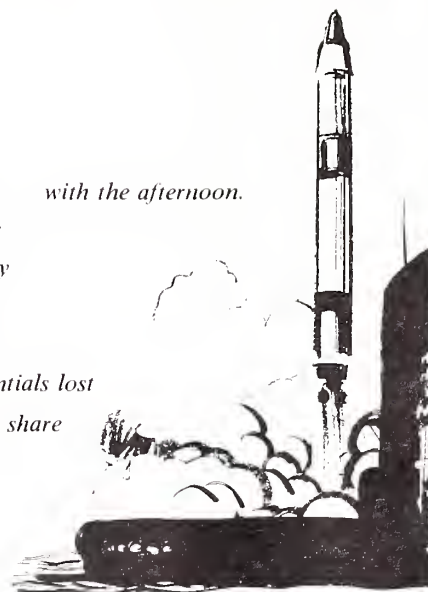
"walk for peace" from Vancouver to Bangor, and three persons who swam in from the sea onto the Bangor base.

On August 14 the largest demonstration of the summer took place, involving 2,000 people who gathered at the Bangor base in a festive act of nonviolent resistance against Trident.

Trident is capable of killing hundreds of millions of people with its 408 maneuverable warheads, each of which could be aimed at a different target. That is a death potential too immense to grasp. The billions of dollars spent on this weapon are an example of our priorities being centered on human destruction rather than on meeting the needs so apparent in our society. One Trident submarine could educate every child in Seattle for the next seventeen years.

The teachings of Jesus—from the Beatitudes to his command to love your enemy to his ultimate willingness to suffer violence rather than inflict it—all clearly challenge us to find ways of responding to the violence in our world today. As Mennonites who claim to be part of the peace church tradition, the challenge to be actively involved in nonviolent forms of resistance should be one we take seriously. Too many of us have forgotten that to believe in peace means to take the risk of active protest.

Let us reflect upon the violence in our lives, both individual and corporate. And from this reflection let us gather together the strength to resist, in love, such weapons of death as Trident.



**No man
can be called
friendless when he
has God and the
companionship of
good books.**

—Elizabeth Barrett Browning

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Letters

No to arms, nuclear madness

Dear Editor: Thank you very much for the strong peace emphasis in *The Mennonite* and a willingness to be open to the various ways this message is communicated in these complex times. I am specifically reflecting on the picture about the demonstration to stop the B-1 bomber and then on the following page the article "Revisiting Camp Funston" (August 9). For us, both are now "peace history" chapters continuing to be read for guidance.

I am currently working for MCC Peace Section (U.S.) on a project entitled "The Gospel and National Security" which continues to raise questions of militarism, conscientious objection, war taxes, and family peace concerns in the larger church. I didn't grow up Mennonite and so my pre-Anabaptist days include four years in the military. Articles like "Revisiting . . ." are necessary reminders of how our forefathers responded to militarism.

I hope that in sixty years there will be articles written about how we Anabaptists responded with a loud "no" to the arms race and nuclear madness in the world today. Could it be that we need a Camp Funston to get us to shake off our affluent security, declare ourselves, and then to live as if that is true? *Charles R. Lord, 29 South 11th Street, Akron, Pennsylvania 17501*

August 10

Dismayed by resolutions

Dear Editor: The report on the resolutions passed at the triennial sessions of the General Conference leaves me with considerable dismay. I find it incredible that a church can take the kind of stand they did on energy conservation and be elusive about the serious moral issue of abortion.

The energy question is an extremely complex political-ethical issue. Governments have collected literally tons of data on the various options, dangers, and possible potentials for good. Whether or not there should be northern pipelines, nuclear breeders, and the like is a very tricky question that must be settled on the best information we can gather by persons best qualified to interpret it. It is nothing less than presumptuous and belligerent for a conference of delegates and leaders, who never see the technical data and couldn't interpret it if they did, to think they can intelligently pass such a resolution as they did.

I have visited our experimental reactor at Pinawa, have talked with the scientists there, and know just a little of the complexity of questions on energy. Energy research questions like all other research must be left in the hands of the ones who best understand what is going on. Unfortunately there are plenty of power interest groups that could influence against the best decision. There is no point in the church attempting to be another one and adding to the fray. The motivations for doing so are dubious, but some of the ones possible are not too complimentary. Energy is not to be squandered, but it is to be used. I have no reason to believe anyone in the General Conference can determine on a large scale where the boundaries lie. If anyone thinks they do, I suspect they are too little informed about alternatives and consequences.

At the same time this conference hedges on taking a stand on the moral issue of the homicide of the unborn as presently practiced in North America. Just a little of the picture of this gruesome practice is given by a non-Christian and a proabortionist in the book *In Necessity and Sorrow*. The book is an account of this woman's own experience of abortion; the type of information we ought to be informed about. I cannot see how any Christian can be aware of the trauma and hideousness involved and not take a stand on this kind of birth control practice (which is all the largest percentage of abortions here amount to).

The issue of abortion is not as unrelated to later stages of human life as we might think. We are going to be experiencing a tremendous shift in the age bulge of our population. Presently the productive class of society comes from the postwar baby boom. That class will in retirement be supported by a much smaller working class due to present practices of birth control and abortion. This means that a small productive group will be required to support a large dependent group who demand a luxurious style of living (travel, etc.) to which they have become accustomed. A generation that is not afraid to dispose of unborn human life for the sake of convenience and luxury should not be surprised if their successors decide to terminate nonproductive human life at another stage for the same reasons. If from a Judaic-Christian viewpoint we do believe human life is sacred, it is time we take a stand against this immorality. There is no question from this standpoint about the sinfulness of our present laws and practices.

Perhaps the naive and soft-headed thinking of leadership and laity that leads to such decisions is due to a distorted sense of mission. We pay governments taxes to make responsible decisions about the well-being of society. We surely don't need to give money to the church to be their watchdog and advise them on every decision. As this conference has proven, in an attempt to do so we make ourselves fools; for the children of this world are wiser in their ways than we are. We ought to call sin sin, wherever it is, and murder murder whether in an abortion or in a genocide in Uganda. (It is to be noted that far more lives have been destroyed in these practices than in any recent wars. Yet war taxes is a subject the conference is obviously anxious to make a big noise about, as if it were the most pressing moral issue.)

Jesus was never thwarted from his mission by trivial issues. In fact, his impatient response to such things is "who made me your judge?" (Luke 12:14). His mission was to meet the depths of the human problem of sin, apart from which he recognized no solution to any human problem. (We ought not to get too enamoured with Yoder's exotic ideas—*The Politics of Jesus*—on the mission of Christ and the meaning of the cross. Sometimes we ought to let the Bible speak to us for itself!)

All societal grievances are radicated in the fallenness of man. If the Bible is our guide to faith and practice, we know that the solution is nothing less than a supernatural regeneration and a maturity to restore the image of God to the likeness of Christ (Ephesians 4:24, 13). A church that carries out this mission will be quite relevant to the problems of society without thinking it must dictate to governments. Mature Christians will wisely participate in the affairs of this world while keeping a clear-sighted vision as to our primary mission in meeting its needs. At stake is the well-being (in the fullest sense) of every soul. *Gus Konkel, Route 1, Winkler, Manitoba, R0G 2X0*

August 25

About letters: To encourage readers to express themselves on a variety of issues we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor

Meditation

My castle of faith

I sat silently in a chair at the foot of dad's hospital bed while mom whispered the word in his ear—*cancer*.

They both fought to maintain composure but a few tears sneaked out and were allowed to run freely; wiping them away would have been to acknowledge their presence. The doctor had said it was important not to show that kind of emotion around dad. "It's his cancer and he can cry if he wants," the doctor said, "but don't you cry in front of him."

The wife of the man in the bed next to dad's had guessed what was going on and asked with hand gestures if she should draw the curtain. I faked a smile and shook my head no; I didn't want to draw attention to the seriousness of the moment, and besides, it's easier to fight tears when others are watching.

I drove mom home that night. Just before we pulled into the driveway, she began to tremble. "Are you cold?" I asked.

"No," she answered. "It will pass."

Members of the family hid their feelings from one another that night. We showed concern, but not the extent of that concern. We went to bed early, but the night was not for sleeping; the night was for calling upon God.

By the time I reached my room the tear dam would hold the waters no longer. But late that night a star broke through the clouds. The star spoke a single word—*faith*.

I had been wondering the purpose of dad's cancer. I had been wondering the purpose of the recent, seemingly premature, deaths of two Christian friends, the loss of three babies belonging to couples in our church, and the serious illnesses of other Christian friends.

That is when the star spoke the word *faith* to my heart. Jesus said that a house built on sand will surely fall; but he told me that night that faith built on a broken heart will stand forever.

Dad came home a couple weeks later and the outpatient treatments began. These treatments caused him to lose his full head of hair and made him extremely sick.

Countless nights I lay in bed, watching the ceiling tiles blur together in wetness. My evening prayers were often answered by the sound of heavy, barefooted steps slapping the hallway floor. Prodded by a cancer that squeezed his insides, my father seldom had time to lose the bathroom door behind him. He emptied his stomach.

I loved no one on this earth more than my dad, and it broke my heart to watch him suffer; but I had confidence in the fact that God knew what he was doing.

The first Sunday dad was able to attend church, he walked to the altar and gave his heart to God—something he had done years before, but something that had worn away as those years passed. This was certainly part of the reason for the illness, but only part, because the cancer did not leave with his sins.

And his broken-hearted, eldest son still hears his late-night moans and watches his pain through eyes that hold back tears in the daylight hours. But upon this broken heart God is building a castle of faith that will stand firm against all the fiery darts of hell. And in the days to come, when the fires burn most fiercely, I will rest safely within the castle God is building today.

Stephen M. Miller

Something to think about

In looking over the obituaries in the *Peoria Journal Star* for Thursday, June 23, I noted the ages of some of those who had passed away. The ages were ninety, eighty-five, seventy-six, seventy-three, sixty-five, sixty-four, fifty-seven, fifty, forty-one, twenty-eight, twenty-six, nineteen, eight, and one child was eight months old and another one was forty-five minutes old.

This is a strong reminder that we need to be prepared to meet our God at any age and that we should have "our house in order." "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God" (1 John 3:1). *Ward W. Shelly*

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Born again

Born again is big news today. A Gallup poll (*Los Angeles Times*, September 23, 1976) reported that in the United States "more than one-third of those who are old enough to vote have experienced 'born again' religious conversions." President Carter confesses to be a born-again person. Eldridge Cleaver, former Black Panther leader, and numerous Hollywood superstars have come forth and claim to be born again. Billy Graham has just released 800,000 copies of a new book, *How to Be Born Again*. K-tel, an international merchandiser, raucously promotes its latest record and tape hit "*Born Again*—with many beautiful songs that will really bring you close to God."

Evangelical Christianity has probably never been more popular and more openly promoted in North America than it is today. Many regard us to be on the verge of a great spiritual revival.

Others wonder whether today's superstar Christians may polarize the church even more than it has been. The popularized born-again people often insist that it is precisely and only this once-and-for-all momentous crisis experience in your life that determines whether you are headed for heaven or hell.

Richard Kauffman points out in the article *Schleitheim 450 Years Later* that our Anabaptist forefathers put more emphasis on the life that you live in Christ rather than on the nature of your conversion experience.

The new birth is a basic biblical teaching and a requirement for all who want to become free of their sins. It defies philosophical reasoning. Billy Graham in *How to Be Born Again* paraphrases Jesus' statement to Nicodemus in John 3 (page 25), "... I'm sorry I can't explain it to you. You have seen something that troubles you, that doesn't fit your system. You admit I am more than an ordinary man, that I act with the power of God. This may not make sense to you, but I can't explain it to you because your assumptions do not allow for a starting point . . . to you it's not logical. Nothing in your thought patterns permits it. You cannot see with spiritual insight until you are born again."

The Apostle Paul fanatically had been trying to earn an inner peace. Then in a Damascus-like insight, the answer came, "while we were yet sinners Christ died for us" (Romans 5:8). Paul now realized that the new birth waits for our acceptance and upon his acceptance, he wrote, "Therefore if anyone is in Christ, he is a new creation. The old has passed away, behold, the new has come" (2

Corinthians 5:17).

Christians have always held that persons can be born again through faith in what Jesus has done for us. We believe that a decisive change can and does occur through the grace of Christ and the guidance of the Holy Spirit.

We also believe that each person is unique. This uniqueness affects your conversion also. It may be sudden and dramatic or gradual and cumulative. God comes to you as you are and according to your present needs. For some it comes very emotionally, for others more rationally. Many kinds of experiences have been the pathways to new life in Christ.

In this time of grand opportunity, let us not bungle it by turning inward upon other brothers and sisters in Christ who do not emphasize the same aspects we do. Instead, let us boldly show forth the variety of ways in which people are being born again.

Eldridge Cleaver says it was a turn of 180 degrees in his life. Paul Schilling in *God Incognito* (pages 49-50) writes that he was recovering from surgery and reading Isaiah 40 when suddenly he heard "celestial music . . . I was lifted on eagle wings into the very presence of God. I knew that in his power and love I would be ready for whatever might be in store for me. . . . The assurance has remained."

Both refer to born-again experiences. Both assert that it has changed their quality of living. Wherever there is new birth, there is also new life—that is the only authentic test of authentic Christian experience. BW

From Lois to Vic

This issue marks the beginning of a new editorial team. Lois Barrett, who is one of the most competent journalists in the Mennonite churches, has left *The Mennonite*. We and our readers will miss her professionalism. Thank you, Lois, for your six years of dedicated, unselfish service.

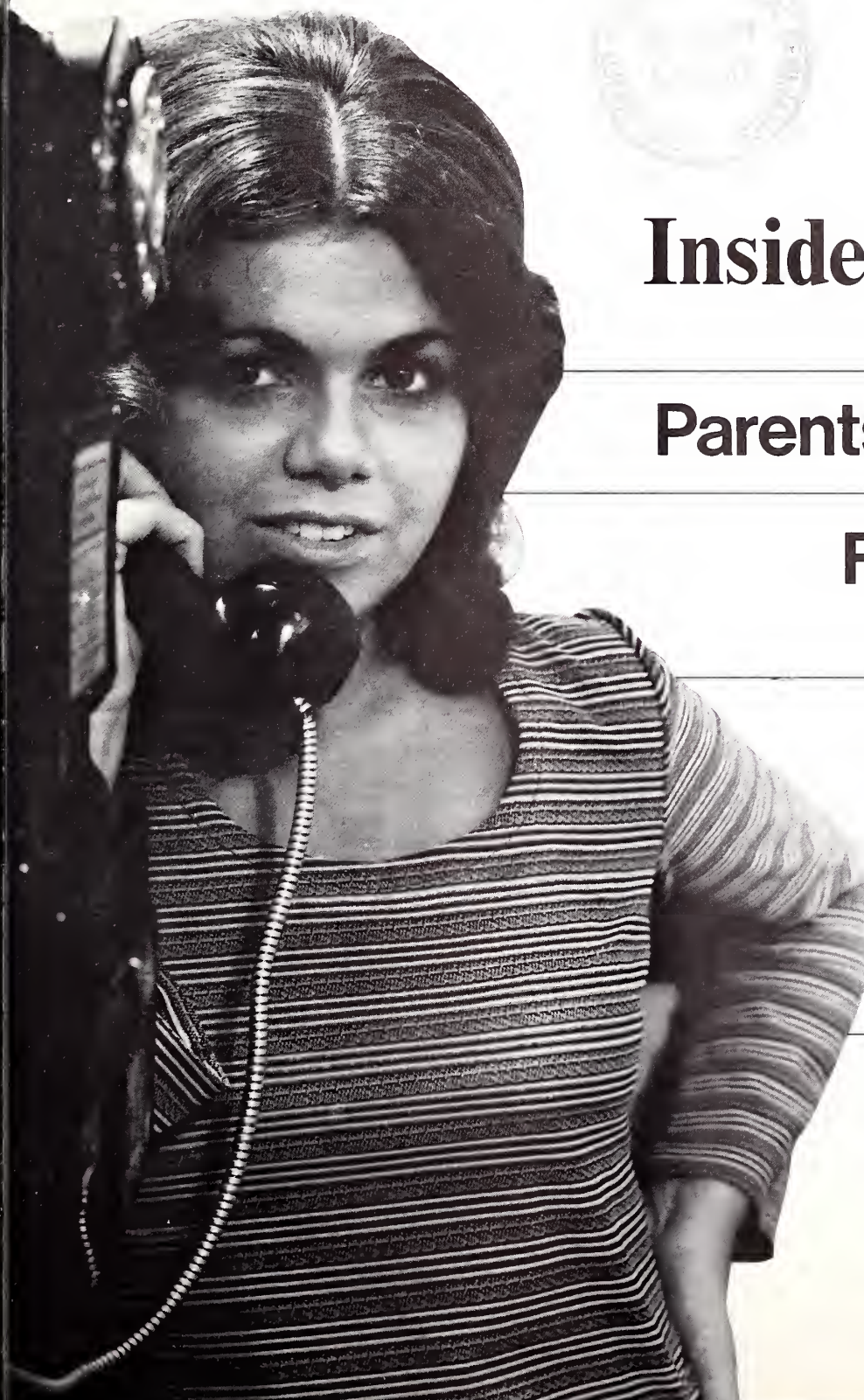
Vic Reimer, formerly editor of the *Saskatchewan Valley News*, is taking Lois' place. Vic's background is in teaching, a term of COM service in India, and one year as editor. Welcome aboard, Vic.

Vic and I are both young in journalism. But we are committed to learn the skills and to continue a high quality paper. We also agree that *The Mennonite* shall be your paper—speaking to you where you are at and bringing to you the spiritual aids from others' experiences and insights in their born-again pilgrimage of life. BW

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:35 OCTOBER 4, 1977



Inside this week

Parents and teens

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Abortion and war

Parents and teens (the trust gap)

Donald DeMarco

Apart from twentieth-century North American civilization, there has never been such a creature as "the teenager." Of course, people on their way to adulthood have always passed through the teen years; but the phenomenon of teenaged people forming their own culture group distinct from other groups is unique to our culture and our time.

Industrialization and affluence have been largely responsible for the creation of the teenager.

The change from an agrarian to a superindustrialized society, with its change of emphasis from man power to machine power, has freed a high percentage of young adults from the nation's work force, thereby enabling them to continue their education or to enjoy a prolonged period of leisure activity before assuming the responsibilities of adulthood.

Affluence made it possible for young adults to receive allowances, grants, loans, and scholarships without having to work. With money to spend, they became a significant economic group creating new teenage markets and being eagerly courted by opportunistic and exploitive advertisers and merchandisers.

Teenage clothes, music, disc jockeys, heroes, food, styles, and even ideas were invented to please what was quite often immature taste and a misunderstood need for freedom from the rest of the world.

The so-called teenagers with their exemption from the work force and adult responsibilities, with their own culture and their economic significance, have indirectly created a serious family problem with respect to understanding their parents and being understood by them. Just as the teenagers form their own distinct group within society, so, too, they form a distinct group within their families—hence the alleged "generation gap," "culture gap," "comprehension gap," or "communication gap." North American teenagers have become fragmented from their own families and the acute problem of reintegrating them into the heart of the family remains pervasive and disturbing.

A recent article on teenagers in Canada's national *Weekend* magazine inspired one young adult to complain in a letter to the

editor, "Liz Primeau tries to tell it like it is. Nice try, Liz. You probably are a parent." Such a remark is reminiscent of the popular slogan of a few years ago, "Don't trust anyone over thirty." Our indignant letter writer expresses the fashionable prejudice that the very fact of your being a parent automatically disqualifies you from understanding teenagers.

The trust gap between parent and teenager was at its widest in the late sixties when youth folk-hero Jerry Rubin informed his legion of teenaged followers that they were not ready for the "revolution" unless they were prepared to kill their parents. Outbursts of this sort prompted scholars such as the University of Toronto's Lewis Feuer to theorize that the current generation of youth hate their parents, and Rollo May to conjecture that parents are filled with some nameless guilt for having brought their children into the world.

While speculators on the cause and cure for the generation gap were having a field day, the fact remained that teenagers, on the whole, had become culturally alienated from their parents, and parents were at their wits' end in finding a common bond that might establish a meaningful communicative link with the minds and hearts of their teenage children.

Communication

Communication is an attempt to overcome separation between people. This fact of separation which is presupposed by all communication is seldom mentioned. Yet the need to establish new methods and new lines of communication becomes greater the more people are separated. Between parents and teenagers there are several important areas of separation: age, taste, level of learning, interests, and at times, geographical distance. Because these areas of separation have been intensified by the cultural forces that have created the teenager and fostered the generation gap, the efforts to establish better communication between parents and teenagers have also been stepped up.

The zeal to establish better communications has produced no end of interesting and insightful communication techniques. It has also produced ingenious communication theories such as those of Canadians Mar-

shall McLuhan and Northrop Frye. Yet in the concern to improve communication, the fact that communication presupposes separation has been ignored.

Consequently, massive efforts to bring people together have to a large extent failed because the initial reasons for their separation were overlooked. In the poignant words of Frank Moore Colby, "Every improvement in communication makes the bore more terrible." Canada has more telephones per capita than any other country in the world and invests more than its share of money and human energy into improving its various systems of communications. And yet communication remains one of its most exasperating problems.

Communion

Important as communication is, there is something more basic and therefore more important—communion. Whereas communication presupposes separation between the parties who are trying to get in touch with each other, communion presupposes a basis of unity in which the parties meet and experience oneness.

Our present obsession with communication is in exact proportion to our lack of communion. In fact, communion has almost been forgotten entirely. How do we establish communion? What is it that allows us to be one? Does communion threaten our individuality? Though virtual geniuses with the technique and technology of communication, we remain unschooled ignoramuses in the experience of communion. As a result we erect bureaucratic structures where communication thrives and communion is nonexistent—hence the loneliness and the sense of alienation we suffer while in the midst of many. Thoreau has aptly remarked that city life is "millions of people being lonesome together."

We could also criticize our modern universities for being places which are rich in communication but poor in communion. Even the modern family has been attacked for being an "ultimate place of nonmeeting." Eric Berne's book *What Do You Say after You Say "Hello"?* points to a basic uneasiness people have about being with each other, as if they were strangers to each other or had no common experience to share.

Yet, if there is no initial communio

between people, all the cleverness, all the Dale Carnegie courses on "How to Win Friends and Influence People," and all the innovative communication techniques will not remove the uneasy feeling of alienation that people feel toward each other.

Many parents and teenagers would do well to de-emphasize communication and seek communion. Most of their arguments and disagreements arise from the fact that they are separated from each other by a distance that mere communication cannot overcome. The parents stand on the shore of parenthood and claim all the wisdom, experience, and authority that belong to that shore; the teenagers stand on the opposite shore and claim all the freedom, flexibility, and willingness to experiment that belong to their shore. Thus it is that their attempts to communicate often serve only to isolate. Finally even communication is despaired of, and often parents and teenagers become resigned to life on opposite shores.

Nonetheless, parents and teenagers do share common roots that make communion possible and consequent communication profitable. They both belong to the human race. If they could see more clearly the humanness in each other, they would begin to find a basis for communion. Parents are mortal, imperfect, plagued by doubt and indecision. Their children know this instinctively. Yet the pretentious mask of self-sufficiency and freedom from error they sometimes wear can be very alienating to their children and can prevent opportunities for genuine communion with them.

It is not suggested here that parents abandon their proper parental role and try to be bosom buddies with their children. Rather, it is a question of taking the time to drop the mask occasionally, showing that they belong to the same race that includes infant, toddler, teenager, and old-timer.

We are all human before we are a specific

kind of human such as a parent or a teenager. If we deny our roots, we seem unreal and easy to reject. Similarly, we are all creatures of God before we are individuals. Too much individuality, too much stress on how we are different, can be alienating and can cause people to become estranged from one another.

Bases for communion

We are one because we are all members of the human race. We are one because we all issue from the same Creator. These are the bases for communion, and unless we experience and meditate on these truths, communication seems meaningless.

At a time when traditions and institutions are crumbling, when the family suffers from fragmentation, when marriage is threatened by accelerating divorce rates, separation seems to be the law. We wonder, then, whether anything can survive in an integrated form.

The church has always operated from a basis of communion. Christ never wrote (except for a few markings in the sand which were blown away by the wind). According to modern standards he is communicatively deficient. But he left us himself—his body and his blood. He wanted first things to be first—communion before communication. Having left us himself, he left communication to his disciples.

We might say that prayer and worship are communication with God, but the Lord's Supper is communion with him.

Christ and the church offer a most important example to parents and teenagers: the primacy of communion. The family that prays together is openly acknowledging its common roots, its common identity, and its common purpose. When the teenager hears his father praying to "Our Father," he feels the intensity of his father's parental role diffused. No longer are parents regarded

merely as parents, but they are now seen as children of God. Likewise, teenagers are not mere teenagers, but members, along with their parents, of the family of God.

Education has forgotten that one of its primary missions is to remind all people how much they are the same. Today's education tends to encourage people to separate themselves from the ordinary man. Separation is the law of modern life, but it is not the law of Christ or the law of love.

We find in such everyday items as the TV dinner an attempt to rob the family of an opportunity for communion by distracting its attention in the direction of a communications medium. The goal of modern society sometimes appears to be to fill our heads with information and empty our hearts of love.

The family may return to communion by doing things together, by learning and meditating on how much the same its members are in spite of their obvious differences. Communion is also facilitated by being together, through common prayer and worship of a common God.

Most communion takes place in moments of silence and stillness. There is no technique for communion because it is more elementary than technique. We all knew communion before we became separated and began trying to communicate with each other across distances. But we must be open to communion. We must sometimes be willing to let go of our hard individuality and stop trying so desperately to distinguish ourselves from the human race.

Genesis in communion

Communication is of ideas and is always more or less impersonal. Communion is of being, of substance, and therefore is always personal.

The church, love, life, and all creation have their genesis in communion. When people began to communicate they quickly learned to dissimulate. "Am I my brother's keeper?" asked Cain in a hopeless attempt to argue in favor of freewheeling individualism.

We must remember our roots. This is the only sensible way of avoiding the chaffing disagreements that emerge between parents and teenagers.

The poet Gamzatov once asked an old woman from his homeland, the Caucasus region of USSR, what was the most terrifying curse she could think of. The worst curse she could imagine was this: "That there be no old folk in your house to give you wise counsel, and no young people to heed their advice." If the parent-teenager gap is not repaired, we can expect an even wider gap to grow between grandparents and grandchildren.

Teen clothes, music, disc jockeys, heroes, food, styles, and even ideas were invented to please what was quite often immature taste and a misunderstood need for freedom from the rest of the world.



Facts about suicide

William L. Coleman

Early one morning the pastor stood shoulder to shoulder with a man as they untied a body from the basement rafters. The woman had been active in the local church for years. The entire community was stunned. How could this have happened? What caused it? Could she have been a Christian?

Millions of people ask these questions every year. Some officials estimate that if all suicides were recorded, the number is probably 50,000 a year in the United States alone. This may mean there are almost a half-million survivors annually in the form of relatives, children, and close friends.

In past centuries, the approach to curbing suicide seemed to be harsh treatment. Prior to the fifth century, the church's attitude was basically indifference. Augustine (A.D. 354-430) labeled it as murder. Then society refused to bury suicides, confiscated their property, and persecuted their families in an effort to discourage the practice.

We are now moving into an era of understanding and helpfulness. Nevertheless, many myths still hang on. Some of the following facts may surprise us, but hopefully they will put us in a better position to help the survivors and the potential victim.

Fact:

Most suicide victims talk about it first.

People often repeat the myth, "He talks about suicide but that type never does it." The fact is that eight out of every ten people who kill themselves first indicated it to someone.

Two men returned to a cabin after hunting and sat down. One man said, "I think I'll kill myself." The other one jokingly replied, "Well go ahead, I'll fix supper." As he walked into the kitchen he heard the shot blast.

Most potential suicides are looking for someone to talk to.

Fact:

Christians do commit suicide.

Often we look at suicide as a godless act only within reach of the pagan. Some ancient theologians called it an unpardonable sin since the victim cannot repent.

The picture is often quite the opposite. Some people kill themselves in great faith. They feel they cannot hold on any longer and they choose to move on to the presence of Christ. Their judgment may be affected, but their faith may be extremely strong. During the first four centuries many Christians under persecution chose this way out.

Fact:

Most who kill themselves are not mentally ill.

This depends on our definition, but most authorities agree that they cannot be labeled "crazy." E. S. Shneidman, a leading authority on suicide, says the individual may be extremely unhappy, but he is not necessarily psychotic.

The loss of judgment is a strong factor, but often the victim is following his own logic. One man reaching the mandatory age of retirement put a rifle to his forehead. His rationale was limited at the time but he was not "crazy."

Fact:

God may forgive suicide.

Some people have maintained that suicide is the only sin which God cannot forgive. They reason this on the fact that the victim does not have the opportunity to ask forgiveness. Although many may disagree, there does seem some biblical reason to believe that God does in fact forgive. The Book of Hebrews gives a standing promise from God, "Their sins and lawless acts I will remember no more" (Hebrews 10:17). Acceptance into the presence of God is not

based on our sinless perfection.

There are six or seven illustrations of suicide in the Bible and there is no indication that God eternally condemned any of them. In fact, while God certainly doesn't support the act, he evidently assisted Samson.

The far more acute problem is the lack of forgiveness by people. Some authorities feel that the surviving family never quite forgives the victim.

A few years ago a twenty-one-year-old man killed himself. A disease was continuing to cripple his hands and he felt he could not face life that way. With the two fingers he had still operative he turned a pistol on himself.

His parents were infuriated. They had been willing to struggle with him and he let them down. They wanted no viewing of the body and no religious service.

Many survivors try to fight this feeling of bitterness, but it is difficult. In most cases the family is left in a financial disaster. The survivors feel totally rejected. They are often sure that they could have overcome difficulties if only the suicide victim had not "bailed out."

Fact:

Most victims want to live.

Most suicides or attempted suicides are really a cry for help. They can find no alternative and they would like one. Their financial problems may have become enormous and they see no solution. But if they could find an answer they would rather live.

Consequently, the person will take an overdose of barbiturates and hope someone will find him. He may climb out on a ledge and threaten to jump, but hope someone can talk him into living.

It would be safe to say that many want to die only for a little while. They would like to have death wipe the slate clean and start all over again. Consequently, their feelings are best described as ambivalent. They want to die, but they desperately want to live.

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here are six or seven illustrations of suicide in the Bible and there is no indication that God eternally condemned any of them. In fact, while God certainly doesn't support the act, he evidently assisted Samson.

Fact: **Suicides are increasing among women and children.**

Statistics are shifting. It used to be that more women attempted suicide than men, but more men completed the act. That is changing as a greater number of women are turning to "violent" suicide. They are using pistols instead of pills. They have become more serious about dying and fewer want to be found in time.

Authorities believe this is partly because of increased pressure as the woman's role in society changes. Many are frustrated. They are trying to be career woman, mother, wife, and homemaker. Their burdens often mount, with little help from the husband. In some large cities more women are now

leaving their families than men.

Self-destruction is mounting among young people. There are multitudes of reasons for this. With many coming from unstable home situations, missing fathers and domineering mothers may be the most frequent denominator.

Fact: **People of minority groups often turn to suicide.**

Not long ago the popular notion was that suicide was a disease of the middle class or the rich. Actually this has probably never been the case. Mr. Shneidman calls suicide "democratic." It affects people on all levels of society.

The United States Department of Health,

Education, and Welfare has published a booklet on suicide among Indian Americans. They report that on some reservations the suicide rate is six times that of the national average. The most likely Indian to commit suicide is a single male between sixteen and twenty-four, with an unstable parental past.

Fact: **People are suicidal for short periods.**

It is often said that if a person is intent on killing himself there is nothing we can do to stop it. Generally speaking, this is not true. For most people the interest in suicide is only a passing thing. If their need is met at the critical time the crisis may be curtailed.

With some people they will face a similar critical point six months later and it may have to be met again. Ideally, they will by then have received help and started to resolve their problems.

Fact: **Christians are in a position to help.**

In most cases suicide is not the result of lunacy or a chemical imbalance. It is definitely a human, personal problem. Christians are in an excellent position to help with personal difficulties.

Because Jesus Christ cares about us we necessarily care about other people. Consequently, we wrap our emotional arms around individuals and attempt to take them in.

In groups and interpersonal relationships we attempt to make others feel accepted, wanted, and needed. Because we all hurt we create an atmosphere where people feel free to share their pains and disappointments. We accept a less judgmental role of each other and more of an attitude of fellow survivors in a life raft struggling together because we need each other.

We become less pretentious about the Christian life and less simplistic. We reach out because the person sitting next to us is hurting some place, just as we are.

Most suicides or attempted suicides are really a cry for help.



Joint committee meetings chart course for Home Ministries

Recent committee meetings of the Commission on Home Ministries proved to be challenging and probing. Normally the reference councils for evangelism, voluntary service, radio and television, peace and social concerns, church planting, the ministry, and the executive committee meet at different times and locations throughout the year. This time there was a departure from that structure. All reference councils were brought together at the same time, September 18-20, in Newton, Kansas.

One of the primary purposes was to stimulate cross-program interactions. There was not a uniform assessment on how well this worked. Many of the fifty-plus persons present said there was good dialog between councils. Others felt the need for more time to really generate cross-program learning. Although conjoint meetings were scheduled for three different occasions, the councils spent most of their time meeting as separate entities.

However, the Mennonite Voluntary Service reference council and MVS staff did visit every other council for one hour each. These particular interactions raised controversial issues as MVS challenged, and was counterchallenged, by the committees. There were also many affirmations. Two of the main areas of confrontation were in evangelism and life-style. Some council members said there was a need for proclamation of the gospel in word, as well as in deed, by MVS. Generally, though, MVS was seen as a courageous, creative force, issuing a challenge to all members of the church in its life-style and mission. Several other councils also engaged in direct cross-program exchanges.

The reference council for peace and social concerns recommended that the General Conference draft a statement on abortion. "We need a statement of position on this issue," they said. The manner in which the resolution on abortion had been handled at the Bluffton Conference had created wounds. This committee recommended that whatever route is taken in working out a statement on abortion, concerned voices should not be excluded.

For the committee on church planting the main question was minority ministries. In 1976 alone, an estimated 400,000 Spanish-speaking persons entered the United States, half of them illegally. The consensus in this committee was that the time is ripe for a ministry to Spanish people. The central issue

was whether the General Conference should opt for an inter-Mennonite ministry, do its own, or keep its options open to both.

At the beginning of September a charter Spanish-language Mennonite congregation was organized in Houston, Texas. They share facilities with the English-speaking Houston Mennonite Church. Three other Spanish ministries are active within the General Conference: at Grace Church, Lansdale, Pennsylvania; Calvary Church, Liberal, Kansas; and at Crossroads Center, Philadelphia, Pennsylvania.

"What is our strategy for evangelism?" was the focus for the council on evangelism. There was not a readiness to pick a particular model or method for evangelism, and it was noted that congregations need to be discriminating on where to put their energies for evangelism. However, there was agreement that an "outreach mentality" is a need among

General Conference Mennonites, that there has to be training for outreach, and that the evangelism must be one that cares.

An interesting perspective arose when the executive committee of the Western District met with the executive of the Commission on Home Ministries. At one point there were also caucus meetings for each United States district and for the Canadian conference. The caucuses and the executive committee of the Western District were asked to respond to the ideas and recommendations being generated by the reference councils.

From these meetings committee members became more aware of the parallel programming that exists between CHM, the districts, and the Canadian conference. To be supportive of each other's efforts was an affirmation that came about. It was hoped that ways of being a cross-program resource, as well as a parallel-program asset, would be increased.

Churchwide census for forum magazine

During September, General Conference Student Services asked pastors of congregations to provide names and addresses for the annual churchwide census of young adults. The census listing becomes the circulation list for *forum* magazine, published monthly October through April by the Mennonite and General Conference Mennonite student services offices.

While not easy to define, young adults are those who are approximately eighteen to twenty-five years old, urban or rural, who have either remained in their home communities or scattered to other areas, and are engaged in study, employment, voluntary service, or other endeavors. *Forum* magazine is mailed at no cost to these post-high Mennonite young persons.

As implied in the title, *forum* serves as a channel for exchange of ideas among its readers. "Their interests set the agenda for issues treated," according to editor Stuart Showalter, who teaches communication at Goshen College, Goshen, Indiana. "Forum sponsors have encouraged free expression of diverse points of view; our editorial platform, therefore, is open and flexible," he said.

During the coming school year, *forum* expects to continue to explore elements integral to building Christian community. Life-style issues such as life planning, singleness, and sources of strain on young adult marriages will be treated. These will be

related to the recent General Conference family life survey done by R. Bruce Woods.

Theological, political, educational, and social issues will again be highlighted in *forum*, the editor indicated. Articles have been scheduled, for example, on the church's role in Vietnam and on apartheid. The war tax issue will be discussed.

Hubert Brown, student services secretary for Mennonite Board of Missions, Elkhart, said that "Ministry to young adults must be understood as ministry. As ministry, it means commitment and practical involvement in meeting needs of young adults in the context of a brotherhood community in a learning society."

"Young adults raise difficult questions in an atmosphere of freedom from value commitments to their home and church communities. Although sharing some things in common, they are characterized by many differences in experience and outlook attitudes and values, housing and marital patterns, Christian commitment and church participation," Mr. Brown said.

Circulation among General Conference Mennonite young adults is expected to be 3,000 this year, an increase of 700 from last year. There is no fee for a subscription, although individuals may contribute if they wish. To be put on the mailing list write to General Conference Mennonite Church Student Services, Box 347, Newton, Kansas 67114.

Urgent need for overseas personnel

The overseas mission program of the General Conference is hurting. In a letter to the pastors of all General Conference congregations the Commission on Overseas Mission is asking them to name persons who they think have the gifts for overseas service. Two areas that need personnel most urgently are Brazil and Colombia. In Brazil, COM is working with the Mennonite Board of Missions (Elkhart) and the German-speaking Mennonites of Curitiba. Invitations have been extended for three couples to assist national Christians in beginning new church fellowships. In Colombia, three missionary families have found it necessary to terminate this year for family reasons. Church leaders in Colombia have asked COM to send at least two new couples for ministries in rural leadership training, Bible teaching, and youth work. There are also invitations for new missionaries from eight other countries in which COM has work. There has been a decline in personnel among other Mennonite mission and service groups as well. The letter asks congregations to discern gifts and "call out those whom the Lord would have serve him in other lands."

Alaskan pipeline deal protested

Although the Alaskan Highway natural gas pipeline is in the works, protests continue. The National Coalition Against Northern Pipelines, Ottawa, Ontario, is pressing for a parliamentary investigation into why the Canadian Government made the deal with the United States negotiators. The coalition consists of public interest, environmental, church, native, and labor groups from across Canada who oppose the construction of any northern pipeline at this time. Claiming that the \$10 billion pipeline is not the kind of international deal Canadians can be proud of, the coalition cites preoccupation with short-term financial considerations as the reason for the deal, at the expense of Canada's environment, the rights of the native people, and the need for a coherent energy policy. The mammoth project, they claim, involves Canadian money, Canadian environmental damage, and the abrogation of the rights of Canada's native people so the United States can transport Alaskan gas to American markets. Further, they state, there is a worsening credibility gap that both the gas industry and the Canadian Government are guilty of creating. In July 1975 there were claims of a natural gas shortage. Now, in 1977, after the approval of the northern pipeline, the gas industry wants government policies changed



Churches help India's flood victims

Indian villagers carrying their belongings jam the only passable road as they abandon huts and fields of Hazaf Garh, one of many hamlets on northern India's flood plain. Flood waters inundated more than one-third of the nation's capital city, Delhi. Over one million acres of land were flooded to a depth of ten to twenty-five feet. During early September there was also severe flooding in the state of Assam, north of Bangladesh. Mennonite Central Committee is working with CASA (Church's Auxiliary for Social Action), an ecumenical agency, which provided medical service and emergency feeding. Approximately two million people have been affected by the flooding. There is an acute shortage of drinking water as most wells in the flooded areas were submerged. Although the emergency response has concluded, the rehabilitation stage calls for pure drinking water and medical care in addition to cleaning and restoration of houses, fields, and industry. MCC was able to respond to the emergency more quickly than normal because volunteer Paul Kennel is part of an MCC disaster standby program. Disaster response profiles have been written for a number of Asian countries.

so it can sell surplus gas abroad.

Consequently the coalition is calling for an independent inquiry into the gas industry's misleading reserves statistics, and also an assessment of the government's pipeline deal.

CMBC, Winnipeg, seeks new president

The presidential search committee for Canadian Mennonite Bible College, Winnipeg, Manitoba, is contacting all congregations associated with the Conference of Mennonites in Canada in its quest for a new president for CMBC.

Congregations are being asked to name qualities and qualifications to expect, specific names of persons, and the expectations they have for CMBC under the next president.

Serving on the committee are CMBC

board members John H. Neufeld, Gary Harder, and William Toews; faculty member David Schroeder; and General Board (Canadian conference) appointee John Derksen, Clearbrook, British Columbia.

During a recent retreat of board members, administration, and faculty, a day was devoted to a study of the purpose and nature of CMBC. This process will continue when constituency responses have been received. The gathering, the first of its kind, was made possible by a gift from a private businessman.

John Neufeld, chairperson of the CMBC board, commented, "I have a personal dream that similar retreats might be held with provincial representatives in the various provinces. It could develop a whole new sense of our owning the college."

CMBC's president, Henry Poettcker, is president-elect of Mennonite Biblical Seminary, Elkhart, Indiana.

Unwelcome couple has effective ministry

The community of Nain, Labrador, did not ask for community development workers Dennis and Susan Driedger of Winkler, Manitoba, nor did they want them when they arrived in Nain two years ago. Although the Driedgers were told to leave, they didn't, proved their love in action, and recently left an appreciative community.

Mennonite Central Committee sent the Driedgers to Nain at the request of the Newfoundland provincial government. The mainly Inuit (Eskimo) settlement of 900 had not asked for them. Outsiders are highly resented in Nain because there are so many who fly in for short periods only to exploit the people. Rich in history, folklore, rock formations, and social problems, the culture invites study by professionals in a wide variety of disciplines. Inuit have lived in the Nain region for about 4,000 years. "The Eskimos felt like a museum," Dennis said. Many students have completed PhD degrees by studying Nain.

Why didn't they leave? "We never doubted God had called us there," said Sue.

"And I guess we're a bit stubborn," Dennis added.

Dennis spent the first months talking to various social workers, attending meetings, helping people with their boats, hauling loads, and after a year the community was convinced they weren't leaving. They were accepted.



The Driedgers—Michelle, Susan, Darcy, Dennis, and Kevin—were accepted in Nain, Labrador, when the Inuit understood that they were there to help them, live with them, and be with them. Later it became difficult to leave.

By far the greatest problem was alcoholism, and in Dennis' judgment it was the source of "99 percent" of all other social problems. It was in the rehabilitation of alcoholics that he eventually found his primary role. Through contacts an Alcoholics Anonymous group eventually was born. It was difficult. The Inuit do not like to confront each other or point out faults, nor do they feel comfortable with prayer outside the church.

At the time the Driedgers left fifteen

alcoholics were actively trying to stop. The group was doing well and was under Inuit leadership.

Another positive achievement was the development of a curriculum for alcohol education in the schools. The Driedgers together with other social services personnel were instrumental in setting up a summer day-care center which the women of the community had requested. The women worked in the fish plant each summer and themselves identified the need for the center.

Sod turned for heritage center in Winnipeg

A sod-turning service for a new Mennonite heritage center was held Sunday, August 28, on the campus of Canadian Mennonite Bible College, Winnipeg, Manitoba. The new archives and library building is a donation to the Conference of Mennonites in Canada by the P. W. Enns Family Foundation.

In his remarks prior to the sod breaking, Gerhard Lohrenz, a long-time advocate of such a facility, noted the Mennonite community's recurrent disobedience of the biblical model in which the Israelites were instructed to communicate their heritage to their children and to later generations.

Although Mr. Lohrenz described the new structure as "a center for the study of the past," he also emphasized that it will "enable us to understand and appreciate our problems of today more intelligently."

"The center," he continued, "will lead to a constant reexamination of our private and public life . . . to a greater vision for the future, and to a longing for those things that are pure, true, honorable, just, lovely, and gracious."

About sixty persons from Winnipeg and area congregations shared the occasion with

members of the P. W. Enns Family Foundation. Chairing the service, Henry J. Gerbrandt, executive secretary of the Canadian conference, led the group in singing "Grosser Gott wir loben Dich" (Holy God, We Praise Thy Name). Jake Fransen, vice-chairperson of the Canadian conference, led in the dedicatory prayer.

Members of the building committee include chairperson Rudy Regehr, Winnipeg; architect Siegfried Toews of Vancouver, British Columbia; and Peter Martens of MBS Construction, Winnipeg, who will head the construction itself. Work is to commence immediately, with completion planned in the fall of 1978.

The resource center, which will cost about \$500,000, will be a 14,000-square-foot building. It will include an expanded archives preservation and service area, a public meeting and heritage display area, a library section for CMBC, as well as research and reading rooms, a periodicals lounge, and seminar rooms.

Acknowledgment of the gift and approval of construction took place at the Canadian conference sessions in Toronto during July.



P. W. Enns, donor; Jake Fransen, vice chairman of the Conference of Mennonites in Canada; and Gerhard Lohrenz, member of the building committee, break sod for the new archives-library building at Canadian Mennonite Bible College, Winnipeg, Manitoba.

Words & deeds

Workshops for training in counseling and visiting have been organized by the Conference of Mennonites in Manitoba. George Neufeld, conference chaplain, said, "In the Mennonite church we have often said that providing a supportive ministry to the elderly who are trying to cope with loneliness, to the chronically and mentally ill, and to the grief stricken is the task of the whole church and should be done by the deacons and laity as well as the clergy. Some lay persons have developed a fulfilling ministry, but a larger number have experienced setbacks and have given up." The workshops are in response to this need. More information can be obtained from the Conference of Mennonites in Manitoba, 1483 Pembina Highway, Winnipeg.

Although there was no advertising via newspapers or television, evangelist Billy Graham's visit to Hungary attracted many persons. An estimated 15,000 people turned out for his first service. During the services he preached the kind of salvation sermon he preaches everywhere and made the point that no matter what government system you live in, God loves you. Mr. Graham emphasized that while he came to learn about church-state relations in Hungary, he was there to preach the gospel. "I come to speak of the life, the death, and the resurrection of Jesus Christ," he said.

How women are affected by their mothers will be part of the learning at a weekend for mothers and daughters at Bluffton College, Bluffton, Ohio, October 7-9. Resource women for the conference are Signe Hammer, author of *Daughter and Mothers: Mothers and Daughters*, and Florine Jacobs, former dean of women at Ohio Northern University. Another educational emphasis for women is a one-day seminar on investments, wills, trusts, and taxes on October 11. Paul King, sponsor of the event, noted, "On the average, women live longer than men. The seminar will help inform women how to best acquire, enjoy, and dispose of estate assets."

A consultation on world evangelization will be held in January 1980. The gathering is an outgrowth of the 1974 Congress on World Evangelization in Lausanne, Switzerland. To be held in a third-world city, the consultation will assess progress since 1974 and set post-1980 strategies for world evangelization. The decision to go ahead with the gathering came from the executive committee of the Lausanne Committee for World Evangelization meeting in Montreal,

Quebec, in early September. Delegates from Kenya, Uganda, Bolivia, England, United States, Canada, India, Switzerland, Australia, and Singapore attended the Montreal session.

A cross-cultural fiesta, which provided an opportunity for Christians of minority groups from various cities to meet together, was held in early September near Lancaster, Pennsylvania. This event is planned annually by the home ministries department of the Eastern Mennonite Board of Missions and Charities.

Mennonite Brethren Biblical Seminary, Fresno, California, will inaugurate Elmer A. Martens as the sixth president of the institution, October 14. In conjunction with the event two seminary professors, J. B.

Toews and David Ewert, will present four expositions of 1 Thessalonians at an old-fashioned Bible conference, Thursday and Friday, October 13-14.

The Japan Mennonite Church intends to set up a voluntary service program. Currently, Sawako Renbutso from the island of Hokkaido in northern Japan is spending a year in voluntary service in Phoenix, Arizona. She is a Mennonite Central Committee exchange visitor.

Religious programming accounts for 5 percent of Radio Botswana's broadcast time. Coordinator of religious programming is Norman Derstine, under assignment from Africa Inter-Mennonite Mission through the Botswana Christian Council. He also produces a five-minute daily program.

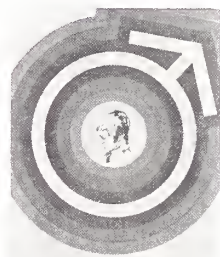
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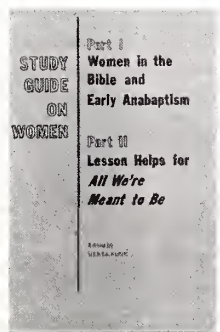
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Record

Workers

Jay Basler has been named dean of students and director of student services at Bethel College, North Newton, Kansas. He is moving from his associate position in this area upon the resignation of Walter Friesen.

Linda Dyck, Whitewater Church, Boissevain, Manitoba, began a year of Mennonite Voluntary Service in July as a day-care worker in Beatrice, Nebraska. She is the daughter of Abe and Lena Dyck of Boissevain.

Joe Ediger, Arvada (Colorado) Church, is beginning two years with Mennonite Voluntary Service teaching in an alternative school in Chicago, Illinois. He is a mathematics graduate of Bethel College, North Newton, Kansas. His parents are Peter and Marjorie Ediger.

Joe and Jeanette Neufeld, Grace Church, Regina, Saskatchewan, left September 6 for one-year assignments as mission volunteers at the Taiwan Theological College, Taipei, Taiwan, under the Commission on Overseas Mission of the General Conference Mennonite Church. Mr. Neufeld is professor of education and counseling at the University of Regina. He is using his sabbatical leave from the university to teach Christian education and psychology at the theological school. Ms. Neufeld's major assignment is



Dyck



Ediger



L. Rupp



W. Rupp



B. Sawatzky



D. Sawatzky



Siemens



Wenger

the teaching of English. She has been teaching at the Waseana Institute for Applied Arts and Science in Regina.

Weldon and Linda Rupp, Bethel College Church, North Newton, Kansas, are beginning two years with Mennonite Voluntary Service as apartment managers of a fifty-unit

low-income rental complex in Arvada, Colorado. Ms. Rupp has taught grades one to four for almost thirty years and Mr. Rupp has worked in supervisory positions with several manufacturing firms.

Daniel and Beverly Krehbiel Sawatzky, North Newton, Kansas, have begun two years of Mennonite Voluntary Service. Their assignment takes them to Cincinnati, Ohio, where Daniel will work in home repair and Beverly will work at the reading center. Both have college training and have work experience in their particular area of service. They attend Hesston Inter-Mennonite Church, Hesston, Kansas.

Marianne Siemens, Emmaus Church, Wymark, Saskatchewan, is beginning two years with Mennonite Voluntary Service at a day-care center in Hutchinson, Kansas. She has attended Swift Current Bible Institute, Swift Current, Saskatchewan. She is the daughter of Ruben and Tina Siemens Wymark.

Martha Wenger, Faith Church, Newton, Kansas, is beginning two years of Mennonite Voluntary Service in Washington, D.C. She has a particular interest in history and peace studies and is a graduate of Bethel College, North Newton, Kansas. She has also studied in Jerusalem and in Jordan. In Washington she will be a staff person at the national office of Clergy and Laity Concerned. She is the daughter of Malcolm and Esthe Wenger, Newton.

Conference budget

Budget for 1977 includes:

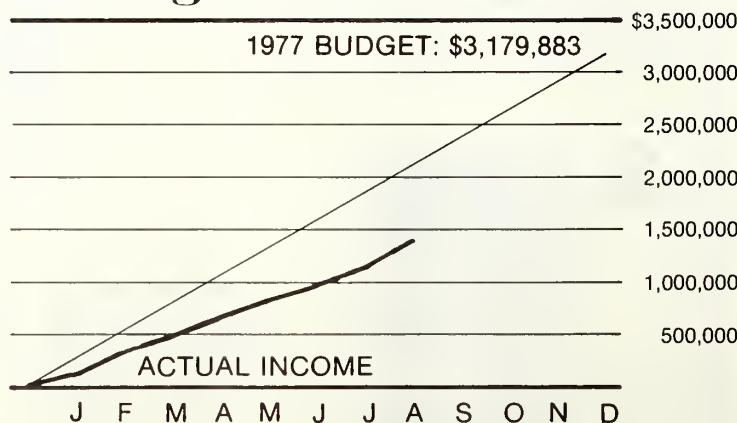
Commission on Education \$234,048

Commission on Overseas Mission \$2,084,949

Commission on Home Ministries \$579,918

Mennonite Biblical Seminary \$280,968

Total \$3,179,883



The monthly receipts for August totaled \$203,145. This year's receipts to date are \$1,374,596. Last year's August receipts were \$160,276 with that year to date totaling \$1,431,457. On a percentage basis we have reached 43.2 percent of our budget at the end of this August compared with 47.7 at the same point last year. If we receive the same amount in the next four months as we received the last four months of 1976, we will fall short of making budget by 10 percent and \$300,000. We very much need your support. Ted Stuckey, conference treasurer

Ministers

John Friesen has accepted the pastorate of the Zoar Church, Langham, Saskatchewan, effective in October. He previously served pastorates at Hillcrest Church, Grande Prairie, Alberta; First Church, Burns Lake, British Columbia; and the Morden (Manitoba) Bergthaler Church.

Loris Habegger, North Newton, Kansas, has begun serving as associate pastor of Eden Church, Moundridge, Kansas, effective October 1. He is also serving as executive director of the senior citizens' commission of the Associated Churches of Moundridge.

Harold Ratzlaff, Newton, Kansas, is serving as interim pastor at First Church, Pretty Prairie, Kansas. Richard Tschetter will become pastor of the congregation in November.

Calendar

October 21-23—Western District Conference annual sessions, Buhler High School, Buhler, Kansas

Eastern

November 11-13—New Call to Peacemaking conference, Powell House, Old Chatham, New York

November 18-19—New Call to Peacemaking conference, Church of the Brethren, Lancaster, Pennsylvania

Northern

November 18-19—Farm and food seminar, Bethel Church, Mountain Lake, Minnesota; resource people, Harold Regier, Russell Mast, Doris Longacre, Arnold Harder, Cecil Graber

Pacific

October 28-31—New Call to Peacemaking conference, Camp Collins, Oregon

Published

A catalog of the films, filmstrips, and slide sets available through Mennonite Central Committee film libraries is available from MCC at 21 South 12th Street, Akron, Pennsylvania 17501, or from regional offices.

The Sacred Car is a conscience-raising pamphlet for people who are raising questions on what the car has done to the North American life-style. Some alternatives to the car are suggested. The study guide is available from Faith and Life Press, 722 Main Street, Newton, Kansas 67114, at 2.00 per copy. A cassette tape is scheduled for release later in the year. The book and the tape are intended for use by study groups and Sunday school classes.

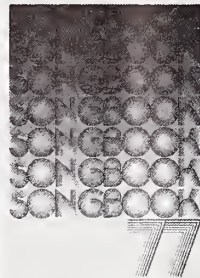


Pannabecker

Deaths

Samuel Floyd Pannabecker was born April 15, 1896, and died September 14. He served as a missionary and Mennonite Central Committee relief commissioner in China from 1923 to 1946, and as an educator at two

major General Conference Mennonite institutions: Bluffton College, Bluffton, Ohio, and Mennonite Biblical Seminary, Elkhart, Indiana. From 1946 to 1969 he was, at various times, dean, registrar, and president of the seminary. He was also president emeritus of the institution. His book Open Doors, a history of the General Conference Mennonite Church, was published in 1975. He was a member of the General Conference mission board from 1947 to 1965. He obtained the AB degree from Bluffton College, the AM from Witmarsum Theological Seminary, the BD from Garrett Biblical Institute, and the PhD from Yale University. He also studied at the College of Chinese Studies in Peking. Bethel College, Bluffton College, and Bethany Biblical Seminary all conferred honorary degrees in recognition of his services to the church.



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Discussion

A word about church music

I want to write about modern trends in singing the praise of God. Enthusiastic Christians are singing the words of Scripture, and when done with reverence and good taste this is highly commendable.

But it is the character and quality of some tunes to which these scriptural words are sung that concerns me. It is not easy to fit worthy music to the Word of God. Great musicians from Palestrina through Bach, Beethoven, Brahms, and the superlative Mozart have explored the twelve-tone scale (all the black and white keys within an octave) with every worthy possibility of tune, beat, and rhythm. Modern composers have had to resort to new, daring, and even shocking stratagems of sound and rhythm to produce original and contemporary effects.

Another important factor in modern religious tunes is that whereas composers formerly were often initially inspired by religion, it is not so now. Today's composers are almost entirely inspired by the secular life of the common man. Light music for dancing has provided the beat, the style for modern religious tunes. Hence one is not at all surprised to find in deeply serious and religious works startling jazz effects. Syncopation is rampant with the wildest effects in melody, harmony, and rhythm.

Perhaps the simplest form of syncopation is that in which the tune brings on the second beat as in Perry's "Jerusalem" and Vaughan Williams' "For all the Saints," but is practically Victorian and hopelessly sedate

nowadays! Much more advanced syncopation is now the rage in which you get violent interruptions of the flow of the rhythm, starting and stopping even at half beats. And, of course, this is undoubtedly exciting, intriguing, and diverting—too much so, I think. There is a self-consciousness about such performances which distracts from the Word being sung, and more so from the Lord of whom we sing.

Now I can hear a storm of criticism breaking over my head! I really don't mind; it is true. The exciting and arresting rhythms of the dance hall have invaded all modern forms of our songs of praise. To wed these to the words of Holy Scripture, however expertly and excitingly it is done, is incongruous to the reverent mind.

My complaint is not against allying the very words of Scripture to modern music; however, I feel these new tunes are so riddled with patterns of syncopation that the mind is distracted and diverted from the "truth" it sings. The profound meaning of the Word is

swallowed up in the beat or rhythm of the tune. To attach so much vapid musical frivolity to words of Holy Writ is to drag through the mud the lovely words of our Holy Savior.

You can't dress Jesus up like a clown and expect serious people to accept him; it is irreverent and incongruous. I am all for interesting harmonies, new tunes, and fresh ways of singing praise to our wonderful God, but let us stop "jazzing up" the Word of God as some are doing in the so-called gospel shows. Such exercises are tawdry, cheap, frivolous, and debasing in the extreme.

Young people, have your fun, as much as is good for you; but when it comes to serious things—not sad, but glorious, joyful, and eternal things—let your music match them. Let us never be guilty of turning the worship of our divine Lord into anything approaching the rabble of the jungle or the beat of jazz halls. *William Still, Gilcomston South, Aberdeen, Scotland (printed in The Minister's Letter)*

Letters

Holy Spirit not "it"

Dear Editor: Greetings in the precious name of Jesus of Nazareth! In *The Mennonite* (August 9) the editorial was titled *A People of Fire*. This I read over several times and found it to be full of good advice and very interesting to read. However, I can not go along with calling the Holy Spirit an "it." This seemed very strange and confusing to me.

If the readers of *The Mennonite* are expected to go along with this idea, then please count me out. I would prefer to go along with the statement which Jesus left with his disciples in John 14:16-17, "And I will pray the Father, and he shall give you another Comforter, that *he* may abide with you forever; even the Spirit of truth; *whom* the world cannot receive, because it seeth *him* not, neither knoweth *him*: but ye know *him* for *he* dwelleth with you, and shall be in you."

Also John 16:13-14, "Howbeit when *he*, the Spirit of truth, is come, *he* will guide you into all truth: for *he* shall not speak of *himself*; but whatsoever *he* shall hear, that

shall *he* speak: and *he* will shew you things to come. *He* shall glorify me: for *he* shall receive of mine, and shall shew it unto you." *Peter B. Friesen, Box 627, Meadow Lake, Saskatchewan S0M 1V0* August 30

Thank-you from India

Dear Editor: I have now returned to India after being in the United States and Canada four months for study and visiting our General Conference Mennonite churches there. Please permit me to express through *The Mennonite* my deepest gratitude to all the brothers and sisters in Christ who took me into their homes, extended warm Mennonite hospitality and fellowship, arranged for meetings and saw to it that I met many people, drove me very kindly in their cars to my next place of appointment, and in ever so many ways made me feel at home and very comfortable. All this has made a lasting impression on my mind. I am very, very thankful to every one of them. *Anur Sonwani, Sewa Bhawan Hospital, Jagdeesapur via Basna, Raipur District, Madhya Pradesh, India 493554* September

Many Gifts, a worship resource book with original songs by Patricia Shelly and poetic images and music by Peter Ediger and Judy Krehbiel, is now available. The fifty-page paperback book may be ordered for \$2.00 from the Faith and Life bookstores at Box 347, Newton, Kansas 67114 and 159 West Main, Berne, Indiana 46711; or from Patricia Shelly, 5987 Miller Street, Arvada, Colorado 80004.

Adriel School, a residential treatment facility for emotionally disturbed slow-learning adolescents, has an opening for a social worker. A master's degree in social work is preferred; applications will also be accepted from persons holding a bachelor's degree in social work. The salary is competitive and fringe benefits are liberal. Contact Mr. James Burkett, Box 188, West Liberty, Ohio 43357; or phone (513) 465-5010.

Alive and Aware

Alive and Aware, by Miller, Nunnally, and Wackman (*The Carriage House*, Minneapolis, 1975) is reviewed by Robert V. Peters. He wrote this at the end of last spring's semester as a student at Associated Mennonite Biblical Seminaries, Elkhart, Indiana. Currently, Robert is employed with the Christian Student Movement and lives at 502 Simcoe Street, Winnipeg, Manitoba.

If you are among those who are concerned about the quality of Mennonite churches' corporate life together as fellowships, then *Alive and Aware* is a book for you.

Our Anabaptist forebears, and those of the Quakers and Church of the Brethren, left us a wealth of symbols that undergirded and expressed the nature of their group life. From the Church of the Brethren comes the rich meaning of their communion: a "love feast" or agape meal, footwashing, and the holy kiss to express the meaning of their covenant one with another. Most of these ingredients are also to be found within the different Mennonite groups.

The Hutterites emphasized that the minister is a *Diener* (servant)—*Diener des Wortes* (servant of the Word). The Quakers spoke of the "meeting"—a meeting for worship and a meeting for business. Maybe we could also learn something from the

Quaker concept of clerking.

All of the historic peace churches during their formative stages emphasized the necessity for a group process, including consensus decision-making.

My experience with Mennonite groups is that we need to put renewed flesh on these symbols from our past. There is a rich heritage waiting to be mined anew as a source of energy for our group life. At the same time, humanistic psychology should also be searched out for help in this area.

Alive and Aware was written primarily as a text for improving communication between partners in a marriage relationship. Our group leadership class at Associated Mennonite Biblical Seminaries found the text quite useful for group life as well.

Central to *Alive and Aware* is its concept of the "awareness wheel." What's happening now? What's happening to you right now? What are you sensing, thinking, feeling, wanting, doing? Your senses, thoughts, feelings, and actions are always part of you, but they are not always within your awareness.

Alive and Aware challenges us to develop our self-awareness which will enable us to also become more aware of others and thus improve our communication. It emphasizes the need for active listening—playing back

with "I hear you saying," checking out with "Did I hear you say?"

Communication is always two-way: there must be self-disclosure, listening, and feedback at the base of any healthy relationship.

Another important section "I Count, I Count You," reaffirms a basic human value. We're all worthy of being counted, of being listened to and shared with.

My experience in Mennonite groups is that we: (1) have poorly developed active listening skills; (2) show a lack of emphasis on becoming aware of self and disclosing self within the fellowship; and (3) forget at times that we are a priesthood of believers where all have a valid voice.

Alive and Aware is written from a humanistic perspective but, applied to a Christian group, can lead to exciting new spiritual adventures.

Three other books that I would recommend for deepening group life in the church are: (1) *Learning Through Encounter* by Robert Arthur Dow, Judson Press, Valley Forge, Pennsylvania, 1971; (2) *Making Meetings Work* by Leland P. Bradford, University Associates, La Jolla, California, 1976; and (3) *Church Fights (Managing Conflict in the Local Church)* by Speedleas and Paul Kittlavs, Westminster Press, Philadelphia, 1973.

MENNO & ANNA BAPTIST



Meditation

Let's be thankful

Charles Ludwig

Like anticipating Christmas as a time to exchange gifts rather than a time to commemorate the birth of Christ, all of us have a tendency to look forward to Thanksgiving as a time of feasting and visiting relatives rather than as a time to be thankful.

To the Philippians, Paul wrote: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (4:6). From this it is evident that Paul considered thankfulness a privilege. Indeed, prayer should always be accompanied by thanksgiving.

Traditionally, we always remember harvests at Thanksgiving; and this we should do. But in addition to harvests, should we not remember with profound thanks those who helped make our public worship and harvests possible? For example, do we remember to thank the Lord for those who wrote our hymns?

If we were to take all of Fanny Crosby's hymns out of our hymnal the book would be much thinner than it is. Have you ever thanked the Lord that this tiny blind woman was called to write hymns?

While riding in a hack with Fanny Crosby on the way to the Brooklyn ferry, a close friend was discussing with her some of the famous preachers she had known. Among these were Henry Ward Beecher, Theodore Cuyler, and John Hall. As Fanny related the blessings she had received from them, the friend noticed the driver listening acutely to every word. Intrigued, she said, "This is Fanny Crosby, author of 'Safe in the Arms of Jesus.'" Upon hearing this, the man wept. That hymn had been one of the great inspirations of his life.

Several weeks ago I worshiped in the first official Methodist church building to be erected in the United States. It stands at 44 John Street in Manhattan. Later, I learned

that Fanny Crosby often worshiped there.

Those who saw her in the pews of this landmark church noticed that her long, black dresses were from thirty to forty years out of fashion. Fashions didn't mean much to Fanny; nor was she overly concerned that she seldom received over two dollars for a hymn, even a great one. Fanny Crosby's main concern was to remain securely in the will of the Lord. Because of this determination, we are now enabled to sing:

*Someday the silver chord will break,
And I no more as now shall sing;
But, O, the joy when I shall awake
Within the palace of the King!*

Have we ever thanked the Lord for Fanny Crosby? We should!

The names of a host of hymnwriters are known. Thus we can honor Charles Wesley, Isaac Watts, George Bennard, and others. But how about those hymns whose authors are unknown? One of these is "Gloria Patri"

The Colosseum in Rome now stands in ruins. Many believe that the Gloria Patri was born out of a group of Christians joining their hands in an impromptu manner as they were brought out to face the ravenous lions. They sang as they went to certain death in this building.



and the author credit line reads: "Anonymous, second century."

Although the author of those stirring words is unknown, we are reasonably certain of their origin. During the first three centuries of our era, Roman emperors earned that their personal popularity went up and down with the number of games they sponsored in the Colosseum and other public places. A typical program featured gladiators. When one of these men downed his opponent, he turned to the crowd and shouted, *Hoc habet!* ("He has it!") and awaited their instructions.

If the conquered man had fought well and the crowd was in a good mood, the crowd would signal that he should live by holding up their thumbs. If, however, they didn't approve of him, they turned their thumbs down and sneered, *Recipe ferrum!* ("Receive the steel!").

early Anabaptists who lost their lives because they insisted that this doctrine is scriptural?

Many of these martyrs were drowned, others were burned at the stake, hundreds perished on the wheel, many were banished, and an incredible number were torn apart on machines. To refresh our minds, let's listen in on the trial of Elizabeth Dirks who was arrested in Holland on January 15, 1549.

Examiners: "What do you believe about the baptism of children seeing that you have had yourself baptized again?"

Elizabeth: "No, my lords, I have not been baptized again. I have been baptized once on my faith, because it is written, 'Baptism belongs to believers.'"

Examiners: "Are our children then damned because they are baptized?"

Elizabeth: "No, my lords. Far be it from me to judge the children."

We have a tendency to look forward to Thanksgiving as a time of feasting rather than as a time to be thankful.

But watching men being killed day after day soon bored the listless public. To overcome this boredom, the gladiators were made to fight in different ways. Sometimes they fought with spears, at other times with words or daggers, and at other times with nets. And often, sandwiched between these events, a group of Christians would be brought out and ravenously hungry lions let loose upon them.

How did the followers of Christ withstand this ordeal? Usually with exquisite courage. On many occasions as they awaited the claws and fangs of the tormented beasts they did so joyfully joining their hands as an impromptu choir to sing:

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen, Amen.

It was this courage that eventually put an end to the persecution of Christians. Indeed, this fact caused Tertullian, the Roman attorney converted to Christ in A. D. 185, to exclaim: "Nor does your cruelty, however exquisite, avail you; it is rather a temptation to us. The oftener we are mowed down by you, the more in number we grow; the blood of Christians is seed."

Do we ever bow our heads and give thanks for these men and women of courage? We could!

Today in all our churches we freely express our view that baptism is for believers only. In doing so, some disagree. Those who disagree are powerless to do anything about

But do we remember those thousands of

Examiners: "Do you think you are saved by baptism?"

Elizabeth: "No, my lords. All the water in the sea cannot save me. All my salvation is in Christ, who has commended me to love the Lord, my God, and my neighbor as myself."

Following this merciless grilling, Elizabeth was taken into the torture room. There, screws were put on her thumbs and forefingers and twisted until the blood came. When this failed to force her to recant or to reveal who had baptized her, she was sentenced to death. On March 27, 1549, she was placed in a sack and drowned in the river like an unwanted animal.

Do our eyes ever moisten when we think of martyrs like Elizabeth? They should, and we should be thankful for them!

Considering our harvests that have brought us food, shelter, wealth, and that have paid for our house of worship, are we sufficiently thankful? Do we remember those who fled to our country from comfortable homes in Europe in order to have religious freedom? Do we remember those families who worked night and day in order that we might have the land which we now enjoy?

Or what about our ministers and publishing houses and writers who help keep us informed as well as inspired? Would it not be thoughtful and kind to let them know that we are thankful? If you agree, why not do something about it.

Few therapies are as effective as that of genuine thankfulness. Indeed, being thankful was one of the forces that enabled Paul to continue his world revolutionary work.

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Abortion and war

Mennonites have a long history officially opposing the killing of people in wars. We have not always been unanimous on this position. We also have not always known how to relate this position to capital punishment and many Mennonites have supported the death penalty. We have failed often to relate this position to our dealings with Christian brothers and sisters and the proliferation of Mennonite "splits" is evidence of the results.

Today there is a new issue that is facing the Mennonite churches on this same teaching—abortion. People asked it at the Bluffton conference and they are asking it elsewhere: What motivates us to a position of refusal to kill in war but an unwillingness to declare ourselves on the issue of abortion?

If it is our deep respect for the sacredness of human life that keeps us from taking arms, then this concern should also help us to commit ourselves on abortion.

What is it that keeps us from public statements on an issue which presently decides the destinies of more lives than the various wars in today's world?

Aha, I said it, didn't I? I lumped all the aborted zygotes, embryos, fetuses, or products of conception into the category "lives." Proabortionists would quickly challenge that assumption. When does life begin? Who decides? If we could decide that life begins after the "quickening" (twelve-sixteen weeks), or after "viability" (about twenty-eight weeks), the issue would be less complicated. I believe that most Mennonites think of life beginning with conception. Can you give any good biblical reason for not thinking so? Pure science, after all, can only describe the development process and not make that judgment.

If we could isolate the issue to such a simple religious definition of life and if that was the only factor to be considered, Christians would really have a manageable choice.

What about the mother's health—physical and mental? What about the psychological effects to a thirteen-year-old girl incestuously raped by her father and pregnant with an unwanted child? What about the choice of women who have been abused through rape or by husbands who treat them as property?

Abortion, like so many tough issues, has opened the closets to what is going on in many families and communities. To slam the door shut quickly with a simple law would not solve the problems.

Abortion, like poverty and world hunger, is a sign

of our carelessness and indifference to other people. We care about the poor and the hungry. But we get richer and the poor get poorer. We care about life, but Mennonites have been very reluctant to discuss sexuality. In the meantime, venereal diseases rise to epidemic proportions, illegitimacy increases, and abortions multiply.

Donald DeMarco makes the telling point in this issue by quoting Frank Moore Colby, "Every improvement in communication makes the bore more terrible." Birth control techniques were to liberate us for more meaningful sexual communication. Results reported to date (above) indicate the reverse for a large number of people. The growing number of "sin strips" in our cities also suggest that people are still starved for sexual fulfillment.

DeMarco goes on to suggest a reason. Communication presupposes separation and tries to bridge that separation. We have paid too little attention to that fact. There is something more basic and also more important in dealing with human relationships—communion. Communion presupposes a commonness, something that binds us together.

Christians have known and confessed this all along. But we too easily neglect it. A humanity based on a common creation by Almighty God cannot shoot and kill each other. Men and women created in the image of God and married because they discover fulfillment together cannot indulge in reckless sexual relations, depending on technology to correct mistakes or indulgences. We accept responsibility in Christ for both the poor and rich, the well and handicapped, the obese and starving, the faithful and those who have not yet learned the Way. Young people who see this communion among their elders will learn that their God-given sexuality is much more than skin contact and glandular release; it is a sacred part of their potential for fullness in Christ and it has lasting value only when this communion is expressed responsibly, that is, with a willingness to live with the consequences.

Abortion, like war, will only be solved when we regard ourselves and every other person on this globe to be considered so worthy by God that he gave his only Son to redeem each and every one. In that confession is communion and in communion we seek the best for ourselves and each for the other.

Obviously, this is not a comprehensive statement on abortion. But it is an attempt at starting a constructive discussion. I invite you to help us continue. BW

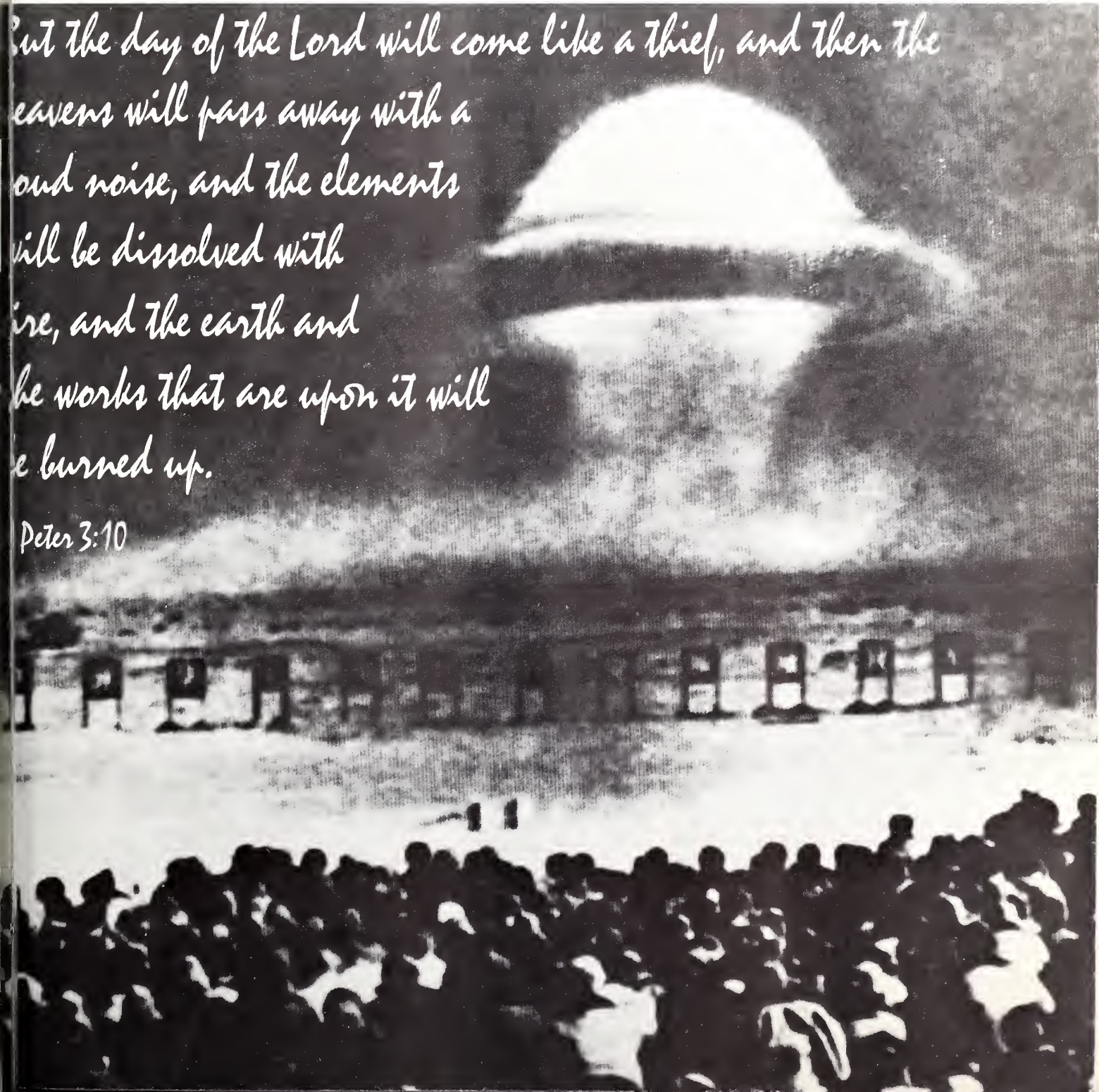
The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:36 OCTOBER 11, 1977

But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up.

Peter 3:10



Everything's going to blow up

Don Goertze

"Everything's going to blow up—Denver, the mountains, everything—unless we all die from pollution first."

I thought that in four years of college and five months in Washington, D.C., I'd met some cynical people. None of them compare to Mark, the twelve-year-old boy who made the above statement.

Mark is one of several early adolescents who have made friends with our Mennonite Voluntary Service unit. We are located in the lower income neighborhood in the Denver suburb of Arvada. As in most homes, Mark's natural father has split. Like most of his friends, Mark has a police record and must regularly visit his probation officer.

Our conversation of the other evening continued. "Don, I have eleven dollars."

"Really," I said. "That's a lot of money. What are you going to do with it?"

"Well, that's what I want to ask you. . . . Will you go to the liquor store and buy me a bottle of *Boone's Farm* apple wine?"

Mark's anxiety had been apparent for several days. He would soon find out whether or not he'd spend a season at the Boys' Ranch, the result of accumulating too many unexcused absences at school.

I explained to Mark that I would not buy him a bottle of *Boone's Farm*.

Mark came back an hour later, no more successful with anyone else than with me. Our talk resumed. "Mark, you mentioned pollution and explosions awhile ago." I hesitated, "Does that have any effect on how you're going to live your life?"

"Sure, I'll be dead."

"No, that's not what I mean. I mean, are you going to just go ahead and pollute and build bombs, and be just like everyone else?"

"No, I guess not."

Mark had heard about the Rocky Flats nuclear weapons plant twelve miles from Arvada. No doubt he goes to school with some of the children of Rockwell's (the managing company of Rocky Flats) 3,600 employees.

I think that Mark is vaguely aware that his crime of ditching school and the petty shoplifting for which his friends are banned from local stores do not compare to the crimes which go unpunished or are even blessed by society and government. We can expect all crime rates to rise as long as our government continues to build, and intends to use, nuclear weapons.

The plutonium components for all of the United States' nuclear weapons, including the proposed neutron bomb, are built and routinely purified at Rocky Flats. This facility is located midway between the cities of Boulder, Broomfield, Arvada, and Denver, Colorado. The Rocky Flats bombs are scattered around the world: in South Dakota silos, Central European mountains, and on Turkey's northeastern border with the Soviet Union.

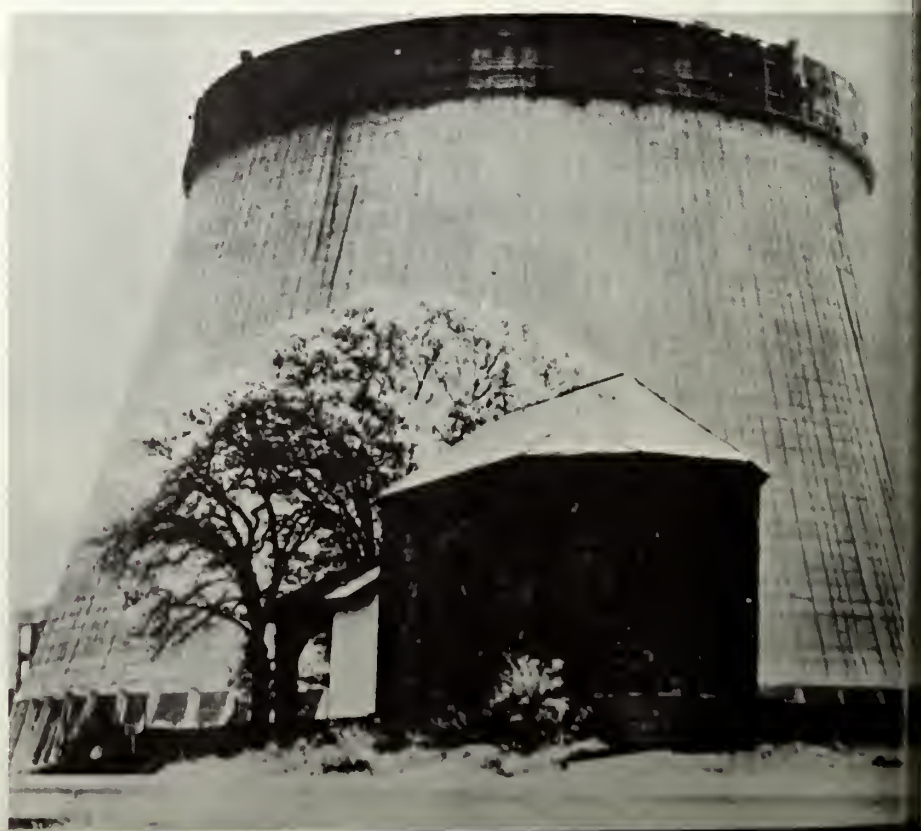
Formerly, the United States' policy was one of Mutually Assured Destruction (MAD). This means simply that if a hostile power, for example, Russia, unleashed its nuclear arsenal on us, we would still have enough bombs below the ashes or abroad to annihilate them. This worked fine assuming that (1) conventional wars did not escalate to nuclear wars; (2) only a handful of nations could make nuclear weapons; and

(3) nuclear power facilities and weapons stored abroad would be safe from theft, sabotage, or expropriation resulting from coup or revolution.

In 1974 the defense department began to speak in terms of "limited nuclear war." Mutually Assured Destruction was scrapped in favor of strategic and tactical nuclear weapons. The neutron bomb fits well in this plan. Such thinking significantly lowers the threshold of nuclear war and assumes optimistically, that the target nation is all thinking of "limited" war.

Bomb making is good business for some people. Rockwell International makes according to management statements \$2,000,000 in profits from operating the Rocky Flats plant every year. Bomb making is also bad economics. In 1952 it cost \$250,000,000 to build the Rocky Flats plant. \$40,000,000 has been spent for repairs.

The cooling tower of the Mulheim-Karlich nuclear power plant near Koblenz, West Germany, looms above an aging country chapel.



Disarmament in itself is not the whole answer. It must include a shift in foreign policy and in our exploitive waste-economy which promotes war.

necessary after fires; \$150,000,000 has been spent to build plutonium recovery and water recycling facilities.

The construction of nonconsumable, nonrecyclable items (nuclear bombs) is wasteful of natural resources. Because the military system generates less second- and third-level employment than other industries, it inflates the local economy. Because the plant is federally owned, no property taxes can be levied on it to support local schools. Unlike its practice for military bases, the federal government has made no grants to area schools in lieu of taxes.

Research in support of the nuclear reactor industry is also conducted at Rocky Flats. Rockwell's plutonium not only triggers bombs, but also contributes to the national plutonium economy. This has been a major issue prompting antinuclear actions such as last spring's Seabrook, New Hampshire, power plant occupation resulting in the imprisonment of 1,400 people.

The nuclear power industry, the proliferation of nuclear technology and material, and the relationship between nuclear power and nuclear weapons deserves several articles. I recommend to you the February 1977 issue of *Sojourners*.

The management at Rocky Flats does not, for the most part, reflect the stereotype of the gar-chomping militarists portrayed by elephant cartoons. In the context of a local economic conversion study (of which I am a part-time staff member), and as a member of the Rocky Flats Action Group (the local antinuclear organization), I have had several conversations with the Rocky Flats plant manager. Bob is a soft-spoken and articulate person. His hobbies include a study of Eastern religion and philosophy, and banjo playing.

As an eighteen-year-old marine in Japan, he viewed Hiroshima shortly after the bombing. He decided at that point to go to school and study the peaceful application of the atom. Bob did go to school, became a Rockwell vice-president, and in 1975 began managing a bomb plant.

Until 1975 the Rocky Flats plant was operated by Dow Chemical. After several years and allegations of poor management, Dow chose not to renew its contract. During the twenty-three years of Dow control, the surrounding fields became contaminated. After a plutonium fire in 1969, a nearby

farmer began reporting genetic defects in his animals.

Bob looked at the world situation. With the Soviet Union's nuclear arsenal increasing, he convinced himself that the balance of terror should be maintained; then the bombs would never be used. He took the job as plant manager in 1975 feeling that he could run the plant better than Dow. As manager of a nuclear weapons facility, Bob's role in the "death system" is only different in degree from the millions of Americans who grudgingly, but without protest, pay their federal income taxes every year.

Charges are still being leveled at the Rocky Flats plant. While some claims can be called propagandistic, the environmental threat is real. Independent studies by the Jefferson County Department of Health point to continual contamination of the surrounding countryside and call for further study. As in the case of nuclear power plants, there is still no technology available to neutralize the radioactive wastes or guarantee that they will be safely stored for the thousands of years that they remain dangerous.

Sometimes I marvel at the diversity of jobs in my unit—legal aid, teaching developmentally disabled, furniture coordinator for a social services group, neighborhood ministries, and others. Yet all of us act in response to a system primarily concerned with death dealing.

Terry, a fellow unit member, teaches in a school for the developmentally disabled. She has helped organize demonstrations by the disabled at the state capitol building. Terry, herself handicapped by cerebral palsy, demands that laws opposing discrimination against the disabled be enforced and that funds be provided to improve facilities for the handicapped.

In October various Arvada churches engage in the annual CROP drive to gain money for development and famine relief. I fully support this and participate. Yet I hope we do not overlook the fact that much hunger overseas is a result of North American overconsumption and exploitation of foreign resources. I hope we recognize that when material, technical, and intellectual resources go into weapons production at Rocky Flats rather than being used to meet human need, we are, in effect, robbing the world's poor.

There is a relationship between a \$115 billion military budget and a lack of funds for single-parent families, overseas famine relief, and the local poor and disabled. I see it every day.

Because the United States will have a neutron bomb, the Soviets will also develop one. The United States has encouraged the Soviet buildup in other ways; it has only been willing to reach agreements with the Soviets (as in Berlin and with regard to European borders) when convinced that the Soviet stockpile approached the kill power of its own.

In addition to American and Soviet bombs scattered around the world, at least thirty-five nations will have their own nuclear arsenals in ten years. In the event of nuclear attack on an American city, the Pentagon may not even know who was responsible, or if the enemy is a nation with defined boundaries or simply a terrorist band.

However, the first bomb dropped in the nuclear war may be American. The defense department is now considering "first strike" options. We proved to the world thirty-two years ago that we have no qualms about using nuclear weapons, and the world remembers.

Present policies lead us inevitably to annihilation.

No nation ever before has moved voluntarily from a position of power to powerlessness. Unilateral disarmament may also be suicide, but it is our only option. Negotiations have not reduced the world stockpile by one single bomb. The diplomats will not take bilateral disarmament seriously until there is an outcry for unilateral disarmament. Even just-war theologians, such as Roger Shinn, acknowledge that we have "moved off the ethical map" and that the Sermon on the Mount must be the ethic for nations as well as individuals.

Disarmament in itself is not the whole answer. It must include a shift in foreign policy and in our exploitive waste-economy which promotes war.

In the meantime we must continue to deal with the cynicism of twelve-year-olds and twenty-three-year-olds; the fears of single mothers with children; the plight of the handicapped; the oppression of urban, rural, and even suburban poor; and the despair of the third world, the nuclear third world.

Nuclear and Sin

The taproot of our society today is our intent to use nuclear weapons. Once we have agreed to that, all other evil is minor in comparison. Until we squarely face the question of our consent to use nuclear weapons, any hope of large-scale improvement of public morality is doomed to failure.

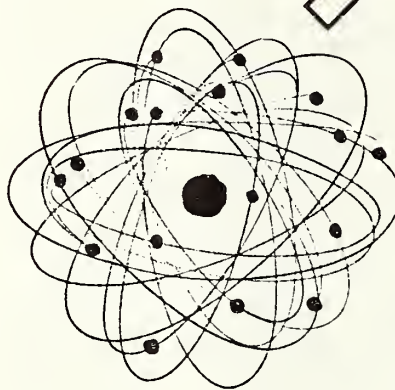
Richard McSorley, S. J.

Two recent posters point to one of the major moral dilemmas of our time—the possession of nuclear power. The one poster is quoted above and the other is the simple but powerful message: It's a sin to build a nuclear weapon.

Both messages say that possession of nuclear resources confronts humankind with a myriad of profound problems. They suggest that nuclear power is more than just an awesome explosion through release of physical energies. It can't be fully understood only in terms of its physical properties and characteristics. Rather, nuclear power is the whole immense weight of organization and policy and diplomacy that intrinsically includes a whole realm of human, moral, and theological issues.

Enormous expenditures of human, natural, and monetary resources have been made to develop, improve, and promote nuclear power. Minimal in comparison have been the efforts to understand the moral and theological issues.

I am not an expert in any of these fields. But I do believe that for too long we have left such significant issues to the various "experts." Many of these issues are rather straight forward and basic. But the complexities are emphasized to confuse the public and blunt the opposition. If we approach the problem from a direct perspective, we can



Weldon D. Nisly

understand the issues well enough to determine a Christian stance.

Let us first note a few of the overwhelming proportions and tragic dilemmas of nuclear power before turning to biblical considerations.

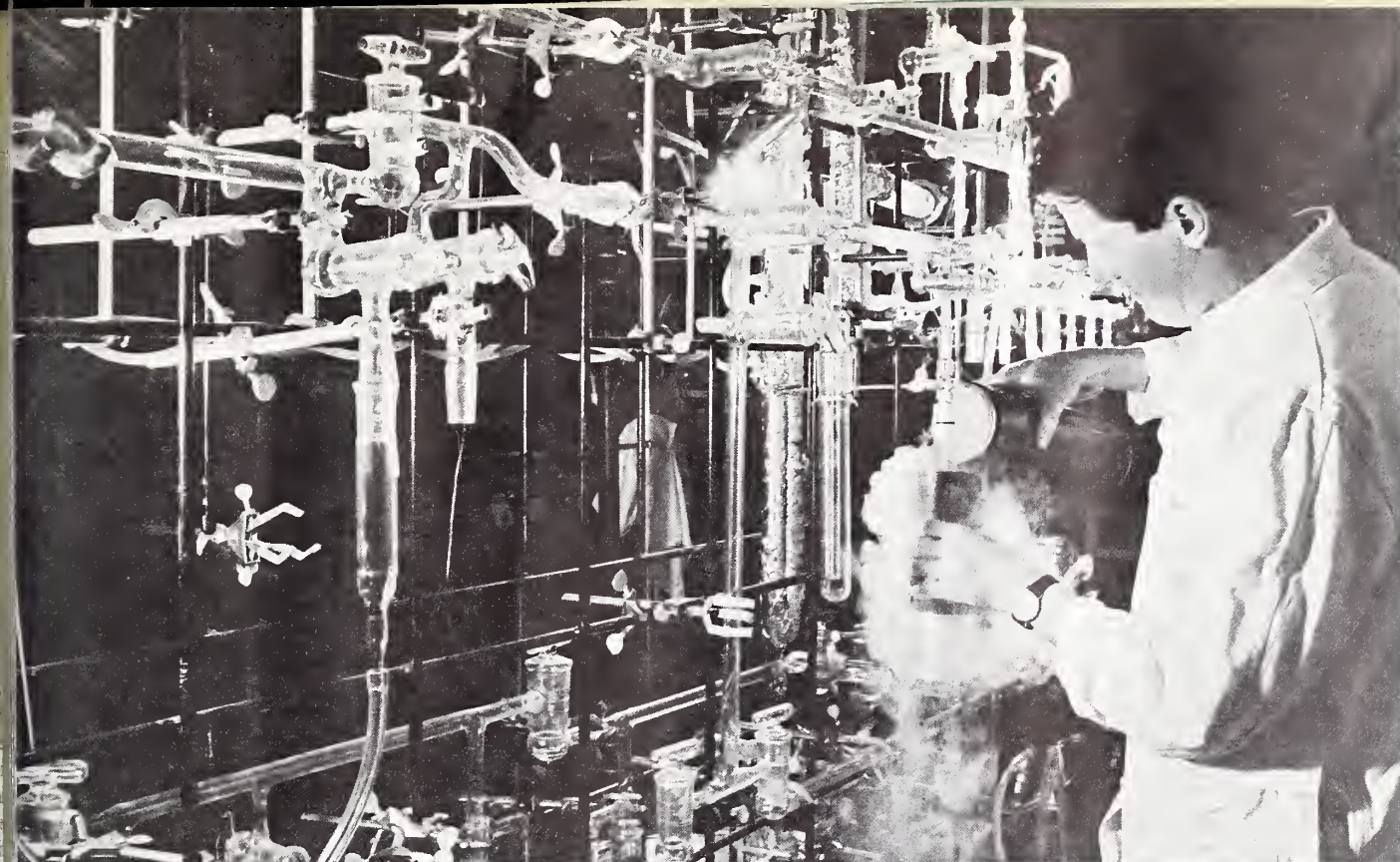
The magnitude of nuclear force is in a way incomprehensible. There are numerous illustrations to that effect. For example, in 1974 the United States had thirty-six nuclear weapons for every Soviet city of more than 100,000 people, while the Soviet Union had eleven such weapons for every American city of that size. Both have approximately two hundred cities. In that same year the nuclear devastation potential maintained by the United States was equivalent to 2,400 World War II's! The largest single explosive ever dropped in wartime, up to that time, was the bomb dropped on Hiroshima, August 6, 1945. That bomb killed 68,000 people and

injured at least 76,000 more, yet was "mere" .013 megatons—a pigmy by today's twenty- and twenty-five-megaton bomb standards (*The Defense Monitor*, August 1974). To grasp the magnitude of even one such bomb, we need to picture a freight train stretched from New York to Los Angeles with every one of its boxcars filled with TNT—twenty million tons of it. That is the equivalent of one twenty-megaton bomb (James S. Kunen, *New Times*, April 10, 1976).

The mentality behind nuclear power is even more phenomenal. That mind set is carrying humankind into deeper commitment to its use for various energy and weapons systems regardless of its enormous risks and devastating potential. More powerful and sophisticated weaponry like the cruise missile and the neutron bomb are constantly being created.

A central factor of nuclear power is the absence of useful resistance. Nuclear power in effect, is absolute power. To maintain the degree of power over human life, nuclear strategy exposes some mind-boggling paradoxes.

Leif Torjesen, a student of theology and military history, succinctly exposes the paradoxical dilemma. "There are two possible ways to use nuclear power. A threat of its use may prevent nuclear attack. Or it may be used in actual nuclear attack. But therein lies a paradox: (1) nuclear power will prevent nuclear attack only if it is never used; (2) that can happen only if a threat of its use in retaliation is believable; (3) retaliation is useless since it will have already failed to prevent nuclear attack; (4) so the only believable use of nuclear power is in surprise first attack; (5) nuclear power



technician works in the physical chemistry lab at the Whiteshell Nuclear Research Station, Pinawa, Manitoba.

seless in preventing nuclear attack. "Nuclear credibility is the central problem of nuclear power. Without credibility, there is no possible use of nuclear power. And without a possible use, there can be no credibility" (*The Other Side*, July 1977, page 10).

If that seems confusing at first, please read again, because it may well be one of the more enlightening statements about nuclear power yet made. It points out the glaring contradictions and illusions of nuclear policy. This confusion is due to some extent to the pervasiveness of a nuclear mentality in our lives today. For those who have read Joseph Heller, it is the ultimate "Catch 22." The biblical dimension of this issue deserves careful attention. Former United States President Dwight D. Eisenhower warned against the dangers of the "military-industrial complex" and declared that, "Every warship launched, every rocket fired, signifies in the final sense a theft—a theft from those who hunger and are not fed, those who are cold and are not clothed."

It is not difficult for the Christian to see the truth in that declaration, especially with regard to nuclear power and its tremendous costs and destructive capabilities. The Bible is clear in its command that Christians are to feed the hungry and clothe the naked, not

participate in theft from them (Matthew 25).

James 4 specifically states that what causes war and fightings among people are the selfish passions and covetousness of unfaithful people. Covetousness is as important a factor at the root of war as is hatred and violence.

There are numerous teachings in the Scriptures on how to treat the enemy. The ultimate treatment, of course, is to "love your enemy" (Matthew 5:44). Love is the total and universal commandment. Nuclear power seems about as far from that teaching as one can get. Indeed, to truly love an enemy would be to so identify oneself with another human as a person that it would be inconceivable to use nuclear force against anyone.

Jesus taught us to be peacemakers. To follow him means to repudiate the self-preservation impulse and the ultimate in security which nuclear power supposedly affords. "For whoever would save his life will lose it, and whoever loses his life for my sake will find it" (Matthew 16:25).

Other biblical texts also speak to this theme. Yet we recognize that there is no specific proof-text about the use of nuclear power. But our concern is rather with the whole Bible, the whole Christian life and its central themes of love, justice, and peace.

In stark contradiction to those themes is the human agony and devastation that nuclear power holds forth.

From that perspective, we can argue *facts* about nuclear power until eternity—which may literally happen if we consider the devastatingly important issues of faithfulness and sin. Frequently even Christians are caught up in the *factual* discussion in support of nuclear force as long as it is controlled by "our side."

The crucial question that must continually be in focus is "How do you reconcile the use of nuclear power with the life of Jesus Christ?"

It may be obvious that questions of nuclear power will never be determined, by those in authority, on the basis of biblical principles. But it seems equally obvious that Christians must not adhere to nuclear power policies for any country or purpose, whether by casual acceptance or specific support. In other words, as Christians we must again reflect on the poster message: It's a sin to build a nuclear weapon.

To be a Christian—a peacemaker for Christ—is to extend the open hand of caring love, not the closed fist and selfish ravage of the nuclear power syndrome. For "the harvest of righteousness is sown in peace by those who make peace" (James 3:18).

Inter-Mennonite missions approved by COM

The Commission on Overseas Mission needs personnel and cash. Although commission members meeting in Newton, Kansas, September 24-25 approved the recruitment of more missionaries, and the beginning of several new missions, qualified personnel for these ministries are hard to find. And although COM is underspending its 1977 budget, it is overspending 1977 receipts. Since January 1 the accumulated cash reserves of the commission have fallen from \$547,000 to \$161,000 (August 31). Between September and the end of December, 1.2 million dollars is needed by COM to maintain its overseas commitments.

Several major agreements resulted from the meeting. COM approved a ten-point agreement with the Board of Mission and Service of the Evangelical Mennonite Mission Conference of Canada regarding mission work in Mexico. Effective January 1, 1978, the agreement calls on COM to administer the work of both mission boards, arranges for consultation between them, encourages joint promotion, and outlines finances.

The Evangelical Mennonite Mission Conference was founded in 1936 as the Rudnerweider Mennonite Church in southern Manitoba. Incorporated in 1962, it has a membership of more than 2,000 and has its headquarters in Winnipeg, Manitoba.

A second working agreement for an inter-Mennonite mission, with the Eastern Mennonite Board of Missions and Charities, Salunga, Pennsylvania, was approved by the commission. Under this agreement COM expects to assign its first workers to Hong Kong in 1978. Each missionary will be responsible to his or her sending agency, but the Hong Kong missionaries would meet together and develop strategy for a united Mennonite mission witness in consultation with the Hong Kong Mennonite fellowship.

Verney Unruh, secretary for Asia, reported on his visit to the Philippines with Simon Wung, chairperson of the Fellowship of Mennonite Churches in Taiwan (FOMCIT), and Hugh Sprunger, COM missionary in Taiwan. The Taiwan Mennonites are exploring the possibility of beginning a mission to Taiwanese living in Manila. COM expressed support for this and said the commission was ready to assist FOMCIT when they are ready to begin.

Howard Habegger, executive secretary for COM, said that wherever possible inter-

Mennonite ministries are preferred by COM. "In this way it is possible to pool resources and personnel for a more effective ministry," he stated. Currently COM has cooperative missions with other Mennonite denominations in Bolivia, Brazil, Paraguay, Zaire, Botswana, and Lesotho.

In other action COM approved a request from the governing body of the Colombian Mennonite Church for additional missionaries to Colombia. Three couples for urban and rural leadership training and counseling, as well as a geriatric nurse for the Mennonite Home for the Aged in Bogota will be sent as soon as possible. Similarly, COM will respond to requests from the Brazilian

Mennonites as soon as personnel can be recruited.

The Commission on Overseas Mission also endorsed the plans of the Mennonite Church in Colombia to send its young people to Bethel Bible Institute, Armenia, Colombia, which is operated by the Christian and Missionary Alliance.

Orlando Costas, visiting evangelical theologian from Costa Rica, also spoke to the commission. He provided an analysis of Latin America, updating the understanding of the group, and provided ideas for an effective ministry there. Mr. Costas was in the Newton area during the last two weeks of September at the invitation of COM.

Theological program planned for Ontario

Forces are converging in Ontario to form an inter-Mennonite graduate theological training program. Approximately forty representatives from the Ontario conferences of the Mennonite Church and the General Conference Mennonite Church met in Waterloo, Ontario, August 30-31, for a second consultation on the topic. An earlier parley was held in March.

Papers were presented by Ralph Lebold, conference minister of Western Ontario Mennonite Conference, and Rodney Sawatsky, director of academic affairs, Conrad Grebel College, Waterloo, Ontario.

The interchange of views reflected a yearning for grass-roots leadership training for pastors and lay leaders, particularly of the in-service and continuing education models. Appreciation was expressed for the role of Associated Mennonite Biblical Seminaries, Elkhart, Indiana, and opposition was voiced to the idea of developing a "competing theological program" to AMBS. Nevertheless, the need for a regional structure in Ontario to meet demands for Mennonite theological education was a focal point of the conference.

Mr. Lebold told the participants that continuing education has become an accepted part of the pastor's work in the congregation, and further, that there are an increasing number of lay people interested in serious, concentrated theological study. He also observed that "we are Canadian, and the majority (at least for Old Mennonites) of the educational institutions are south of the border."

Mr. Sawatsky also expressed a Canadian sentiment. He said, "In suggesting that Canadian context would be beneficial for the training of Canadian pastors, what is basically being said is that in Mennonite circles we are recognizing that even as cultures vary, so too must the church be prepared to let Christ speak to these cultures differently."

A third reason for establishing a program for theological education in Ontario was that it would give regional expression to the various institutions of the church. This would help, Mr. Lebold said, to counter the breakdown of denominational loyalty among the younger generation.

The nature of such a program, administration, and curriculum were the key emphases of Rodney Sawatsky's paper. His presentation responded to the criticisms of the model proposed in March and offered alternative. Basic to the administrative concepts is that the Ontario program would be an integral part of Associated Mennonite Biblical Seminaries, that it would coordinate offerings from existing schools in Ontario, but that there must be significant input on the content and context from the Inter-Mennonite Conference of Ontario.

Mr. Sawatsky referred to several philosophical dimensions to a curriculum. Since religious studies and even pastoral training would usually be pursued in ecumenical contexts, the concern is to build in at least minimal Mennonite uniqueness. This uniqueness is present not only in content but also in style because Mennonite theology

education emphasizes a community of discernment rather than a simple authority-advocate stance. There would have to be a Mennonite orientation in Anabaptist-Mennonite history and thought, systematic theology, and ethics, particularly in the area of peace and conflict studies.

Sources for the Ontario theological program could be Waterloo Lutheran Seminary, Conrad Grebel College, Ontario Supervised Pastoral Education, and AMBS.

Heritage essay contest winners announced

Winners of the high-school-age essay contest sponsored by the heritage committee of the General Conference Mennonite Church have been released. There were two categories in the contest: students in grades seven through nine, and those in grades ten through twelve. Entrants could write on any topic relating to past and present Mennonite experiences.

In the senior high group, Bruce Entz, Newton, Kansas, was awarded first prize for his thoroughly researched essay on the history of the Ladekopp Mennonite Church located on the Vistula-Nogat delta of northern Poland. This church kept records from the time it was established in 1735 until the end of World War II when members were scattered to the Americas and western Europe.

Second prize went to Beth Hofer, Freeport, South Dakota. Third prize was awarded to an essay written by Amy Miller, Smithville, Ohio.

Michael Voth, Inman, Kansas, was awarded first prize in the junior high category for his essay outlining the migration of Mennonites from Prussia to Russia, and eventually to Canada and the United States. For her essay about selected Mennonite leaders, Jodi Hostetler, Columbus, Ohio, was awarded second prize. A grade eight student from Clearbrook, British Columbia, Frieda Harms, was given third prize for her entry.

First prize winners received \$50 each; second and third place awards were \$30 and \$20 each respectively.

The reading committee was Walter Klassen, Waterloo, Ontario; Muriel Stackman, Newton, Kansas; and John Waltner, Houston, Kansas. In their judgment the essays were extremely good, and the contest was a worthwhile venture, although there were only seventeen entries.

The purpose of the contest was to involve people in a study of Mennonite history and experience. There are no immediate plans to repeat the venture, but the possibility is there.



The Reverend Moon does not wane

Lynn Robinson, a lay missionary for the Unification Church of the Reverend Sun Myung Moon, is shown soliciting donations from a traveler at Newark (New Jersey) International Airport where the Moonies were engaged in a stepped-up drive recently to recruit members and raise funds for the controversial sect. The Sun Myung Moon organization has been accused of "brainwashing" its members. But the activities of persons who "deprogram" youthful adherents of groups such as the Unification Church and the Children of God have also produced criticisms and raised questions involving religious liberty. Despite the "Koreagate," Washington investigations, Korean Sun Myung Moon's organization has apparently not been hurt. Barbara Ross, New York journalist, says that the Moonies continue to receive support from powerful United States and Japanese anticommunists. Full-time membership has remained steady at about 3,500. Followers have a goal of raising \$125 per day per person. Mobile fund-raising teams, kids in vans, work industrial plants on pay day selling bundles of flowers at inflated prices.

The gospel, Marxism, and Christian mission

A view from Latin America

Orlando Costas has a lot of energy. A world renowned Latin American churchman, theologian, lecturer, and writer, he was in the Newton, Kansas area the latter two weeks of September. During this time he spoke dozens of times to church groups, counseled with mission boards and personnel, particularly the Commission on Overseas Mission of the General Conference. He was invited to Newton by COM to serve as a resource person in strategy for Christian mission. He was to present ideas, challenges, perceptions. He was to stir things up. This he did, and in fact used Anabaptist theology to point fingers at the Mennonites. One of his books, The Mission of the Church: A Shattering Critique from the Third World, has become popular in North America.

A native of Puerto Rico, Orlando Costas is secretary of studies and publications for the Institute of In-Depth Evangelism, and director of Latin American Evangelical Center for Pastoral Studies, both in San Jose, Costa Rica. He earned the MA degree from Winona Lake School of Theology, the MDiv from Garrett Theological Seminary, and the ThD degree from the Free University of Amsterdam. A proponent of a perspective of liberation theology, he has traveled worldwide as a member of evangelism teams preparing pastors and church members on the foundations and strategy of evangelism.

The following is an interview with Vic Reimer.

Question: Two of your favorite words are evangelization and liberation. What is the evangelistic task today? What does it mean to bring the good news of salvation?

Costas: We must start with what I consider a rather biblical understanding of evangelism. The church's evangelistic task encompasses at least three aspects with a fourth one closely related: (1) the proclamation of the good news, (2) the call to repentance and faith in Christ, (3) the incorporation into the community of faith (the church), and closely related to that the demonstration of the power of the gospel. It has to be actualized, manifesting itself in the transformation of men, women, and children in their structured interrelationships.

Question: So that's how you connect liberation?

Costas: Exactly, because salvation is not only the losing of our bonds to sin, but freedom from the power of sin in its multiple manifestations. An evangelism which is not liberating is not a biblical type of evangelism.

Question: Do you differentiate between public and personal sin in the context of this liberation?

Costas: I think that both the public and personal are interrelated or part of one global reality of the gospel in society. Obviously evangelism has to be personal because it is addressed to concrete women and men. But it is also public. Sin has affected not just personal lives, but the whole world, the whole environment, the atmosphere, and therefore the gospel must have a transforming power. Jesus Christ not only died as the Savior of men and women, but he died at the hands of public authority and thereby challenged the authority of the world.

Question: Well, do you think the church is also part of the problem? It is a liberating force. But has the church in the Latin

nineteenth century) which brought with it a neocolonial type of relationship to the northern countries. Now the Protestants having played a subversive role in the past are part of the status quo and are identified with the commercial and economic interest in existence all over Latin America, and which have their ties to North America.

Question: Aren't there any Catholic entrepreneurs?

Costas: Oh, there are Catholic entrepreneurs, but you know it is the great Protestant nations who have called the shots in the world economy for many, many, many years. At any rate the issue is that the Catholic church, back in the early 1930's tried to break from the old Christendom approach to a new Christendom perspective whereby it would train an elite leadership to participate in the structures of society. The

If we do not stand up for the protection and the respect of the fundamental rights of men and women we have no credentials; we have no right to go out and proclaim the gospel of life.

American situation contributed to repression?

Costas: Well, you know that when we are talking of the church, we are not only talking of a community but also of an institution, and as an institution in society the church obviously is part of the social institutions to which the gospel must address itself. Now in Latin America it so happens that the church in its Catholic or in its Protestant manifestations has always been one of the traditional allies of the existing powers—namely the state, and the army or the military force. . . .

Question: Even the Protestant church?

Costas: Well, the Protestant church came in as a contesting force, counteracting the traditional power of the Catholic church; but it came also as the partner of the liberal, capitalist, Americanized movement that was emerging from Western Europe, and then from North America.

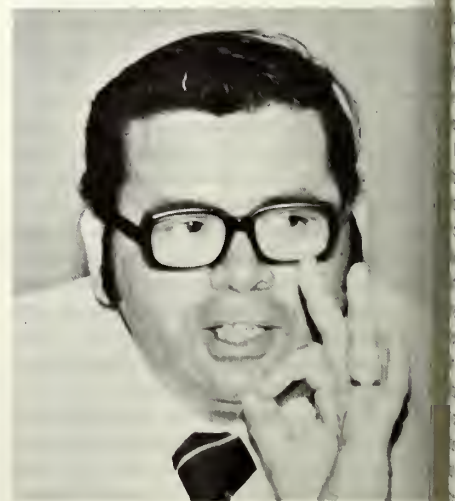
Question: But right now the Catholic church has in the public media a relatively high profile as a champion of the poor and oppressed, especially in Brazil. Is this a power struggle or does it signify a change of heart?

Costas: What has happened is that the Protestant churches, which when they came were a revolutionary force who were calling into question the existing order, eventually became partners of that liberal movement (the Latin American revolutionaries of the

political expression of this was the Christian Democratic Movement, which reached power in the sixties in Chile and also Venezuela.

Question: How did you react when Allende was overthrown by the CIA and ITT?

Costas: Well, this is a catastrophe. Not only for Latin America but for the whole western democratic process. What they did in fact was to show that the West is intolerant of any democratic movement which does not agree with its economic system. So the iss



Costas

in politics is basically economics, and fundamentally capitalism. Anything that will threaten that, even if it is through the institution of polls and through votes, is completely unacceptable.

Question: So, you aren't afraid of Marxism as an ideology. Do you take exception to it as a system of government? Is it a threat?

Costas: In Latin America Marxism is not an absolute. In the first place it is a method that enables us to understand certain dynamics of society which have been kept hidden from the people. For another, it is a movement that wants to bring about certain basic changes.

Now the issue, contrary to what people think here (in North America), is not Marxism versus capitalism. The issue is the transformation of society and the bringing about of a new, more just, humane society where the majority would have access to the means of production, would have access to decent housing, decent education, or they will be able, in other words, to participate in the decision-making process and not be marginalized as the overwhelming majority of Latin Americans are.

It has been proven time and again that a capitalistic formation such as you have in the United States is not necessarily a viable alternative for underdeveloped, backward nations like the nations of Latin America, Africa, and Asia. We are running against time. We cannot afford a slow process as the very wealthy nations of North America and Western Europe want us to do.

We have a continent where millions of people are starving, where millions lack land, and yet the fact of the matter is we are not landless, because we have a density of only sixteen persons per square mile. That is about as low a density as you can get anywhere in the world. And we have natural resources which have enough food to feed our entire population. It is obvious our patience has given up and the majority of people are crying.

Question: Where does Christian mission fit into this? What is the role of a sending church? How does it respond?

Costas: I think that in the first place a sending church has to become aware of its complicity in a lot of what has happened. For example, I was in Chile during the Allende period. I know and I witnessed the fact that never once was there any attempt to persecute Christians for preaching on the streets or for holding to their convictions. But as soon as Allende was overthrown one distinguished conservative missionary society in the United States had a big article defending the military movement. It is a fact that there are many missionary societies that have been secretly pleased with the type of expression that has emerged.

Now the issue, contrary to what people think in North America, is not Marxism versus capitalism.

Second, they have to take a stand in relation to the practice of some missionaries who have become informers for their government. I think the missionary societies have to make it very clear that they are not agents or allies of their own nations, agencies, or policies, but they are instruments of Jesus Christ and his kingdom.

The third thing they have to come to grips with is that human rights is a Christian missional issue. If we do not stand up for the protection and the respect of the fundamental rights of men and women we have no credentials; we have no right to go out and proclaim the gospel of life.

Fourth, I do not believe that the mission of God has to be compromised and has to sell out to the interests of the economically powerful nations or groupings in a given society. And if that is what it takes, then I say let's have no missions because God does not have to sell his soul nor his cause to the devil.

Question: You believe then that in the martyr is the seed. Are you saying to the church that in order to stand up for human rights Christians will have to be willing to become martyrs?

Costas: I think one would. Another way of putting it is that there is no mission without a cross and that the cross of Jesus is a challenge to humanize, the cross of Jesus is a challenge to death and to the circles of death that surround society, and there is no evangelization and no mission without an emphasis on the cross. The church has got to stand up in this hour to the monstrous demigod powers that are in constant defiance of decency in human life. Unless the church does that it will not be able to maintain and keep its credibility.

Question: How well do Mennonites fit into your assessment of a sending church?

Costas: You must remember that Mennonites are not only sending churches. They are transplanted churches and they are one piece of the Latin American Protestant mosaic, and that one piece is a very ambiguous one. If you go into places where there are Mennonite colonies one of the things that strikes you is the contradiction between the oral history of suffering and persecution and pilgrimage, and their accommodation into the existing order. It's a most appalling picture to say the very least. In many ways the Roman Catholics in certain parts of Latin America are more Anabaptist than some of the Mennonite groups and that must be said. Having said that, however, we must

also remember that there are some fascinating things to be said about such Mennonite organizations as Mennonite Central Committee, and the General Conference insofar as it has participated in certain ministries in Uruguay and Costa Rica.

Question: What particular instances are you referring to?

Costas: I am thinking right now of a seminary in Uruguay where some of its non-Mennonite professors were put into prison and the seminary stood by them. Or the willingness of the General Conference to participate in a very exciting and dynamic center in Costa Rica, which is nondenominational, but very influential. You must also remember that in some of the leading evangelical forces theologians like John Howard Yoder are playing an important role. In fact, Yoder is at the present moment an honorary member of the Latin American Theological Fraternity. He was the only American invited to the last assembly of the LATF, which says a lot. Now I have yet to see an aggressive role in some of the main issues.

Question: Like the Panama Canal? The public reaction to the Panama Canal Treaty must be very distressing to you.

Costas: Most definitely. It's an inconceivable, illogical, irrational type of response that we are witnessing. The idea that the Panama Canal is ours, we bought it, and we should keep it, can only be thought by a person who has no knowledge of history. It isn't the property of the United States; it didn't buy it, it took it and snatched it off. In the Bible story of David and Bathsheba, an interesting and significant lesson that we must remember is this: David saw a woman, he liked her and he stopped at nothing to make her his wife, including killing her husband. Something like that is what the United States has done with the canal. Not only that, it is the place where antiguerrilla forces and military and secret service forces are being trained by Latin America.

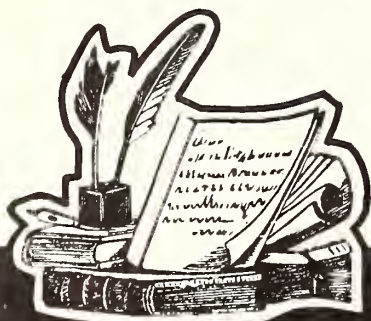
Here is a key issue for Mennonites. It's a peace issue and therefore ought to be stimulating and unleashing the reserve energies of Mennonites toward this cause. I would like to see the General Conference Mennonite Church take as aggressive a role in the ratification of the Panama Canal Treaty, in the growing rapport with Cuba, in the struggle against the denial of human rights, as it did in the struggle against the Vietnam War.

Words & deeds

Associated Mennonite Biblical Seminaries, Elkhart, Indiana, have announced the appointment of Willard M. Swartley of Harrisonburg, Virginia, to the faculty of Goshen Biblical Seminary, Elkhart. For the past six years he has been chairman of the Bible and philosophy department of Eastern Mennonite College (EMC), Harrisonburg. EMC president Myron Augsburg said he was "deeply reluctant to accept this change, deeply appreciated Willard Swartley's service and leadership, and accepts this on the basis of an interinstitutional exchange between our Mennonite institutions."

Enrollment at Bethel College, North Newton, Kansas, has topped the 600 mark for the fourth year in a row. Although this was a slight decline from 1976, the drop was not unexpected. College officials budgeted for a decrease due to the declining student "pool." Freshman and new student transfers number 195.

A tour of the Soviet Union by the Smithsonian Institution, Washington, D.C., is being led by Mr. Von Hardesty, associate professor of history at Bluffton College, Bluffton, Ohio. One hundred and eighty associates and staff persons of the Smithsonian are attending the tour, October 3-17.



Books can inform and inspire you. Best of all, what you get out of a good book remains with you always, long after you've finished reading it. So discover—or rediscover—the satisfaction and pleasure of reading.—Melody Yoder

Faith and Life Bookstore
159 West Main, Berne, Indiana 46711
Box 347, Newton, Kansas 67114
Fellowship Bookcenter
302 Kennedy
Winnipeg, Manitoba R3B 2M6

Can the priesthood of believers become a reality? The Fort Garry Mennonite Fellowship, Winnipeg, Manitoba, is working on the principle that it can. Members of the fellowship, whether male or female, young or old, share in the tasks of leading and serving, greeting visitors, ushering, working on committees, leading in worship, and making music. In 1974 the congregation called Henry Loewen and Waldo Neufeld for a three-year term to minister at special occasions such as deaths, weddings, and baptisms. With the expiration of that term, the congregation met to evaluate their definition of a minister. The need for such persons was affirmed and the decision was made to call again two persons for a three-year term. Bernie Wiebe and Henry Loewen were elected. The commissioning service took place on September 11.

Ethnic identity is a liability in the church's witness. This concern was voiced strongly by delegates attending the sixty-sixth annual convention of Canadian Mennonite Brethren churches. The denomination's moderator, Frank C. Peters, president of Wilfrid Laurier University in Waterloo, Ontario, urged the delegates to make the quest for identity a theological, and not just historical search. Roots are important, he stressed, but a twentieth-century mission and fellowship with other evangelical groups must also be sought.

Satirizing the peacemaking efforts of world leaders, the Kinshasa, Zaire, daily newspaper *Salongo* quipped, "The leaders of the

western powers, we know, met again in the British capital for a few days. Just long enough to size one another up, to warmly shake hands, and down a few meals. They talked also—not to say above all—about peace. But what peace? Between two lunches and two dinners, the pundits of the planet talked by turns about the reduction of nuclear arms and—wait for it—the reinforcing of defense and security. Truly, I tell you, this peace is not for tomorrow, as long as the East stockpiles arms and the West perfects them."

So, is war sin? A Redbook survey reported in the April 1 *Washington Post* listed what 65,000 female readers believe sin to be. "The naughty results complete with percentages" rank as follows: (1) extramarital sex—75 percent; (2) cheating on income tax—65 percent; (3) betraying a relationship—64 percent; (4) envying a more fortunate friend—52 percent; (5) cursing—52 percent. Last on the list was to take part in any war. Only 14 percent said this was sin. Ahead of war on the no-no list were dressing immodestly, gambling, going against parental wishes, and skipping a major religious service.

Oklahoma Mennonite and Brethren in Christ churches have organized a Mennonite Central Committee planning group to determine the feasibility of a regional MCC structure. There are about fifty Mennonite and Brethren in Christ congregations in Oklahoma with a total membership of over 5,000.

Millions of dollars have been given to Messiah College, a Brethren in Christ school in Grantham, Pennsylvania, in the provisions of the will of coal-mining executive Leonard Fry. The estate of Mr. Fry provided for family and personal interests in addition to creating a \$12.2 million restricted charitable trust fund for the college.

Christian ethics in business and professional life is the theme for a joint convention of Mennonite Industry and Business Associates (MIBA) and Mennonite Economic Development Associates (MEDA) to be held October 20-23, Harrisonburg, Virginia. Over 300 Mennonite and Brethren in Christ business and professional persons from Canada and the United States are expected to attend.

An installation service was held July 28 at the Alice Mennonite Church, Alice, Texas, putting into action the plan for a "triministry" in the church. The Mennonite Church congregation installed Ruperto Guedea and Antero Rodriguez.

Pastor needed

The position of pastor for the Rosthern Mennonite Church, Rosthern, Saskatchewan, will become vacant as of July 1978. Letters of inquiry may be addressed to Len Enns, Chairman of the Pulpit Committee, Box 701, Rosthern, Saskatchewan S0K 3R0.



Help wanted

Seattle: March 1978, social worker to serve street-waterfront community. Should be male, twenty-five-years-old or over, experienced, committed to working for skid road residents.

Wichita: Immediate opening for a field coordinator/administrative secretary for Mennonite Rehabilitation Services. Contact:

Mennonite Voluntary Service
Box 347, Newton, Kansas 67114
(316) 283-5100

Workers

Rick and Marilyn Derksen left Brussels, Belgium, on July 5 to begin their assignment in Kalonda, Zaire, under Africa Inter-Mennonite Mission. They will be spending a year in orientation and language study with missionaries Elmer and Esther Dick.

Eric and Kathleen Fast, Altona (Manitoba) Church, have arrived in Lusaka, Zambia, to begin a three-year term with Mennonite Central Committee teaching in a secondary school. Before leaving for their assignment Eric taught school and Kathy was a lab technician. Kathy is the daughter of Jake and Anne Harms of Winnipeg and Eric is the son of Arthur and Helene Fast, also of Winnipeg.

Cornelius and Carol Froese, Grace Church, Winkler, Manitoba, have arrived in Mochudi, Botswana, to begin a three-year term with Mennonite Central Committee. Cornelius will be working with the toolbar, an all-purpose animal-drawn agricultural implement designed by a former MCC worker. He has been working for the Manitoba Department of Agriculture and holds a diploma in agriculture from the University of Manitoba. Carol holds a diploma in education from the University of Manitoba.

Patty Goosen, Bethlehem Church, Bloomfield, Montana, has begun a one-year term of voluntary service with Mennonite Board of Missions, Elkhart, Indiana. She will be working as a registered nurse at Hlthman Hospital, Canton, Ohio. Patty is a 1976 graduate of Eastern Mennonite College, Harrisonburg, Virginia, with a BS in nursing. Before entering service she worked at the University of Colorado Medical Center, Denver, Colorado.

Lois Hagel, Mayfair Church, Saskatoon, Saskatchewan, began a one-year assignment as a day-care teacher with Mennonite Voluntary Service in June. She is working with the voluntary service unit in Markham, Illinois. She is a graduate of Swift Current Bible Institute, Swift Current, Saskatchewan. Her mother, Ruth Hagel, lives in Saskatoon.

Paul Harder has been named business manager at Bethel College, North Newton, Kansas, replacing Gerold Burkholder who resigned. Mr. Harder previously served as controller at the college.

Richard and Jean Hirschler of Berien Springs, Michigan, have been reassigned by the General Conference's Commission on



E. Fast



K. Fast



Carol Froese



Cornelius Froese



Goosen



Hagel



Rempel



Shenk

Overseas Mission as missionaries to Taiwan. They will be serving at Mennonite Christian Hospital in Hwalien, Taiwan, where Richard will work as a physician. They previously served in medical work in Zaire in 1971-75. They have been attending the Hively Avenue Church in Elkhart, Indiana, but are members of the Beatrice (Nebraska) Church.

Richard Koontz has been named director of financial aid at Bethel College, North Newton, Kansas. He will continue his position as admissions counselor on a one-third-time basis.

Jim and Betsy Lehman of Hastings-on-Hudson, New York, are serving a one-year term as mission volunteers at Woodstock School, Mussoorie, India. Their assignment is under the General Conference's Commission on Overseas Mission. Jim, who is trained in special education and learning disabilities, will counsel teachers working with children who have learning disabilities. Betsy, who has recently been a professor of nursing at Pace College, will teach health and family living and develop a new curriculum in this area for the school. She will also work with the Emmanuel Hospital Association in India, of which two Mennonite hospitals are a part, in training nurses. They served previously at Woodstock in 1960-63.

Eleanor Loewen, North Newton, Kansas, has been employed as half-time director of career counseling and placement at Bethel College. Ms. Loewen is also employed in student services at the General Conference Mennonite Church central offices in Newton. She is a graduate of Goshen (Indiana) College and holds an MS degree from Indiana University in college student personnel administration.

Debbie Rempel, Trinity Church, Hillsboro, Kansas, will serve for two years as coordinator of community tutoring services in Philadelphia, Pennsylvania. Her assignment is with Mennonite Voluntary Service. She is a graduate of Bethel College, North Newton, Kansas, in elementary education. Her parents are Lloyd and Francis Rempel, Hillsboro.

Merle Schwartz, Normal, Illinois, has begun serving as medical consultant at the Meadows (Illinois) Mennonite Home.

Kabangy Shapasa, president of the Mennonite Church in Zaire, has been appointed to the executive committee of the Mennonite World Conference.

Lois Shenk, Lancaster, Pennsylvania, has been named editorial assistant in Information Services at the Mennonite Central Committee offices in Akron, Pennsylvania. She will assume the editorship of *Women's Activity Letter*, and assist in new writing and editing assignments. She holds a BA in English from Eastern Mennonite College, Harrisonburg, Virginia. In 1966-69 she and her husband, John, served as teachers with MCC in Kenya. She has recently taught English at

Kraybill Mennonite Junior High School.

Dennis and Karen Leatherman Sprunger have begun a thirty-months term of service with Mennonite Central Committee as elementary school teachers. Both hold BA degrees in elementary education from Goshen (Indiana) College. Dennis is a member of First Church, Berne, and Karen is a member of Akron (Pennsylvania) Church.

Published

New Men, New Roles; A Study Guide for Christian People in Social Change, by Perry and Elizabeth Yoder, has been published by Faith and Life Press, Newton, Kansas, and is available for \$2.00. The fifty-nine-page booklet, commissioned by the Commission on Education of General Conference Mennonite Church, includes suggestions for eleven study sessions and a bibliography on men's roles. "While women's roles have recently been debated endlessly by both the secular and the religious press, comparatively little has been written about male roles, especially by Christians," write the authors in the preface.

Ways and Means, a resource manual produced by the Conference of Mennonites

in Canada, is a congregational aid with a difference. It is designed to be continuously updated. As new suggestions come into being, they will be added to the three-ring binder through quarterly additions. Included in the manual is a description of the current holdings in the Winnipeg resource center of the Canadian conference. Another feature is a section of bibliographies on various topics. Churches functioning within the Conference of Mennonites in Canada will be automatic recipients of the manual. Others interested should contact the Resource Center, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.

War to Be One by Levi Keidel recounts the turbulent events in Zaire (then the Belgian Congo) during the sixties. Highlighting these events through the experiences of white missionary Archie Graber and African pastor Kazadi Muadianvita, it is the story "of a nation struggling with new independence, of two men pitted against the forces of hunger and human need, of God's working in times of crisis." The book, 240 pages, \$4.95, has been released by Zondervan Press and is available at Faith and Life Bookstore, Box 347, Newton, Kansas 67114; 159 West Main, Berne, Indiana 46711; and from Fellowship Bookcenter, 302 Kennedy, Winnipeg, Manitoba.

Calendar

October 20-23—Joint convention of Mennonite Industry and Business Associates (MIBA) and Mennonite Economic Development Associates (MEDA); Sheraton Inn, Harrisonburg, Virginia

October 21-23—Western District Conference annual sessions, Buhler, Kansas

Central

October 31-November 2—Christian Faith and Contemporary Culture conference Bluffton (Ohio) College; resource person Howard Charles

November 11-12—New Call to Peacemaking conference, 4-H Camp, Madrid Iowa

Northern

October 24-27—Ministers' conference Swan Lake Christian Camp, Viborg, South Dakota

Pacific

October 28-31—New Call to Peacemaking conference, Camp Collins, Oregon

Western

October 16—Harvest mission festival First Church, Pretty Prairie, Kansas; speakers, Harold Ratzlaff, Leona Schrag

November 4-6—Lay witness mission Faith Church, Newton, Kansas

I will build my church

—Jesus



Mission opportunities in evangelism and church planting in **Hong Kong** and **Taiwan** . . . hospital evangelism follow-up in **Taiwan**

Write:

General Conference Mennonite Church

Commission on Overseas Missions
Box 347

Newton, Kansas 67114

A Growing Global Family



Agony and Ecstasy in Uganda

Ruth Seitz

This year marks two crucial events for the over three million Christian Protestants in Uganda: first, the centennial celebrations commemorating the coming of the gospel from Great Britain in 1877; second, the death of Janani Luwum, the beloved archbishop of the Church of Uganda for protesting the deterioration of human rights in his once peaceful country. He was the leader of the only Protestant denomination in this East African country—the Church of Uganda—which was begun by Anglicans.

Both events, one joyous and the other saddening, are spurring Ugandan Christians to a new dedication.

Last December, Archbishop Luwum marked to a friend that he had been silent too long, "I must speak out." In a peaceable, open manner, he pleaded for civil order and criticized the steady disappearance of thousands of his countrymen since Idi Amin became president six years ago. His Christmas sermon broadcast on the government's "Voice of Uganda" emphasized that the only true victory for Christians is suffering love. Misinterpreting this theme as political comment, the radio station cut off the message.

President Amin is a devout Muslim. The archbishop sensed Amin's growing distrust of the Christian church. And he was aware of the possible consequences. Before a congregation of several thousand Ugandans he said, "Not only am I willing to preach this gospel; I am prepared to die for it."

Following a threatening search for arms in the archbishop's house early one morning, the House of Bishops sent an open letter to the president protesting the conduct of his security forces. "The gun whose muzzle has been pressed against the archbishop . . . is the one which is being pointed at every Christian in the church. We have buried many who have died as a result of being shot and there are many more whose bodies have not been found. . . ."

The letter volunteered to discuss any matters "that concern the church and the



Church of Uganda leaders stand before a cathedral being built entirely through the congregation's self-help efforts. Protestant churches of this size swell with worshipers even though the church is under fire from the Ugandan Government.

nation." The archbishop and eighteen bishops signed the letter. One of the signers was Bishop Festo Kivengere, bishop of Kigezi and a worldwide evangelist with African Enterprise, an organization promoted by Mennonites on the African and American continents.

On February 16 while Kivengere and several other bishops waited for an audience with Amin, the archbishop was led to the next room. "We knew all was well," recalled Kivengere, "because the risen Lord was in command." After an all-day wait, the bishops were ordered away at gunpoint. While they inquired about the archbishop, the "Voice of Uganda" announced that the

archbishop and two cabinet members had died in an auto accident following their arrest.

In late June at Mellinger's Church in eastern Pennsylvania, Bishop Kivengere told Mennonites of his own escape from his homeland several days later. During the night he and his wife walked south into hills nine thousand feet above sea level to a chilly tropical dawn. A man met them in the bush with, "You can breathe now. You are in Rwanda."

In characteristic style, the bishop quipped, "We have been breathing all the time."

Kivengere described the response of the Ugandan Church in the aftermath. "People

are rallying to Jesus Christ . . . the only hope to make a suffering community rejoice." All churches are filled to overflowing. In Kabale a church seating seven hundred draws a thousand worshippers each Sunday.

A memorial service for the archbishop carried a high note of praise to the Lord. Because no body was released as originally promised, thousands of Christians stood around the open grave, "a touch of the resurrection," and sang, "Glory, Glory, Hallelujah!" Government agents were amazed at the victorious rather than tragic tone of the gathering.

Bishop Kivengere compared the archbishop's life to salt, a compound whose effectiveness increases with its dissolving. "In trying to resist the destructive forces of Amin's regime, he was dissolved," explained Kivengere.

The bishop pointed out to the Pennsylvania audience of several hundred that persecution in Uganda began in 1885 within a decade of the birth of Christianity there. "A British bishop, James Hannington, was the first martyr." Others died because King Mwanza, the successor to the king who had accepted missionary Christians, feared their influence. He charged his own page of being

"a poisonous monster conspiring with the whites to overthrow my kingdom." The page was decapitated and his body burned; bitter persecution of those who held to the faith followed.

Another martyr to die, Charles Lwanga, was killed by his own father near the site where fourteen Christians were burned to death as a group. Today at this location stands a shrine—a circle of cement blocks painted red on the outside and gray inside, signifying blood and ash.

This July, as in past years, Christians met around the altar of this shrine to commemorate the death of Jesus and their own blood brothers. "Jesus transformed the cross from a sign of shame," noted Kivengere. "It is now a sustaining symbol that 'nerves the feeble heart to fight.'"

Kivengere challenged his listeners to utilize the soul energy of the cross. "It will take you Mennonites beyond not going to war. . . . Use your peace to heal humanity actively so Jesus will have another chance to save sinners." Kivengere acknowledged that we all have our little Amins—people difficult to love.

He described his own freeing love for Amin. "By forgiving my persecutor, I am

released. . . . I have no choice but to love him because my Savior still loves him. I'm stuck with him." This African churchman is writing a book on being a hunted man in his own country entitled *I Love Amin*.

During his stay in the United States, Kivengere is developing a "community in refuge to prepare Ugandans to return and rebuild their country." Trained Ugandans have escaped to neighboring or overseas countries—400 medical doctors, 200 lawyers, 1,500 university students, and 3,000 high-schoolers whose parents were liquidated. This intellectual drain is hindering the country's development.

Kivengere has named his endeavor RETURN (Relief, Education, and Training of Ugandan Refugees Now). He plans for refugees to continue with their training and also to maintain ties to encourage their eventual return to restore the country's services.

Ugandans could write their own *Martyr Mirror*. Its pages would record the persecutions of Christians during the last century and many more in this decade. Many Mennonites empathize with Ugandans in their sadness, and in spiritual victory they've found through their suffering.

Letters

Keep it weekly

Dear Brother Editor: My Church of the Brethren upbringing makes me call you "brother." My eleven years as a Mennonite (my husband was Mennonite) have made me call people within both communions "brother" in the happy sense of the word.

I, too, "have to catch up on a number of issues," as David Nicol wrote in the August 9 issue. (I have spent two months in our western states.) But I do not agree that you should publish biweekly. True, a considerable amount of postage would be saved and, of course, the cost of publication would be somewhat reduced. I know it would not cut publication costs in half.

My reason for saying this is my experience with our Church of the Brethren *Messenger*. I have great respect and personal liking for Kenneth Morse, who was editor of *Messenger* for years and still contributes, especially through the "In Touch" section. I have equal respect for Howard Royer who is now editor and whom I also know personally. So I am not taking any slams at them when I say I am

still sorry that *Messenger* is no longer a weekly publication. First it went biweekly, then monthly. The quality of material is splendid and the appearance and format are superb. But I miss the weekly appearance of the magazine. I know it is not possible to include as much material in one issue as in two or four. I think that these denominational publications are of utmost importance in informing people in the churches, in fostering a sense of community, in cultivating ideas.

I am sure you will have to consider many things beyond two letters from readers; but I shall be glad as long as you can keep *The Mennonite* a weekly paper.

In the same issue of *The Mennonite* (I'm working backward on the collection of unread papers), I particularly enjoyed Henry Fast's "Revisiting Camp Funston." I also liked "The Foundation Series." I am doing my best to promote the use of the new series in our Brethren churches in Illinois and Wisconsin, for we need such a curriculum. I am well impressed with the first quarter's course, which I had occasion to examine in

connection with a workshop I helped with in May. And I must reread "Of Good Report" which is so well written by Gertrude Rote.

Best wishes as you continue to keep a good reputation for a paper I have always respected. *Esther E. Frey, 310 W. Brayton Mt. Morris, Illinois 61054*

August

Commissions involved us

Dear Editor: In 1974 in a similar letter to *The Mennonite* I asked if the General Conference commissions could work at involving the congregations in the 1977 triennial session in the discernment of what their programs and goals should be.

I want to thank the commissions for doing just that. Each commission did involve us. The high point of the Bluffton conference for me was the interaction achieved by the Commission on Overseas Mission. We could hardly have had an entire conference on what they had offered us. *Donald R. Steelberg, Wadsworth, Ohio 44281*

September

Meditation

What about the future?

Herman Kahn, of the Hudson Institute, paints a pleasant picture of the future. New materials such as plastic, synthetic cloth, glass, and artificial food will provide cheap, efficient resources; private helicopters will solve congested urban traffic; desalinization will solve our water supply problem; houses and other buildings will become automated. He states that crime will lessen with increased bugging devices and that human behavior will become more controllable through the application of new drugs.

The head of the school of criminal justice at New York University paints a different picture. He says that by the end of this century, urban people (and that will include over 80 percent of the population) will live in constant fear. Apartment buildings will be heavily guarded; suburbs will be surrounded by barbed wire; and armed guards will be everywhere. Huge corporations will obliterate individuality. Trees will be destroyed to take away places of possible hiding for thugs. Slums will multiply.



When you think about the future for our young children and God's beautiful earth, the odds can be frustrating and confusing.

The Bible tells us that human behavior in the end will be like it was in the beginning (Matthew 24:37-39). Gadgets will not change human nature and neither will violence. The majority of humankind will continue to follow their foolish and selfish ways.

The Bible also tells us that even in the most wicked times—Noah's time, the time of Baal worship—there are always those who are faithful. There will never be a time that all will bow their knees to Baal.

The psalmist recognized that God holds in his hand "the depths of the earth; the heights of the mountains . . . the sea . . . the dry land" (Psalm 95:4-5). Our God holds the future and no tide of restlessness and confusion, or artificial goods and abundance, will ever change that fact.

We can look with confidence to the future. We have a sure anchor and a firm assurance that Jesus, God incarnate, will be with us "always, to the close of the age" (Matthew 28:20).

There is no need to be afraid for ourselves, our children, or God's earth. In Christ, the faithful ones will yet see a place and time where God reigns supreme, "and God will wipe away every tear from their eyes" (Revelation 7:17).

Sherry Kobus

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The cover photo is of a successful Communist Chinese hydrogen bomb test. The photo was released July 27, shortly after Vice Premier Li Hsien-Nien told visiting Japanese that China would continue nuclear weapons development.

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Credibility in the pulpit

The province of Manitoba is electing a new government. The party in power is basing its hopes on the slogan, Leadership you can trust.

But the new posters were hardly on the street before opposition people began to point out that, in their opinion, it is a false statement.

The recent TV series "Washington Behind Closed Doors" suggested that just about any and every person in power has a price.

"Trust nobody" seems the direction that our society has taken.

In the churches there is a shortage of ministers and a concern for leadership. And somehow this dilemma and the overall credibility gap are related.

Every Sunday throughout Christendom, millions of people go to church and listen for the Word of God. Such regular encounters ought to result in a growing sensitivity to the Spirit of God and an unmistakable evidence of maturing discipleship.

Leadership problems are always related to credibility problems.

Ministers point out that preaching often leaves them feeling empty—people don't respond. These ministers turn to working with social problems, teaching classes to the underprivileged, reforming alcoholics—almost anything where results become visible as a result of putting their own faith into action. Preaching becomes a chore and they expect their ideas to come under fire.

The people in the pews say that today's preaching is often so unemotional and so intellectual that it leaves them cold—ministers don't preach the Word. These people listen to more fiery preaching on radio and television, send money to causes they may never see, attend many meetings where they hear simple answers to world problems, join prayer groups where they regularly plead for God's intervention among the evils of the world—almost anything where they can feel a part of a large group or movement as a result of their concern for the gospel. They begin to talk discouragedly about their home congregation and they wonder if a change of pastors would solve the problem.

The gap widens. Many Sunday hours instead of good tidings, become times of mutual good chidings. An uneasy truce exists at the best of times.

The Mennonite church has always affirmed the belief that God's Word is central. We place the Word ahead of the ordinances. Our churches are

usually built to symbolize this confession. The pulpit stands out as the focal point, a place where God meets us through his servants.

The current credibility gap around our pulpits has historical reasons. From an untrained lay minister who preached a simple, personal gospel, we have gone to professionally trained pastors who have discovered that our own crude, inexact words seem totally inadequate to communicate the essence of the unfathomable riches and the ultimate Mystery—God. It feels presumptuous to proclaim a convincing assurance that we know God's way for the Middle East, national energy, our neighbor's rebellious teenager, and our personal financial problems. Integrity is maintained more easily by discourses that end with questions, and challenges to study and pray together for answers.

The people in the pews have almost all gone into forms of specialization. From a rural people, we have become urbanized and "busified." We have learned to indulge in instant foods, TV, and services; just pay your money, press a button, and it's at your disposal. And that's what we do with anything that upsets us—dispose.

The collision is inevitable. Jesus prays for us to "be not of the world" but "as thou didst send me into the world, so I have sent them into the world" (John 17:16-18).

The great preachers have always been people who knew pain and doubt and conflict. A fire lit by the Spirit of God welled up within them and couldn't be contained. In their crude words, they gave witness of an ongoing encounter where the victory was sure.

People, who listened, had to repent and pray for forgiveness. They were moved to change jobs, attitudes, and friends. Their lives became part of a counterculture.

Together, they learned how to be in the world without becoming of the world.

The credibility in our pulpits has two sides: preachers must be willing to freely expose what God's Spirit is effecting in our lives; people in the pews must realize that the way of Christ includes the cross—a way of repentance, forgiveness, and service that is distinctly contrary to what is common.

Leadership crises reflect bankruptcy both at the pulpit and in the pew. The solution lies in the depth of our commitment to Jesus Christ. His leadership we can trust. BW



ALTERNATIVES THERE ARE ALTERNATIVES THERE ARE ALTERNATIVES THERE ARE ALTERNATIVES

Energy alternatives

Paul Harnis

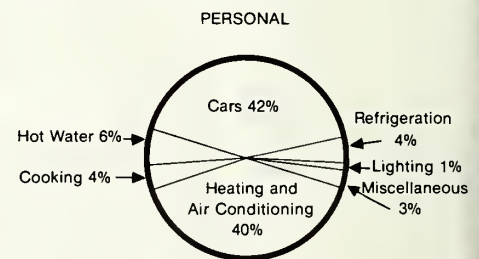
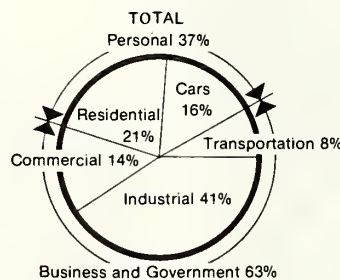
Our demand for energy will soon exceed the supply. Unless we turn to some energy alternatives the world stands on the brink of crisis.

In the United States and Canada our annual energy consumption has doubled since 1950. And the rate of consumption continues to multiply.

The sources of energy (mainly oil and natural gas) upon which our present way of life is based are limited. It took centuries to create these fossil fuels, yet our known supplies of oil and natural gas stand in danger of being exhausted within one hundred years of our beginning to use them.

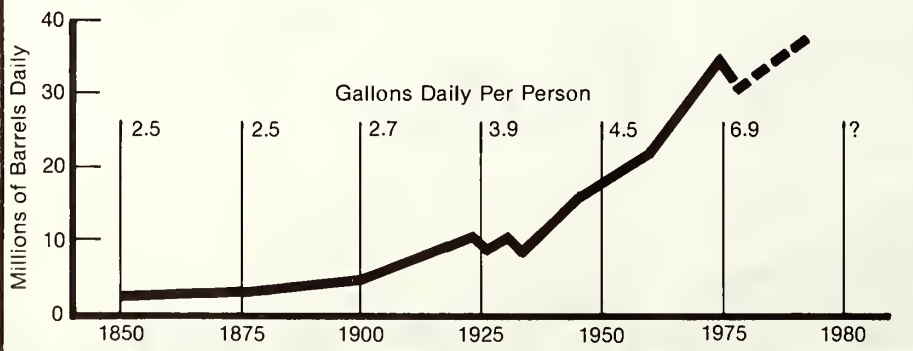
The United States and Canada make up 7 percent of the world's population. We

**TABLE TWO
TODAY'S ENERGY USE**



Source: Energy Conservation Research: Malvern, Pennsylvania

**TABLE ONE
U.S. ENERGY CONSUMPTION
In Oil Equivalent Units**



consume about one-third of the world's annual consumption of energy. To support this thirst for energy, these countries, the United States particularly, have turned to importing fuel. In 1973 the United States imported about 28 percent of its fuel needs; today it is 40 percent.

To understand this, consider our situation. Most of our automobiles, trucks, trains, buses, airplanes, and ships depend on oil. Almost all homes and other buildings depend upon oil, gas, and electricity for heating and cooling. Most of our industries also depend on oil, gas, or electricity to

function. In 1975, oil and gas made up percent of the total United States energy requirements.

Our unusual dependence on dwindling supplies of domestic and imported fuel makes us and our present life-styles extremely vulnerable. The high consumption of energy by one part of society (usually at high prices) reduces its availability for the poor segment of society. During the past winter, many United States citizens had to use more heating fuels. Shortages led to price increases. Some people on lower, fixed incomes were unable to pay. Many of the bills are still unpaid; others were subsidized.

During the 1974 oil crisis and price increases in India, many farmers could not afford fertilizers (from a fossil fuel base) and fuel to operate their irrigation systems. United Nations' reports estimate that the resulting crop reductions could have supplied ample food for 100,000 people.

We believe that God is our creator, judge, and redeemer. Today's energy problems raise some serious questions. Are we consuming ourselves to a self-induced crisis?

are we bringing judgment on ourselves)?
 are our patterns of consuming increasing
 the plight of the poor?

As this issue presses upon us, we may feel
 powerless because we too are caught in the
 demands of everyday life. We lack clarity on
 how to solve the problem. Answers are not
 always simple, but the need for alternatives is
 clear. There is no clear picture of how to
 respond. But we can see some new goals and
 begin moving toward them.

Dennis Hayes (*World Watch*, Paper 4)
 says that our most obvious opportunity lies
 in energy conservation. His research shows
 that we could reduce our consumption up to
 50 percent by basic conservation practices
 and efficiencies brought about by better
 engineering and design. This would also
 lessen the environmental threats posed by
 new energy technology. Hayes further says
 that often a dollar invested in energy
 conservation will make more extra energy
 available than a dollar invested in develop-
 ing new resources.

Another strategy is one we must apply at
 the marketplace. We can carefully compare
 the specifications of energy using devices and
 make our purchases accordingly.

Solar energy is another alternative. The
 sun is our most abundant source of energy. It
 generates wind and weather, thereby pro-
 moting plant growth. Solar energy also heats
 the water in the garden hose. Using this
 principle, some very simple to very sophis-
 ticated devices have been constructed for
 collecting and storing that energy to use
 later.

Solar hot water, solar space heating, and
 solar air conditioning presently hold the
 most promise. Research shows that solar
 energy can reduce the average consumption
 for space heating and hot water by 60 percent
 and even up to 100 percent in certain
 geographic locations.

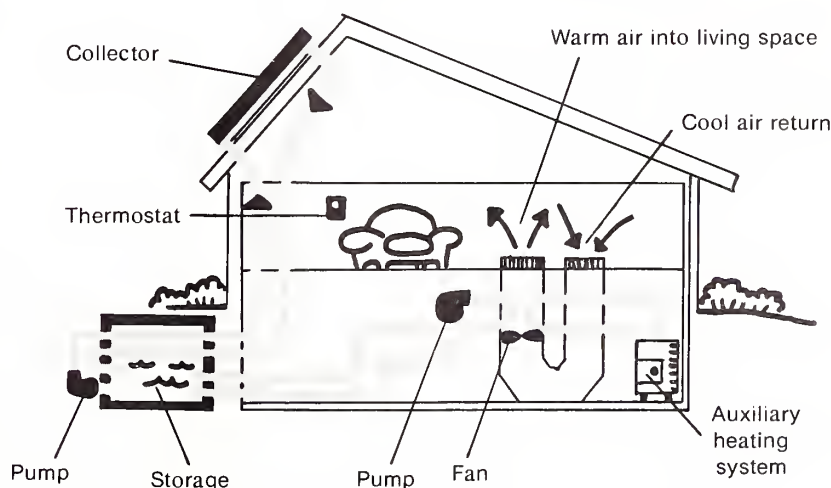
Solar heating devices are now available in
 many countries. Christians can show their
 concern by starting to utilize such devices
 where possible.

Perhaps the most unique features of solar
 energy are its accessibility, nonpolluting

that I assess my neighbor's need no less than
 my own. My Christian commitment requires
 me to be a good steward of the earth.

Alternatives which slow down the unnec-
 essary waste of our natural environment
 and yet permit us to enjoy the comforts of

TABLE THREE
HOW A SOLAR HOME-HEATING SYSTEM WORKS



Dennis Hayes
Energy: The Case for Conservation (World Watch, Paper 4 © 1976)

qualities, and that it's free. Small collection
 devices are as efficient as the larger ones.

Free energy does not make good sense
 (cents?) to the energy companies and their
 stockholders. Installations will initially
 create considerable extra costs to builders.
 However, the issue is more than economical;
 it is ethical.

Ours is a global age. Global living requires

our age, are alternatives that we must
 pursue.

Christians cannot wait for others to act.
 We can be the example. We can also
 encourage new legislation which moves in
 this direction. As we proclaim not only a
 message of salvation, but also practice a life
 of redemption, people will listen and follow.
 We will be God's "salt of the earth."

ENERGY AND CHRISTIAN FAITH

Tim Miera

The total energy falling on the earth from the sun in fifteen minutes is greater than the annual energy consumption of mankind. The sun's rays, which are the ultimate source of all life on earth, provide warmth, food through the process of photosynthesis in plants, and fuel.

Man has ignored the direct use of the sun as an energy source and has become dependent upon indirect forms called fossil fuels. These fossil fuels (petroleum, natural gas, and coal) were formed when ancient plant materials decomposed and became trapped beneath the earth's surface millions of years ago. It was considered to be less expensive to mine, drill, and refine fossil fuels than to continue the development of already available technology designed to use direct solar energy.

Easily accessible fossil fuels, once thought to be in endless supply, encouraged a life-style dependent upon "cheap" energy. These fossil fuels are nonrenewable, are becoming less easily recovered from the earth, and are in danger of depletion. As fuels continue to be less available and the prices continue to climb, fewer people will be able to maintain a life-style of massive consumption. Unless consumption is reduced and renewable forms of energy, particularly that of the sun, are implemented, man faces radical changes and possible extinction.

Consciousness-raising attempts about continued dependence on nonrenewable forms of energy are generally thwarted or distorted by governments, utility and oil companies, and others who presume that

their power, profits, and life-style are threatened. The proposal that nuclear power is the energy of the future will continue to be reinforced because it is profitable economically and is a basis of power over an energy dependent society.

Nuclear energy is more dangerous than the present use of fossil fuels. Radiation pollution and radioactive wastes, which include the nuclear plant itself after several years of use, have the potential of causing mutation of genes and even death. Once introduced into the environment, radiation is absorbed into the biological cycle and thus cannot be avoided. Furthermore, man has no power to reduce the effects of radiation. Only time—thousands of years—can reduce radiation to harmless levels.

This willful disregard for the earth partially arises from a belief that man is to dominate nature and force it into submission. Scriptures such as Genesis 1:28 and Psalm 8 have been used to provide biblical support for such ideas. In doing so, humankind has lost the sense of interdependence and respect for nature and its mysteries and has become preoccupied with the creation of "things."

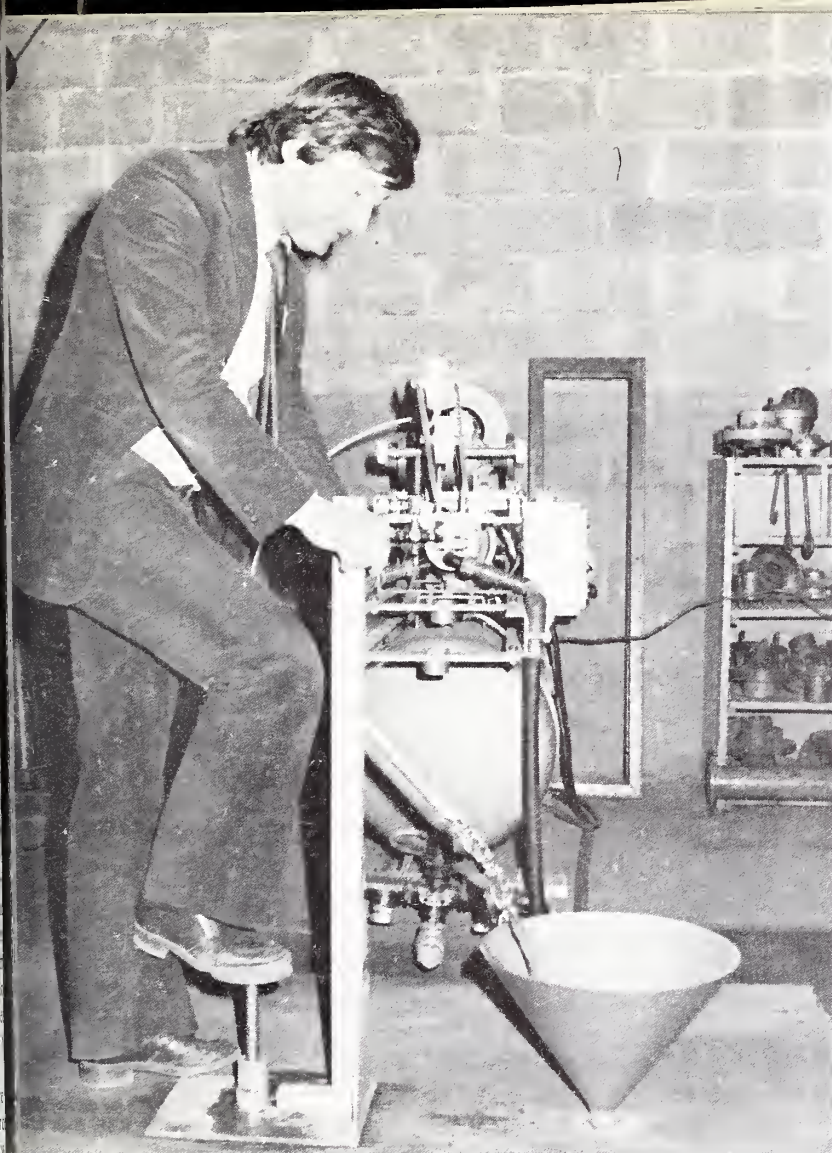
The devaluation of nature inevitably results in the devaluation of humanity, also a part of God's creation. As technology has become pervasive in developed countries, creativity and freedoms are suppressed. Those skilled in the crafts and arts are forced into mass production; those with less specific skills do work which has little to do with their existence other than to provide a

monetary reward. People have value only in terms of the work that they provide and the products they purchase. Production is the goal. Those unable to provide the work required by production due to lack of training or education, or low mental capability, or those who choose not to conform are considered to be of no value to society. Subjection to inhumane welfare systems, imprisonment of those who dare to open protest, or worse, being ignored by society further reinforce this lack of concern for human values.

Creative thinking is essential if we are to survive. Respect for nature, its resources, and people must become central to our way of being. However, it is not likely that technologists will of their own volition sacrifice a life-style of self-interest. There are those who advocate alternative energy sources, not in the interest of humanity, but because they hope to maintain a position of either power or wealth, or both. There are others who advocate responsible energy consumption for humanitarian purposes, and they deserve our support.

Those who profess that Jesus is Lord, have the ultimate cause for a way of life which is responsive to humanity and nature. The cause is the love of God as revealed to us in the life, death, and resurrection of Jesus. Jesus taught in his Sermon on the Mount that we must choose between God and mammon (Matthew 6:24). There is no room for our own values or priorities when we choose God. We are to "seek first his kingdom and his righteousness, and all these things will be added to you."

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This simple foot pump is capable of supplying a village of 500 people with drinking water. It raises water by flexing a rubber tube inside a cylinder.

This Winnipeg residence includes a solar heater installed on the roof. People constructing new homes and other buildings today should seriously consider the possibilities of utilizing solar energy.



things shall be yours (ours) as well" (Matthew 6:33). We are to turn from our false gods, "things," which make it difficult to maintain the priority of kingdom values and spiritual aspects of life, rather than cause division. Concerns of the kingdom must include the effects of our consumption of the earth's resources. Fossil fuels, upon which we depend, are being depleted and will be a growing source of conflict between those who have and those who have not.

Conservation, although much needed, will not be sufficient. New sources of energy which are not harmful to the environment must be implemented. The direct use of solar energy, while not a Christian response in itself, needs to be given serious consideration. The sun is available to all parts of the earth subject only to local climate and meteorological patterns. There is no pollution, no need for refining, transporting, drilling, or mining. The collection systems need not be centralized as are utility plants powered by fossil fuels or nuclear energy, thereby returning processes to the individual or the small community. While some of the systems are quite intricate, there are many simple and yet useful applications of the sun's energy to the heating of water, and the heating and cooling of homes and offices. There are increasing numbers of books and courses taught which are designed for the do-it-yourself person.

Mennonites have in the past provided leadership in areas such as farming methods and service to those who have social and economic needs. Will this period of impending disorientation and confusion, as "cheap" energy runs out, stimulate us to creative leadership or will we be part of the problem? Are we too caught up with the world to see its destructive course of action?

Is MCC structurally disabled?

Dave Kroeker

Executive members of Mennonite Central Committee and Mennonite Central Committee (Canada) meeting in Toronto, Ontario, September 22-23 agreed that new structures are needed to streamline the organization's program and administration, and to take into account changing circumstances.

The agreement by the members "that truly mutual peoplehood and meaningful partnership between the United States and Canada in the work of MCC would be enhanced by a greater balance of structures" may be an historic step for the fifty-seven-year-old institution, founded in 1920 to provide food and clothes for Russian Mennonite refugees after the Communist revolution and World War I.

Recognized as factors leading to the consultation and eventually to this agreement were, among others: the rapid maturing of MCC (Canada), organized in 1963; regional development; increasing agenda of United States concerns; and the complications experienced in the present structures.

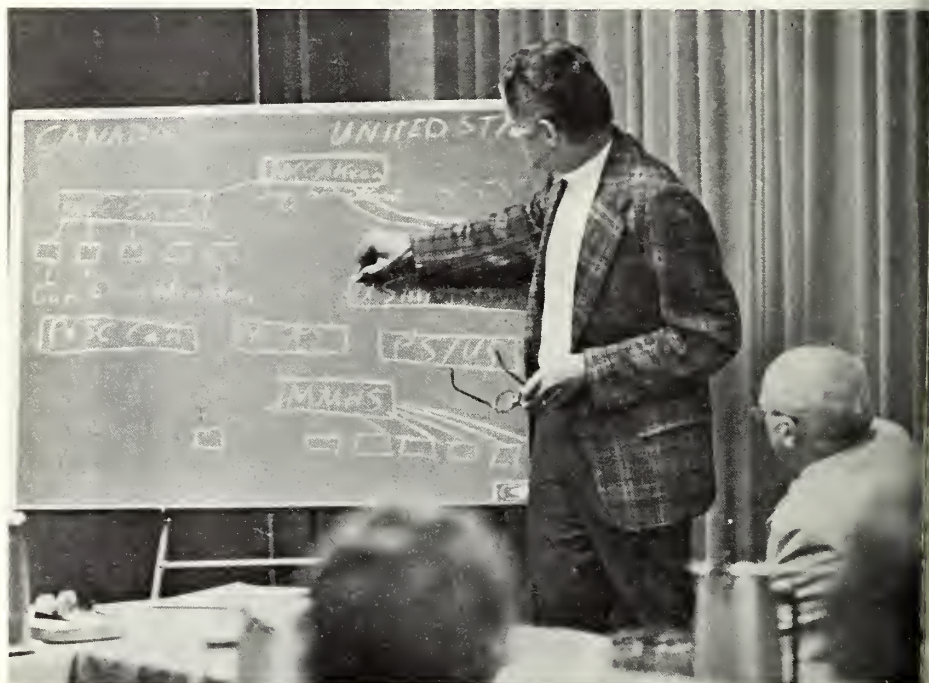
Called for the purpose of "searching together for organizational structures, working patterns, and relationships that best express our desire to work together," the executives agreed further that "the U.S. constituency needs to form some kind of structure for general U.S. agenda and for reporting by U.S. subsidiary groups. . . ."

In the past few years several groups have emerged, particularly those centered in California and Kansas.

There are some signs that other regions might develop local organizations as well. Reg Toews, MCC associate executive secretary for administration and resources, said "the movement toward regionalization seems to fit for the present time," but that "it will be a long time, if ever, before all U.S. Mennonites and Brethren in Christ will be part of a region" as they are in Canada.

The Canadian model, with its strong and independent provincial components, was one that faced the members at every turn. It was seen as an ideal, and most desirable in the Canadian context but unlikely to happen in the United States because of different area groupings and different geography.

Bill Snyder, MCC executive secretary, admitted that "a great deal of inspiration for regional development in the United States



Elmer Neufeld, seen here outlining current MCC and MCC(Canada) structures, and a U.S. member of MCC, said that "Mennonite and Brethren in Christ peoplehood is seriously impaired by the present structures."

comes from the Canadian experience." He continued, "We ought to encourage this kind of local growth in cooperation, based on locally felt needs."

However, Mr. Snyder and MCC (Canada) executive secretary J. M. Klassen, in a jointly prepared statement, said the present relationship between Akron and Winnipeg is "harmonious" and no radical change is called for.

Several cases in point, among others, were referred to as illustrations for a need to restructure. With increasing programming and regional development in the United States, more and more of MCC's (international) agenda is taken up by national concerns. This leaves Canadian members on that committee in a quandary as to what their representation means.

Siegfried Bartel of British Columbia, executive committee member, said "There are many issues on the MCC agenda which should be taken care of by a U.S. and not an

international agency." This led to the suggestion that the U.S. MCC members convene for at least one separate session at the time of the 1978 annual meeting for consideration of U.S. agenda.

The launching of contacts with an offering of assistance to Old Colony Mennonites in Mexico and other Latin American countries in their development and immigration needs, and the use of Canadian government funds (through CIDA—Canadian International Development Agency) for overseas development work were two occasions that forced a new look at the present policy which states that all overseas programs will be administered from Akron.

In both above instances the logical route was through Canadian channels but that meant a contravention of policy. So programming went ahead with Canadian initiative anyway (after consultation) but the administrative lines were fuzzy.

To work at tidying up that fuzziness, the

committees agreed that "overseas programming should utilize more fully and mutually the resources of both Canada and the United States."

"Consequently," said one findings statement, "we are prepared to accept some overseas program administration from Canada, as well as from MCC Akron. However, it is our conviction that this is best one under one mutually structured joint body."

A final findings statement recognized the need for continuing dialog "on the theological implications of our respective national identities." The findings will go to the annual meetings of the two committees for further detailed discussion and action.

The consultation, attended also by numerous staff members from both countries and by provincial and regional representatives, came to a remarkable degree of unanimity considering the far-reaching implications of their deliberations. Not all agreed and it took many hours, but the discussion always kept its central focus on the need to accommodate structures "to better serve those who need our help," in the words of Newton Gingrich of Ontario, chairperson.

Some of the questions touched on but for which no immediate answers were found included the following:

—Should the North American headquarters be located in Akron? Winnipeg? Ontario? Illinois? or where?

—Can MCC become a truly international organization with opportunity for all Mennonites (Latin America, Africa, Asia, Europe) to become partners?

—How do we involve the grass roots in national, international, and binational ministries?

—What does efficiency mean in the context of MCC?

—Can we set ourselves aright if the conferences, which gave birth to MCC, are not aright?

—What did Christ mean when he said, "My kingdom is not of this world"?

Staff persons, who were free to speak but not to be part of decision making, expressed opposite opinions at times. John Stoner of the Peace Section (U.S.) said, "We (U.S.) have been so shaped by nationalism that it is time we let our organizations catch up with the reality. We need to have a structure to speak to our nation."

Peter Dyck, director for Europe and North Africa, warned against letting national boundaries interfere with the work of the Kingdom of God.

MCC (Canada) staff were not agreed either. J. M. Klassen, executive secretary, said, "I feel very comfortable with present structures." Native concerns director Menno Webe was of the opinion that MCC

Letter to Jimmy Carter

Dear Mr. President: At the forty-first triennial assembly of the General Conference Mennonite Church held in Bluffton, Ohio, on August 1, the nearly one thousand delegates representing over three hundred local congregations in the United States and Canada, unanimously adopted the enclosed resolution entitled, "Governmental Oppression and Our Christian Witness." We are respectfully sending this resolution to the White House as an expression of our corporate Christian concern for the many persons of various religious persuasions and political preferences who are denied their basic human rights at the hands of repressive governments.

In recent months, our North American Mennonite church community was shocked by the detention of Miss Patricia Erb, daughter of a Mennonite missionary in Argentina, by that government. We were also saddened by the recent expulsion of Mr. Thomas Capuano, a volunteer worker under the auspices of the Mennonite Central Committee, of which our denomination is an active participating member. While grateful to the State Department for their intervention on behalf of Miss Erb and your wife's interest in Mr. Capuano's prison experience during her June visit to Brazil, we lament the fact that these two individuals experienced harassment and imprisonment by political regimes who violate fundamental human rights.

Our General Conference Mennonite Church is not only concerned for our missionaries around the world but for the scores of persons who suffer torture, indignities, and even death often without cause or trial. Our Christian conscience calls us as members of the General Conference Mennonite Church to protest these immoral violations of human rights.

As President, you have spoken out against the abuse of human rights. Our church commends you for this stance. If such a position is to have integrity before the world community there must be consistency between your public stance and official policies related to human rights and repressive governments.

Our resolution is a solemn commitment to stand against all forms of repression and injustice at home and abroad which violate human rights. *Signed on behalf of the General Conference Mennonite Church, September 26*

(Canada) must have adequate opportunity to express some of its unique qualities "at the executing end of MCC services—we resist just being a collecting agency for Akron."

Frank Epp, vice-chairman of MCC (Canada), who presented the first paper to the consultation on Thursday evening, reacted positively to the progress of the talks.

He said, however, that implementing the agreements could prove quite difficult. "A special challenge will be to sort out the national and international aspects, now so thoroughly interwoven in the Akron structures. In my opinion, the best way to disentangle is to move the international—rather than the national—program out of Akron."

Mr. Epp, a proponent of restructuring, said he could think of at least three reasons why it would be logical to move the international offices to Canada: (1) "It is

becoming less and less desirable in more and more countries to do North American work from the USA. (2) Since most of our 'binational' institutions (mission boards, seminaries, etc.) are south of the border it would make sense to locate this one north of the border. (3) Relocation would help the American Mennonites sort out their national agenda, now a high priority when one thinks of the overall mission of the church."

Newton Gingrich of Ontario, who chairs both the MCC and MCC (Canada) committees, was pleased both with the tone of the discussions and the findings agreed upon by the members.

"Our conclusions were positive," he said, "moving us in a direction that is workable. There was a strong feeling that we want to operate as a North American body with wholesome concern to respect both partners in a binational organization."

Canadian, U.S. reps to attend women's conference in India

The first nationwide inter-Mennonite women's conference for India has been organized for November 1-6 at the Sunderganj Mennonite Church, Dhamtari, Madhya Pradesh. The conference will be a historic one. Since the founding of Mennonite missions in India at the turn of the century no such gathering of all Mennonite and Brethren in Christ churches has been held. Six women from North America will also attend.

Over 200 women are expected to attend the conference whose theme is "We Are One in Christ" (Ephesians 4:4-6). Some delegates will travel about 1,000 miles by train. The overseas visitors will participate in leading Bible studies, in speaking to particular topics of the conference, and in sharing of women's ministries in Canada and the United States.

Those attending from North America are Martha Nickel, Saskatoon, Saskatchewan, and Lois Deckert, North Newton, Kansas, for the General Conference Mennonite Church; Grace Friesen Slatter, Filer, Indiana, and Jocele Meyer, Brooklyn, Ohio, for the Mennonite Church; Katie Funk Wiebe, Hillsboro, Kansas, and Malinda Nikkel, Newton, Kansas, for the Mennonite Brethren Church.

Martha Nickel has just completed a six-year term as second vice-president of Women in Mission, and was recently elected to the Commission on Home Ministries. Lois Deckert is first vice-president of WM, a position she has held since 1974.

Papers will be presented on three topics: (1) the role of women in the church, church planting, missionary work, and other ministries of the church; (2) the Christian perspective on marriage, particularly as it relates to changing women's roles; (3) the whole area of human relationships in the family, church, community, and society. The overseas visitors will be contributing to these topics also.

The daily program will include Bible study, to be led by Martha Nickel; discussions in groups; lectures on the topics; and reports of women's work in India and North America.

Indian Mennonite women have not been active in the formal leadership of the church in India. They have, however, developed organizations which are active in Bible studies, sewing, charity, and financial support of the church.

Since the conference will have considerable expense for the travel of the Indian women to Dhamtari, special efforts have been made to raise money. The planning committee for the conference, coordinated by Bishop P. J. Malagar, called upon the



Nickel



Deckert

churches to observe a special day of prayer and giving, Sunday, October 9.

General Conference Women in Mission have underwritten a portion of these costs as well as the transportation expenses of Martha Nickel and Lois Deckert.

Workshops proclaim recovery of sight to the blind

"The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18,19).

Using this Scripture as their guiding thought, a group of evangelical Christians coordinated by Ronald Sider of Philadelphia, Pennsylvania, is conducting discipleship workshops which focus on justice.

The workshops are seminars that help combine Jesus' command to make disciples, the biblical summons to seek justice, and the growing contemporary yearning for deeper Christian fellowship. They include Bible studies, presentations on discipleship, God and the poor, the biblical view of institutionalized evil, prayer, worship, and singing.

Active in the leadership of the workshops are Christians brought together by the Chicago Declaration of Evangelical Social Concern, who are committed to sharing a biblical perspective of discipleship and justice with others. The intention is to make concern for the hungry and oppressed biblical and practical.

Workshops are conducted for groups in local congregations on weekends, or during the week as three-day seminars at Christian colleges. During the summer "Families for Justice" weekends have been held at retreat centers. These learning experiences are designed to help parents teach their children about justice and the poor.

For additional information, or to explore

the possibility of inviting a team to your church or college, write or call Ronald Sider, Discipleship Workshops, 312 West Logan Street, Philadelphia, Pennsylvania 19144; telephone: (215) 843-9269.

Claims made for "Star Wars" are nonsense

Lutheran pastor Richard John Neuhaus in *Forum Letter* says that some of the claims made for the biggest money-making movie of all time, *Star Wars*, are "mitigated nonsense."

Pastor Neuhaus writes that "we are told by some that the movie is 'a skillful restatement of the Christian gospel.' Mitigated nonsense. Far from being a statement of future hope, *Star Wars* places salvation in an unimaginative return to the past. The hero is a rural boy untainted by the corruption of the supertechnological 'empire' he is called to overthrow. Good guys wear monks' cowls and flowing robes to distinguish them from the metal and plastic villains. The key confrontation is a 'sword fight' with laserlike beams between the rustic guru (Alec Guinness) and the black knight of medieval romance, complete with vizor. The cause of righteousness is represented by 'the princess.' The restoration of her rule is, inexplicably, for the sake of restoring 'the republic' against 'the empire.'"

"It is the 'theological content' that has warmed the hearts of some Christian critics. In a kind of debased Unitarianism, the code name for God is 'The Force.' The Force 'holds everything in the universe together' and will help you out if you suspend your thinking, close your eyes, and 'trust your feelings.' As in so many cults the message that redemption comes through getting in touch with our real selves, our real selves being revealed in what feels good.

"We said the claims made for *Star Wars* are mitigated nonsense. The nonsense is an assault upon the intelligence and good taste of any relatively literate viewer. If one relaxes and suspends critical judgment, *Star Wars* can perhaps be enjoyed as some people enjoy those reruns of *Flash Gordon* episodes on late-night TV. *Flash Gordon*, to be sure, made no pretensions to theological insight. The makers of *Star Wars*, and those who have puffed it in various publications are not so modest. The mitigation of the nonsense is that the success of the movie, like so much other pandering in our culture, underscores the religious and symbolic hunger of millions of Americans. On campuses and in parish discussion groups the movie might serve as a starting point for discussing the infinitely more nuanced Christian gospel of which *Star Wars* is a caricature pressed to absurdity."

God's days hold opportunities

In the summer of 1977, God's days held many opportunities:

For outdoor services. On Sunday, July 3, members of First Mennonite Church, Sugar Creek, Ohio, joined with other community churches for the morning worship service at the athletic field. Speaker for the service was Elmer Neufeld, dean of academic affairs at Bluffton College, Bluffton, Ohio, and president of the General Conference Mennonite Church.

The community park was the setting for an August evening potluck picnic followed by a communion service for the Yoked Fellowship of Zion Mennonite Church and United Presbyterian Church of Donnellson, Iowa.

On August 14 the Comins Mennonite Church, Comins, Michigan, was in charge of the evening service at the amphitheater at Escoda County Park. The church invited persons camping there to the service.

For service outdoors (of the MDS variety). On June 21, nineteen Mennonite disaster service volunteers from the Meadows Mennonite Church, Meadows, Illinois, and a few other neighbors dismantled a fire-gutted home in Chenoa. Volunteers from the same church for an August week in Wisconsin were Don Augsburger, Myron Graber, and Doug Wilson.

David Funk of Hively Avenue Mennonite Church, Elkhart, Indiana, served a week with MDS in Kentucky helping with

rebuilding after the flood.

A group of young persons from the Yoked Fellowship at Donnellson, Iowa, spent one week in reconstruction work in Big Thompson Canyon, Colorado. Those who went were David Koller, Mike Jarvis, Jill Hirschler, and Doris Krehbiel. MDS closed its work at Big Thompson Canyon in late August, after providing assistance for thirteen months.

De Honn and Arlen Delp, two Mennonites from the dozen-family Milwaukee Fellowship, led six Calvary Free Church of Muskego members in assistance on June 8 for the Kenneth Pluim family of Waupun. Their farm buildings were damaged by the June 5 tornado. Six Milwaukee Mennonites returned on June 9 to assist. Twice before, the Milwaukee Fellowship has mobilized for disaster assistance.

For greeting and parting. During the July 24 worship service at Eighth Street Church, Goshen, Indiana, Marinette Fankouser, who worked at Walnut Hill Day Care Center under the Mennonite Central Committee Exchange Visitor program, said good-bye to her friends at Eighth Street.

At the same service, Jane Yoder, daughter of Ernie and Erma Yoder, who was to leave August 8 for Europe as an Intermentno trainee, shared her plans and feelings. She is serving the first six months of her year abroad at a Mennonite retirement center at Enkenbach, Germany.

Lazarus Hamiaya, an Indonesian Mennonite, is living in Bluffton, Ohio, for six months. He is working in the Educational Media Center at Bluffton College, and with Leland Gerber of First Mennonite Church in Bluffton in his photographic studio.

First Mennonite Church, Berne, Indiana, has four MCC trainees as guests with their church families. They are Mr. and Mrs. Ernest (Ruth) Sprunger from Switzerland, Alberto Donda from Brazil, and Christiane Graber from France.

For sharing our gardens. A Sunday morning feature at Eighth Street Mennonite Church, Goshen, Indiana, this summer has been God's Surplus Table in Fellowship Hall. Gardeners brought their excess produce to share with those who appreciate homegrown vegetables.

For teaching Bible school. St. John Mennonite Church of Pandora, Ohio, held a vacation Bible school for migrant children of Spanish background, and continued their work of going to migrant camps to lead children's Sunday school groups. They are now looking for a Spanish-speaking person to help them in their work.

For reflecting on conference. The August 14 evening service at Meadows Mennonite Church, Meadows, Illinois, was a slide-and-sound cassette sharing of General Conference sessions in Bluffton presented by Russell Oyer.

And now it is fall with new challenges.

Testing results of Central District long-range planning

Over the past year the committees of the Central District have looked at what they wanted to be in ten years. It was not an attempt to prophesy the future and predict needs by looking at a crystal ball, but it was an attempt to state what they felt their mission was and what objectives they might have for carrying it out. After the goals of each committee were presented at the August 4 executive council meeting, they were combined in a list. Several conclusions have emerged from this study.

Findings reported

1. All but two committees listed as a goal the "training and equipping of people in congregations for congregational work." Therefore, one of the conclusions is that our district committees find it their role to sponsor training events for lay leaders. Training for pastors seems to be done on a General Conference level, but lay leader training that has to fit lay weekend schedules seems to be a role of the district committees.

2. If lay leader training is our specific contribution, we might do some more thinking about that, and become more conscious of what that means and how it can best be done. Some congregational leaders get tired of having their Sunday morning events "sabotaged" when choir members, teachers, and youth groups go to weekend workshops instead of being the church here and now.

3. Some areas in which the district might begin include:

a. training lay leadership in stewardship emphases and implementation;

b. consulting with congregational representatives in using mass media in outreach (we have relied on the General Conference to provide this for our district);

c. studying with peace and service representatives (MDS, MVS, MCC) as to what their function might be and how they are to work in a congregation or in a community;

d. training deacons or people who do visitation among the church membership;

e. training lay leaders to do things commonly thought of as pastoral work such as leading worship, counseling, group leading or group starting, and preaching;

f. training education committee members, Sunday school superintendents, or those involved in Christian education administration in the congregation (teacher training is already done on local and national levels);

g. training people in visitation work or in starting Bible study groups for the purpose of evangelism (we have offered

scholarships to congregations to get such training but there still seems to be a need for inspiration and information).

4. The existence of the district conference itself can be aided by training events for lay leaders. To say this in a different way, the reasons a congregation might belong to a network of churches such as the Central District Conference—namely, to clarify its identity and what its contribution as a Mennonite church might be, to see opportunities for a mission from a wider perspective, and to exchange ideas and experiences—can be aided by district-sponsored training events for lay leaders. In fact these events might be just as effective as annual business sessions. This would not be a recommendation to drop the annual business sessions, but says that some of the basic needs for a church wanting to belong to a network might be clearly met in district-sponsored events where congregations share motives, methods, problems, and solutions.

5. Many of our committees do not use General Conference resource persons in the normal course of their work and special efforts have to be made to take advantage of such help, specifically asking for the kind of resources a committee wants. The Commission on Home Ministries has recently formed resource councils in such areas as evangelism, peace and service, voluntary service, and church planting. These resource councils are formed of representatives of each district or conference. Our use of General Conference resources might increase as these councils begin their work.

6. Several of the district committees (education committee and missions committee) are willing to offer consultation help to a local congregation. Such consultant services may not be used until we find a way to offer them, or discover why they have not been used in the past. Perhaps communities have their own people they can call on for special help.

The same is true of a committee stating as its goal "providing resources for the local congregation." Congregations seem to use workshops and seminars more than offers of a resource person or resource material.

7. Overseas mission work has not been on our district conference agenda (except for a small report) since we gave up our role as one of the sponsors of Congo Inland Mission (now Africa Inter-Mennonite Mission), and let the General Conference worry about overseas administration problems and calling missionaries. The tristate mission festival scheduled at Bluffton June 16-18, 1978, with John Stott of London, England, may help support local congregational efforts in mission education. To keep this a

priority the district conference will have to be again more involved than just hearing a report from a mission board meeting in Kansas.

Getting a reaction

Are you as a member of a congregation in agreement with the district contribution to a congregation being in the form of workshops? If so, in addition to the workshops that have been offered for youth group leaders and advisors, peace and service persons, congregational chairpersons, women's retreats, pastors, camp representatives, and church school teachers, what needs would you see? We probably wouldn't scatter such events throughout the year, but might schedule a workshop for congregational chairpersons, Sunday school superintendents, deacons, and evangelism committee chairpersons all on one weekend so that a congregation could be represented by a carload of various lay leaders. Would you share your reaction with the executive committee? If so, write to Box 1328, Bluffton College, Bluffton, Ohio 45817. *Stanley Bohn, conference minister in the Central District*

Leadership conference begins October 31

A Christian Faith and Contemporary Culture conference will be held October 31-November 2 on the Bluffton (Ohio) College campus. Ministers and leaders of the Eastern and Central district conferences will view and discuss "How Should We Then Live?", film series by Francis Schaeffer of L'Abbaye de la Folie, Switzerland. Subtitled "The Rise and Decline of Western Thought and Culture," the film focuses on the state of our contemporary culture as Mr. Schaeffer sees it and tests his analysis of the direction the Christian church must take in rebuilding western civilization. Ten half-hour episodes cover history in interaction with Christian faith. At three different points a panel of faculty and ministers will respond to the presentation and lead the discussion.

Howard Charles of Mennonite Biblical Seminary, Elkhart, Indiana, will lead a Bible study Tuesday and Wednesday mornings on "New Persons for a New World" (John 2:23-25) and "True Shepherds of God's People" (John 9-10:1f).

There will also be informal times during the day for interaction on specific concerns of the church and the college. The conference begins at 7:30 p.m. on Monday, October 31, and concludes at noon, Wednesday, November 2.

Lima church sponsors service unit

There are three reasons why First Mennonite Church, Lima, Ohio, can't have a summer voluntary service unit: (1) They haven't asked the General Conference voluntary service office to help recruit workers, provide finances, and send a voluntary service unit leader. (2) They are a small congregation—under seventy-five members—and don't have enough people to staff such an operation. (3) They don't have a full-time pastor to give time to organize this kind of outreach.

Not fully weighing the reasons why it is impossible, the church has had a voluntary service unit anyway the last two summers. As their second summer progressed, an additional offshoot project developed of applying surplus garden produce to needy people. (See related story, page A-7.) Brent Brenneman, a member of First Church, Lima, summarizes the unit's activities in the following report.

The Lima Mennonite Service unit operated again this summer. The workers lived at the John Brenneman farm near Elida, Ohio.

Klassen joins Bluffton faculty

Paul Klassen, Wadsworth, Ohio, has joined the Bluffton College faculty as an associate professor of social work.

Mr. Klassen joins Carl Smucker, also associate professor of social work at Bluffton. Mr. Klassen was one of Bluffton College's first social work majors. He graduated from Bluffton in 1948 and received a master's in social work from the University of Chicago in 1951.

Since 1974 he has been executive director of family counseling services for Stark County, Canton, Ohio. He was director of professional services for the agency from 1965 to 1974. The agency serves a metropolitan area of over 300,000. He served as supervisor of children's welfare boards and as a social case worker in both Lucas and Summit counties, Ohio.

Mr. Klassen is a member of the Academy of Certified Social Workers, a national accrediting body of social workers. He is also a charter member of the National Association of Social Workers.

According to Mr. Smucker, chairman of Bluffton College social work department, "The addition of Paul Klassen strengthens our program and helps us move toward accreditation with the Council of Social Work Education. It also helps us better meet the needs of our social work students."

Members included: Yohanna Kawira and Josephine Nyangoro from Tanzania; Ruth Okullu from Kenya; Iris Neufeld, Dorothea Rodabaugh, and Paul Weaver from Bluffton; Joanne Cherry from Huntington, Indiana; and Brent Brenneman from Elida.

The unit was involved with three major projects during the day. At Camp Robin Rogers, Paul, Josephine, and Yohana were counselors for about forty mentally retarded children aged six to twenty. At Camp Roberts, operated by the Lima Rescue Home, Iris, Dorothea, and Ruth served as counselors for inner city children aged six to twelve. Brent was director of the Creative Hour of Storytelling, a government program for poverty-level children aged four to eight. He was assisted by Joanne and others throughout the summer. Religious instruction, arts and crafts, movies, recreation, and music were features of the program.

Another project involved a program similar to the storytelling hour and was held at First Mennonite Church, Lima, for two evenings per week. Attendance averaged thirty at these sessions.

With the help of area Mennonite churches, four houses were painted in Lima for low-income families. Two houses were cleaned by unit members. Several presentations were made to local churches concerning the unit's work.

The unit also helped coordinate a vegetable distribution program in South Lima with Grace Mennonite Church of Pandora, Ohio.



These are the eight members of the 1977 Lima (Ohio) voluntary service unit: front row—Paul Weaver, Bluffton; Iris Neufeld, Bluffton; Brent Brenneman, Elida, Ohio; Yohanna Kawira, Tanzania; second row, standing—Josephine Nyungoro, Tanzania; Dorothea Rodabaugh, Bluffton; Ruth Okullu, Kenya; Joanne Cherry, Huntington, Indiana.

At least 100 poverty-level families received produce from this project.

The unit was financed by Grace Mennonite Church, Pandora, Ohio; First Mennonite Church, Bluffton, Ohio; and First Mennonite Church, Lima, Ohio.



In 1948 at Bluffton College, Paul Klassen (left) studied social work in courses taught by Carl Smucker (right). This year both teach and supervise field work in the social work department. Photo by Fred Steiner

A living, active church

Hively Avenue Church, Elkhart, Indiana, is studying General Conference resolutions in one of their Sunday morning groups.

Mennonite Church of Normal, Illinois, is following a time table of study on mission priorities in small groups culminating in a congregational meeting to make some decisions, select leadership, and agree on long-range facility plans.

Instead of having elections, Southside Fellowship, Elkhart, Indiana, meets two Sunday mornings and two Wednesday evenings for Bible study and sermons on leadership and gift discernment. Part of the process involves breaking into groups of about five, where individuals can share where they are in their pilgrimages, in what areas of the church's ministry they would like to serve, and what gifts they see in others that should be used or developed. One group might feel strongly that someone in another group should fill a certain position and then

Grace visits Grace

When Lee and Betty Hochstetler assumed the leadership of Grace Mennonite Church, Chicago, it was determined that the church needed additional financial support. Grace Mennonite Church, Pandora, Ohio, was asked if their congregation had interest in assuming this opportunity. It was felt that the congregation-to-congregation assistance would result in a more personal relationship, a caring relationship beyond mere financial dependence. The Pandora church approved the plan, and a relationship began to develop between the churches.

One Sunday in June, Roger Siebert, Pandora's pastor, and a carload of Pandora members traveled to Chicago to preach there and to visit in the Chicago church.

And on the late afternoon of July 9, two vans (borrowed from the Markham Mennonite Voluntary Service unit) arrived in Pandora, bringing twenty-three friends from the Chicago sister congregation.

On Sunday morning, July 10, Lee and Betty shared their vision for their work in Chicago, and their feelings about the challenge of the city and their neighborhood.

The mission offering received that morning went toward the Grace Church, Chicago, budget. Any amount over Pandora's monthly commitment went into the guests' rebuilding fund for replacement of the building after their recent fire.

A congregational meal provided further time for fellowship before the Chicago group returned to the city.

call that one out of the group to test it. There are times when the small group shares with the entire group and then returns for further small group testing. Willard Roth, one of the participants, reports the idea was written up over a year ago in *Builder*. Southside has used this method for four years, modifying it each year, and reports some positive results in church life and in personal growth.

The northern Indiana pastors have again manned a witness booth called "Mennonites: Who and Why" at their MCC sale. They showed films, distributed and sold literature, and talked with inquirers.

First Church, Wadsworth, Ohio, celebrated their 125th anniversary October 16.

First Church, Berne, Indiana, is providing tapes of the Sunday morning service for their college students upon request.

Oak Grove Church, Smithville, Ohio, is helping support its students in Mennonite colleges with a \$500 grant. This fund is built by designated gifts.

Markham Church in Illinois is studying the Mennonite faith in Sunday evening sessions. Two of the sessions will review other traditions: Catholic, Lutheran, and church life in the black community.

Members of our churches in Sugarcreek,

Ohio, and in Wayland, Iowa, have been encouraged to read the New Testament during 1977. Claude Boyer, Sugarcreek pastor, has developed a reading schedule and study guide for the readers in his church.

On August 21-24 Harry and Olga Martens held special services at the Pulaski (Iowa) Church reflecting on their recent assignment in India.

The bulletin of the Oak Grove Church, Smithville, Ohio, of July 17 reports that members were asked to volunteer as babysitters for three children of an Orrville family for one day a week for six weeks. The mother's knee injury prevented her walking. If volunteers were secured, the father could return to work.

Young people from First Church, Berne, Indiana, on August 12 traveled to Illinois for a painting and cleaning Saturday at First Church, Markham. On Sunday they participated in the morning worship service.

The Michigan Relief Sale was held August in Fairview, Michigan.

On May 26-28 the Iowa MDS units of Wayland, Washington, and Mount Pleasant worked at Beacon House in Burlington, which had recently suffered fire damage. Beacon House is an interdenominational retreat center for persons of all faiths.



Freshman Olympics held at Bluffton

At the end of their first week at Bluffton College, freshmen enjoyed the tension-releasing activities of Freshman Olympics. Here each of two teams tries to push a giant ball over goal.



About people

Curtis Dyck, Bluffton, Ohio has begun two years with General Conference's Mennonite Voluntary Service in adult education in Cincinnati, Ohio. He is a graduate of Bluffton College, Bluffton, Ohio, in mathematics and religion. Paul and Lois Dyck, Bluffton, are his parents, and First Church is Curtis' congregation.

Tricia Gates, owner of Noah's Fish 'n' Chick, invited members of Community Church, Markham, Illinois, for a free creole chicken dinner, on Sunday, July 21, in exchange for a donation to the church. Their donations were given to the MCC Poverty Fund.

Rich and Marcia Gerig, of Eighth Street Church, Goshen, Indiana, left during the summer for a year's assignment as Study Service Trimester leaders for Goshen College in Haiti. Rich is on the admissions staff at Goshen College.

During the June 12 service in Eicher Emmanuel Church, Wayland, Iowa, **Sara Joossen** was commissioned for short-term mission work in Japan teaching conversational English.

Richard and Jean Hirschler of Berrien Springs, Michigan, have been reassigned as General Conference Mennonite missionaries to Taiwan. They will be serving at Mennonite Christian Hospital in Hwaiien, Taiwan, where Richard will work as a physician. They previously served in medical work in Taiwan in 1971-75. They have been attending the Hively Avenue Church in Elkhart, Indiana, but are members of the Beatrice (Nebraska) Church.

Lois Keeney of North Newton, Kansas, is beginning a two-year term as a mission associate under the General Conference

On voluntary service

Voluntary service has meant investigating life-style that is different from much of the rest of affluent America. It is being reminded at the path to a fuller and more rewarding life lies in simplifying my wants and needs. It is seeing the need to make a living statement to those around me that consuming and compiling is not to be the basis of my life, but that I need to center my life around relationships rather than things. It is also being reminded that I am still a very affluent person in relation to the majority of the rest of the world." **Kathy Miller**, First Church, Garfield, Ohio, about her present voluntary service at Champaign, Illinois

Mennonite Church as a teacher of elementary-age children of missionaries in Hwaiien, Taiwan. She has a BA degree in elementary education from Bluffton College and previously spent 2½ years in Bolivia with Mennonite Central Committee. She is a member of First Church, Bluffton, Ohio.

Dave Metzler, of First Church, Nappanee, Indiana, spent several weeks during the summer in voluntary service at Rocky Mountain Mennonite Camp in Colorado.

Amy Miller of Oak Grove Church, Smithville, Ohio, spent 4½ weeks of summer voluntary service in Hamilton, Ontario, Canada.

John Pannabecker, of Hively Church, Elkhart, Indiana, with his wife Rachel, daughter of David and Laveta Habegger of Wichita, moved to North Newton, Kansas, to accept a part-time position teaching French at Bethel College. He is the son of Richard and Wanda Pannabecker of Bluffton, Ohio. John is a 1971 graduate of Bluffton College and holds a doctorate from Case Western Reserve at Cleveland. For his 1-W service, he taught under MCC in a secondary school in Zaire. Recently he spent a year in France studying and teaching.

Judy Riethmiller, Neil Avenue Church, Columbus, Ohio, has begun a three-year term under the Teachers Abroad Program in Jamaica.

Mark and Jane Thorley Roeschley have begun a three-year term of service with Mennonite Central Committee in Jamaica where both will be teaching in secondary schools. Mark is the son of Burdell and Betty Roeschley of Graymont, Illinois, and a member of the Flanagan (Illinois) Church. He is a graduate of Bluffton College with a BA degree in math and business accounting, and was employed by Bluffton College as a dormitory head resident before beginning his Jamaica assignment. Jane is also a graduate of Bluffton College with a BA degree in home economics education. Her parents are Harold and Janice Thorley of Columbus, Ohio, and she is a member of the Northwest Christian Church in Columbus. Before leaving for Jamaica she was also employed as a head resident in a Bluffton College dormitory.

Dennis and Karen Leatherman Sprunger have arrived in Santa Cruz, Bolivia, to begin a thirty-months term of service with Mennonite Central Committee as elementary school teachers. Both hold BA degrees in elementary education from Goshen College. Dennis is the son of Donald and Doris Sprunger of Berne, Indiana. He is a member

of First Church in Berne. Karen's parents are Paul and Loretta Leatherman of Akron, Pennsylvania, who recently completed a year of travel for MCC visiting the Self-Help program projects. Karen is a member of Akron (Pennsylvania) Church.

Sandy Steiger, of the Boynton (Illinois) Church, participated in the three-week Mennonite Hospital work camp at Bloomington, Illinois, beginning June 6.

Byron Warkentin, of Maplewood Church, Fort Wayne, Indiana, left on July 11 for 2½ years of service with Mennonite Central Committee in Bolivia, South America. He will teach elementary school in a village near Santa Cruz. Byron is a recent graduate of Goshen College with a BS degree in elementary education. He is the son of Otto and Louetta Warkentin of Fort Wayne, Indiana.

Pastors change posts

In recent months there have been several resignations and arrivals in the leadership of our district churches.

On June 12 **Ben and Tena Rahn** concluded their ministry to the Salem Church, Kidron, Ohio. On July 1 they assumed the pastorate of First Church, Aberdeen, Idaho.

Robert Schloneger, assistant to the pastor at Oak Grove Church, Smithville, Ohio, has resigned his position there. He and his family have moved to Wauseon, Ohio, where he is now pastor of the North Clinton congregation.

Paul Seiber of Arthur, Illinois, has accepted a call to become pastor of the United Mennonite Church, Peoria, Illinois.

The Milwaukee Mennonite Fellowship has selected **Bill Shumaker** of Goshen, Indiana, as its first full-time pastor. Bill and his wife, Eleanor, planned to join the fellowship in October. They have three daughters: Sharon, Patricia, and Teresa.

Ray Wallace was installed as pastor at the Yoked Mennonite and Presbyterian congregations in Donnellson, Iowa, September 18, by leadership persons from both denominations.

Larry and Jane Wilson and their two sons Greg and Thad moved to Kidron, Ohio, September 1 where Larry has accepted the pastorate of the Salem Church. Larry grew up in Gridley, Illinois; graduated from Mennonite Biblical Seminary in 1967; and has served as teacher and pastor in various locations. Jane has training as a nurse and has frequently been employed as a nurse while Larry was teaching or pastoring.



MCC worker to assess material aid program

John Hostetler, who is the head of the material aid program of Mennonite Central Committee, has announced that plans are being made for an assistant to travel this year from Akron throughout the United States and Canada beginning soon. This person will be available to women's groups to give information and collect feedback on the current directions of the material aid program, including thrift shops.

If you would like to be included in the itinerary, write to John Hostetler, Secretary of Material Aid, Mennonite Central Committee, 21 South 12th Street, Akron, Pennsylvania 17501, to find out when she will be in your general area and to arrange for bookings. *Women's activity letter*

Giving and receiving

"I have a dollar,
You have a dollar.
We swap.
Now you have my dollar
And I have yours.
We are no better off.

You have an idea,
I have an idea.
We swap.
Now you have two ideas,
I have two ideas;
Both are richer.
What you gave you have.
What you get, I did not lose."

—Selected

Women in Mission: Who are we?

I believe in Women in Mission, 10,000 strong across two countries.

I believe in our purpose, the goal of helping women become effectively involved in the mission of the church.

I believe that women with a personal dedication to Christ and a receiving of his power will fulfill that purpose.

Who are we?

We are the Annas sharing the good news of Jesus with others.

We are the Marthas, eager, aggressive, but sometimes misunderstanding needs.

We are the Marys, thoughtful and meditative, trying to get our priorities straight.

We are the Susannas and Johannas providing for the work of the Lord through our means.

Our name may be Lydia, the businesswoman whose heart the Lord opened, showing hospitality and generosity.

Are we the Rhodas, excited and thrilled, yet forgetting to open the door?

We are the Phoebes, leaders in our churches, helping many in their pilgrimage of faith.

Priscilla is also our name, teaching the fullness of the gospel as we lead our churches into the total mission and ministry of the General Conference.

And then there's Dorcas. How many of us bear that name by sewing, helping those in

need through Commission on Overseas Mission, Commission on Home Ministries, Mennonite Central Committee, or on a local level?

Our names may be Lois and Eunice, grandmother and mother whose influence on young lives will bear fruit as Timothy demonstrates.

We are women of the Upper Room, constantly in prayer awaiting the power promised by our Lord.

We are the unnamed women on the day of Pentecost receiving the Holy Spirit as foretold by the Prophet Joel.

We are Women in Mission. Like our counterparts in Scripture, we serve with vigor and enthusiasm, with courtesy and kindness, with love and compassion, making Christ known throughout the world. *Naomi Lehman*

News capsules

Have you looked in on your church nursery recently? Perhaps your women's fellowship could help to furnish the nursery with simple, creative toys or other nursery needs. Sometimes "needs" are close to home.

The annual Illinois Mennonite Women's meeting will be held at the Carlock Church beginning at 9:30 a.m. October 27. Mrs. Peter Buller will be the special speaker.



Meals are assembled, distributed

At left, Dorothy Loep holds some prepared meals, results of the Mobile Meals project sponsored by the women's fellowship of Normal, Illinois. At right, Mary Yoder delivers luncheon and dinner meals to a recipient. Under the project, women transport meals to elderly individuals who cannot or do not wish to provide for themselves. The meals are prepared for distribution at a local hospital kitchen.

Kidron relief sale sets records

An estimated 30,000 persons crowded the campus of Central Christian High School in Kidron, Ohio, on Saturday, August 13, for the twelfth annual Ohio Mennonite Relief Sale. A new record, \$110,000, was set for total sales and donations. This amount was 10 percent higher than last year's total. One hundred churches, some of them non-Mennonite, contributed sale items.

Beginning at 6:00 a.m., diners moved along the service line into the new relief center to buy over \$5,000 worth of pancakes and sausage for breakfast. Later a chicken arabic was served there.

The Oak Grove Mennonite Church, Smithville, Ohio, sponsored a Relief-burger project which brought in over \$2,600. Holmes and Tuscarawas county churches sold Swiss cheese and Trail bologna in sandwiches and packages from their tent.

The Swiss Pantry section, stocked with homemade foods from churchwomen, was sold out by early afternoon. Other popular food items on the grounds were decorated cakes, strawberry pies, apple butter, doughnuts, and whole hog sausage.

In the main tent, handcrafted items, such as furniture and clocks, were auctioned at intervals with quilts, baby quilts, and

afghans. George Breneman's eighth grandfather clock sold for \$3,500. The 124 quilts sold for over \$25,000, an average of \$203 per quilt. Although fewer quilts were offered this year than last, the average price was higher by forty dollars.

Needlework by local churchwomen displayed in the quilt tent attracted many shoppers, who also observed the women's quilting bee in progress.

Merchandise from the Mennonite Central Committee Self-Help crafts display retailed for \$9,400, a nearly 60 percent increase over last year's amount.

Craftsmen of wooden plaques and name plates, pottery, and glass blowing demonstrated their skills and donated their receipts.

Nearly one thousand dollars was realized from donations in payment for used books.

Donations for drilling wells in Chad through MCC reached \$1,150, enough for one new well.

MCC representatives showed a movie which illustrated world hunger.

Hundreds of volunteers had erected the tents, arranged displays, served the patrons, transported the guests by hay wagon and bus, and controlled traffic. *Condensed from report by Merl Lehman, Kidron, Ohio*



For eight consecutive years, George Breneman, of Oak Grove Church, Smithville, Ohio, has built a clock and donated it for the Kidron sale. This year his clock was sold for \$3,500. Photo by Merl Lehman

Hunger task force assists Lima residents

When the hunger task force of Grace Mennonite Church, Pandora, Ohio, first met to discuss their response to world hunger, they did not realize that the activities they would set in motion would help over 100 persons.

To begin the program, the group spoke to Brent Breneman of Elida, Ohio, who worked with the summer voluntary service unit in Lima. Brent referred the group to the personnel of Lima's South Side Opportunity Center.

As the program developed it used the cooperation of several groups or agencies. Every Monday morning during the summer, gardeners from Grace Church and other Pandora churches put their home-grown produce on the truck, manned by task force committee persons and other volunteers, at the Grace Church parking lot. The truck also made a pickup in Columbus Grove at a Presbyterian church.

South Side Opportunity Center handled the distribution in Lima. In several low-income housing projects, managers invited their tenants to come through in a line to choose the produce they needed. Deliveries were also made to a total of fifty private homes, some on a regular basis, where senior citizens, handicapped, and sick persons

lived. Some produce was commercially canned for later use.

Total value of the food donated was \$1,430, and 648 different persons were helped.

The final deliveries of the season were made on September 12.

Volunteers needed for recordings for blind

Indiana residents—volunteers are needed to tape record published Indiana history in sound booths at the Indiana State Library or at home on your own equipment, for use by the blind and physically handicapped. Some Indiana-related religious titles are available as well as non-Indiana related fiction and nonfiction. This project is sponsored by the Indiana Historical Society as a memorial to the late Eli Lilly. Contact F. Mote, Coordinator, Indiana History Project, Indiana State Library, 140 North Senate, Indianapolis, Indiana 46204; or call (317) 633-4976.

Residents of other states—check with your local library for the address of the nearest depository of taped material for the blind and physically handicapped; or write Volunteers, Indiana State Library, Indianapolis, Indiana 46204

First Church, Sugarcreek, commissions young people

Five young people were commissioned in a special service held Sunday, June 5, at First Church in Sugarcreek, Ohio. The service included testimonies given by the youth in which they shared how God led them into summer voluntary service. The congregation participated in songs and responsive reading, pledging themselves also to Christ's Great Commission. The parents of the youth and the deacons joined together in the commissioning prayer by Claude Boyer.

Nathan Miller, recently appointed "Voluntary Service Person," presented the youth with checks from the congregation to cover traveling expenses.

Camp Friedenswald was the summer service place for four of the youth: Chris and Tim Raber, sons of Ernest and Mary Raber; April Showers, daughter of Harvey and Bertie Showers; and Mark Stevanus, son of Reno and Margaret Stevanus. Tally Maust, daughter of Don and Janet Maust, served in Arvada, Colorado, at the Wheat Ridge School.

Kathy Miller, daughter of Oscar and Betty Miller, has been serving in Royal Fontana Nursing Home in Illinois for the past year and has extended her term for six more months.

Vital statistics

BAPTISMS

Bethel, Pekin, Illinois: George Hammond.

Ebenezer, Bluffton, Ohio: Beverly Auchmuty, Rolland Auchmuty, Arlene Bixel, Debra Diller, Scott Garmatter, Judy Gladwell, Terry Gudakunst, Charles Huffman, Beverly Mihm, Steven Reigle, Cindy Risser, John Shoupe, Alan Sommer.

Eicher Emmanuel, Wayland, Iowa: Eulalia Goossen.

First, Berne, Indiana: Steve Bauman, Elizabeth Nussbaum, Ron Nussbaum, Mark Sprunger.

First, Bluffton, Ohio: Randall Althaus, Bennett Balmer, Maureen Kay Bauman, James Caskey, Doris Dyck, Martin Kooker, Janette Mohr, Mary Ann Moyer, Amy Niswander, Julie Niswander, Todd Reichenbach, Suellen Smith, Julia Sprunger, Kathie Yoakam, Peter Yost.

First, Sugarcreek, Ohio: Teresa Hostetler, Sheree Mast, Sharon McDade, Scott Miller, Mark Raber, Guy Schrock, Todd Schrock, Renee Stevanus, Robert Troyer, Robert J. Yoder.

Maplewood, Fort Wayne, Indiana: Sherri Albrecht, Rhett Butler, Niels Lichti, Jimmy Luker, Becky Miller, Mitch Stauffer, Mark West.

Meadows, Illinois: Giang Nguyen, Ben Nguyen, Nga Nguyen Ackerman.

Neil Avenue, Columbus, Ohio: Jerry Keiper.

Oak Grove, Smithville, Ohio: John Golter, Theresa Randolph.

St. John, Pandora, Ohio: Carol Bauman, Mike Bauman, Deon Cook, Max Cook, Natalie Geiger, Troy Geiger, Scott Gratz, Dwight Grismore, Scott Lee, Natalie Welty, Beth Probst.

Topeka, Indiana: Teresa Schrock, Dawn Taylor, Julia Yoder.

BIRTHS

First, Berne, Indiana: Lyska Rayann to Mr. and Mrs. James Blackford, August 13.

First, Urbana, Illinois: Adam Michael to Mr. and Mrs. Jim Haefner, May 7.

First, Wadsworth, Ohio: Fernando and Daniel to Mr. and Mrs. Roberto Lizarazu, May 19; Steven Jacob to Mr. and Mrs. Dave Welty, June 28.

Maplewood, Fort Wayne, Indiana: Todd Daniel to Mr. and Mrs. Dan Emmert, August 19; Matthew Scott to Mr. and Mrs. Mike Moore, August 30.

Meadows, Illinois: Micah Jo to Mr. and Mrs. Tony Streid, August 21.

Oak Grove, Smithville, Ohio: Matthew

William Beechy to Mr. and Mrs. Charles Pfeiffer, August 16.

Pulaski, Iowa: Rachel Noel to Mr. and Mrs. Gary Knapp, August 16.

Salem, Kidron, Ohio: Sandra Rena to Mr. and Mrs. Ray Miller, September 7.

Wayland, Iowa: Dustin Lynn to Mr. and Mrs. Leland Graber, August 4.

MARRIAGES

Boynnton, Hopedale, Illinois: Vickie Donelson and John Reeser, July 10.

Calvary, Washington, Illinois: Beth Ehling and David Chasco, August 6; Alice Duckworth and Mike Wells, August 13.

Congerville, Illinois: Connie Wettstein and Marvin Ehnle, July 23; Mildred Kauffman and Robert Steinwedel, August 6.

Ebenezer, Bluffton, Ohio: Carol Vercler and Seth Bixel, September 17.

First, Berne, Indiana: Linda Bentley and Ronald Herman, August 27; Kathy Gallet and Jared Habegger, September 3; Carla Reinhard and Lee Von Gunten, September 16; Rosemari Lehman and Elvin Lackey, September 17.

Grace, Pandora, Ohio: Gloria Bucher and Jan Wiechart, August 27; Patricia Meyer and Oliver Lugibihl, August 27.

Maplewood, Fort Wayne, Indiana: Kathy Reeves and Terry Potter, August 26.

Meadows, Illinois: Doris Ackerman and David Egli, August 13.

Neil Avenue, Columbus, Ohio: Susan Diehl and Jerry Keiper, August 27.

Oak Grove, Smithville, Ohio: Sue Swartzentruber and Lynn Lehman, August 20.

United, Peoria, Illinois: Shirley Dundiff and David Utley, June 5.

Zion, Donnellson, Iowa: Angela Walters and Edward J. Krauter, August 20.

ANNIVERSARIES

Comins, Michigan: Mr. and Mrs. Robert Miller, 50th, July 17.

Grace, Pandora, Ohio: Mr. and Mrs. Gerald Basinger, 50th.

Wayland, Iowa: Mr. and Mrs. Allen Wenger, 60th.

DEATHS

Boynnton, Hopedale, Illinois: Emma Barbee, June 24.

Eighth Street, Goshen, Indiana: Henry D. Blough, July 12; Mrs. A. E. (Stella) Kreider, July 24; Joyelle Hodge.

First, Berne, Indiana: Jonas Sprunger, September 6; Allen Luginbill; Barbara Habegger; Metta Steiner; Allen Kuhn.

First, Lima, Ohio: Lulu Taylor; Martha Rowen; Mrs. William Spurgeon, August 18.

First, Nappanee, Indiana: Arlene Buss, July 8.

Flanagan, Illinois: Bertha Eigsti, April 12.

Meadows, Illinois: Ethel Bean.

Salem, Kidron, Ohio: Lyman Gerber; Wilmer Shoup.

St. John, Pandora, Ohio: Willard Moser, August 3; Maurice Grismore, September 5.

Topeka, Indiana: Blossom Lantz, June 21; Martha Peters, July 2.

Wayland, Iowa: Mabel Rinner; Anna Rich.

To: church secretaries, pastors, historians

Temporary editor of the Central District *Reporter* is Evelyn Krehbiel, of 229 Brookwood, Bluffton, Ohio 45817.

Bulletins and church newsletters should be sent to: Central District Office, Box 1328, Bluffton College, Bluffton, Ohio 45817.

Articles, photos, and complaints should be sent to Evelyn Krehbiel at the Brookwood address above.

We welcome illustrations or photographs accompanying articles, or individual photographs with identifying information so the editor can write a caption. Though it is not always possible, it is desirable to show persons involved in an activity being described, rather than in a face-ahead static photo. Not all photographs submitted can be used because of space limitations or poor reproducibility in print. A sharp black and-white picture with good contrast is preferred.

Photographs should be large enough so that a person's head is at least as big as a dime. Identify persons in a picture if possible and if important for the article.

Indiana women to hold rally

The All-Indiana Mennonite Women's missionary rally will meet Thursday, October 20, at the Brookside Mennonite Church, 6535 Maplecrest Road, Fort Wayne, Indiana. Registration will begin at 9:00 a.m. Women are requested to bring their sack lunches to the meeting. Mrs. John Carver, popular speaker throughout the Midwest, will address the group. Mrs. Carver is the busy mother of three teenagers, counselor and teacher of several Bible classes on a weekly basis. She will speak on the theme "The Fruits of the Spirit."



These children are waiting in line for the lunches served at RFK Recreation Center through a summer lunch program sponsored by Mennonite Urban Ministry in Denver.



Denise Carlos, Michelle Malbazi, Irene Velasquez, and Rose Lovato were part of an eleven-member work crew that prepared 900 lunches per day for children at community centers in Denver.

This is the story of 78,083 summer lunches

Mennonite Urban Ministry, Denver, Colorado, has had a busy summer. Feeding hundreds of needy children each day throughout the summer months was not their only project, but the story of 78,083 lunches is the focus of this report from them. "Mennonite Urban Ministry became involved in the large scale summer lunch program," said director Brice Balmer, "because there was a need to feed Westside children and youth, and because it would employ neighborhood persons in meaningful work experiences."

The lunch program took the place of free school lunches that children normally receive during the school year. Although the program is funded by the Colorado Department of Education in cooperation with the U.S. Department of Agriculture, start-up funds were loaned from Mennonite Central

Committee (\$10,000) and the Catholic Archdiocese of Denver (\$5,000).

The sack lunches went to youth at three recreation centers in the Westside, as well as to eight other sites in the area. On one day 900 tacos were needed at the recreation centers. On another day 1,025 fish sticks and french fries, along with all the other ingredients for a full meal, had to be sacked by noon. The eight other sites in the Westside required 900 other lunches daily.

Thirty-two people were employed by the program, only two of whom were Mennonite. Most were residents of the area. They not only prepared 78,083 lunches for children, but also lunches for adults working with the children in preschool activities and headstart programs.

The employment of neighborhood persons brought \$22,700 in salaries for the

cooks plus administrative monies. This was additional income that helped keep food on the table for their families, allowed the purchase of a few extras, or helped in the purchase of items needed for school. Most of the cooks were women who had not worked while their children were preschoolers.

Other churches cooperated in the lunch program, too. The sack lunches were prepared in a Disciples of Christ church. Hot lunches were served at Lutheran, Catholic, and Disciple churches.

As a follow-through to the summer work experience, Mi Casa, the Mennonite Urban Ministry resource center for women, organized an employment workshop in September to teach the summer cooks and other Westside women how to obtain full- and part-time work that is interesting to them and pays a decent salary.

Words & deeds

A whole new way of Christian ministry has been initiated by Toronto (Ontario)-based Family Christian TV. David Mainse hosts a one-hour program of interviews, music, and phone-ins. Launched in mid-June, the program has received many prayer requests. Mainse suggests the venture is like "an electronic roof over a huge congregation."

What way is a pop can like an elderly person? They are both disposable. George Perry, a member of the Department of Geriatric Medicine at Queen's University, Kingston, Ontario, recently decried the mentality which considers the elderly and adult handicapped as "disposable people." Perry drew a parallel between pop cans, wine bottles, plastic garbage bags, geriatric

patients, and retarded adults. According to him they have all become throw-away items in today's society. He also noted that insensitive institutionalization causes depression, a lack of interest in the outside world, and increased use of drugs such as tranquilizers. Often geriatric patients are not able to go back home from hospital because of the way homes and appliances are designed. Most stoves, for example, cannot be used by anyone confined to a wheelchair.

Enrollment for the fall trimester at Goshen (Indiana) College is 1,081. "We are especially encouraged by the size of the freshman class (303) and by the increase in the number of men on campus (to 419)," said J. Lawrence Burkholder, president of the college.

A sod turning for a new church in Winnipeg, Manitoba, was held in mid-August. Located in the suburb of North Kildonan, the 250-seat sanctuary is a project of the Northdale Mennonite Fellowship, an English-speaking congregation which hopes to minister to both Mennonites and non-Mennonites in the area. Services are currently held in River East Collegiate in North Kildonan. The fellowship recently commissioned Eleanore Rempel for work as a lab technician in Gaborone, Botswana, with MCC (Canada).

Sales at the Michigan Mennonite Relief Sale, Elkhart County Fairgrounds, Indiana, held September 24, totaled \$189,000. Last year \$204,000 was raised for the relief and

Self-Help ministries of Mennonite Central Committee. Total attendance was estimated at less than last year's 40,000 persons. Women's activities items sold for \$35,700 and 400 quilts sold at auction for a total of \$56,000. Mennonites and Amish from 160 Michigan-Indiana area congregations participated in the sale. A quilt that had been sold at relief sales in Reedley, California, and New Hamburg, Ontario, was purchased by the auctioneers and clerks for \$1,150. They plan to donate the quilt to another relief sale.

An enlarged Choice Book ministry has been initiated by Oklahoma Mennonite churches. Walter H. Regier, 320 Dogwood Lane, Enid, Oklahoma, has been appointed supervisor for the state. At present eighteen Choice Book displays are operative in the state. The hope is to place more racks in supermarkets in cities.

Bishop Ernest J. Swalm of Duntroon, Ontario, will receive an honorary doctor of law (LLD) degree from the University of Waterloo, Ontario, at a convocation October 21. Mr. Swalm, age eighty years, is the honorary bishop of the Brethren in Christ Church in Canada. Active on behalf of pacifism for sixty years, the conferring of a doctorate on Bishop Swalm coincides with the inauguration this fall of a peace and conflict studies program on the University of Waterloo campus, under the auspices of Conrad Grebel College, the Mennonite college at Waterloo.

If Christians are serious about reaching the earth's population, 200,000 North American missionaries will need to be commissioned by the year 2000. This is the conclusion of research done by World Vision. By the turn of the century the world's population will top six billion. Of that number, 4.7 billion probably will be non-Christian, stated the sobering report. Financial support of the missionary enterprise would have to increase 7.5 percent annually if the \$3.5 billion needed to fund that ambitious evangelization program is to be realized. Giving to missions in 1975 was \$656 million.

Why people choose a particular church has more to do with the fact that friends and neighbors took an interest in them and invited them, than any prior denominational affiliation. According to a survey in a suburban area of Houston, Texas, reported in *Pulpit Helps*, October 1977, nearly 40 percent of people motivated to join a church did so because they were befriended.

Beard cropped for CROP. Perhaps the most famous beard in recent Mennonite experience was shaved during the annual interde-

nominal drive for food and commodities of the Christian Rural Overseas Program (CROP). Peter Ediger, pastor of the Arvada (Colorado) Mennonite Church, put his beard up for bids. About \$100 was realized. Contributors to CROP can specify the service organization to which they wish their donations to go. Mennonite Central Committee is one of the relief groups which cooperates in the fund-raising effort. Usually CROP funds are raised by walkathons.

Humanitarian concerns will be the focus of four public meetings sponsored by the churches of Moundridge, Kansas. Eden Mennonite Church, Moundridge, is part of the sponsoring group. The topics to be discussed are child abuse, community leadership and community activity, the responsibility of church and school in teaching values, and whether there is a need for a day-care center.

East Swamp Mennonite Church, Quakertown, Pennsylvania, has moved its thrift store into a larger building. The store can now take appliances such as refrigerators, washers, driers, and all types of furniture.

Believing that freedom from exploitation is a civil right, United Citizens for Integrity, a Vancouver, British Columbia, organization, will present a 20,000 signed petition to the Canadian parliament this fall. The petition specifically requests that hard-core pornography be prohibited, that public advocacy and assertion of homosexuality continue to be illegal under the law, and that literature promoting genocide, illegal drugs, and sadism be banned. Vancouver alderman Bernice Gerard said, "Citizens should not be compelled to have their conscience insulted or their community undermined by the merchandisers of violence and filth. We are one of the many concerned groups in Canada and the United States who believe in religious principles of integrity, community responsibility, brotherhood, moral purity, and social justice."

Permission for the printing of 120,000 Bibles has been given by the Ministry of Culture of Czechoslovakia. Scheduled for release in 1979 to mark the four-hundredth anniversary of the Kralice Bible, it is an interconfessional translation in modern Czech. Bohumir Sedlisky of the Czech Bible Work has appealed to the United Bible Societies for help in purchasing paper for the new Bible. The paper must be bought in Czechoslovakia, but with foreign currency. The original Kralice Bible was translated by scholars belonging to the Unity of the Brethren (the spiritual heirs of John Huss, the fifteenth-century Bohemian reformer).



Peter and Sara Krahn

Mexican couple administer medical clinic

In what is deemed a significant step towards local staffing, the governing body of the General Conference Mennonite Church in Mexico has appointed the first Mexican Mennonite couple to work at the Nuevo Namiquipa medical clinic. The clinic is about sixty miles north of Cuauhtemoc. Peter and Sara Krahn began their work at the beginning of September, Peter as general administrator of the clinic, and Sara as an assistant to the staff.

Previous to their appointment the Commission on Overseas Mission of the General Conference (Canada and United States) arranged for the administrative staff for the clinic.

The clinic, which serves both German speaking Mennonites, and Spanish speaking Mexicans, provides public health education, as well as minor surgical and emergency services, and maternity care. In addition to the Krahns, two maternity nurses are on staff, Margaret Dyck, Abbotsford, British Columbia, and Marsha Sprunger, Berne, Indiana. Ms. Dyck previously served with COM at Mennonite Christian Hospital in Hualien, Taiwan.

Mr. Krahn is a graduate of Columbia Bible Institute, Clearbrook, British Columbia. Ms. Krahn is a graduate of the Quinta Lupita Secondary School and has been a teacher at the school for several years.

Prior to the Krahns beginning their work at the clinic, Willard and Elma Regier, Newton, Kansas, served two years at the clinic under the Commission on Overseas Mission. They were instrumental in the improvement of the physical plant of the clinic. The ministry was also supported by the church in Mexico. The General Conference Mennonite Church in Mexico has about 30 members in three congregations.

Workers

Harry Buller, Newton, Kansas, has been named assistant social work field placement supervisor at Bethel College.

Irene Goerzen of Carstairs, Alberta, is beginning a two-year term of service with Mennonite Central Committee in Appalachia, probably working as a nurse. She received her diploma in nursing from the Holy Cross School of Nursing and has attended Rosthern Junior College and the Gift Current Bible Institute in Saskatchewan. She is a member of the Berghal Mennonite Church, Didsbury, Alberta.

Officers elected to the Freeman Junior College, Freeman, South Dakota, board of directors are president, *Paul Gross*; vice-president, *Gordon Brockmueller*; secretary, *Leslie Hofer*; and members-at-large, *Delbert Kaufman*, *Vernon Lohrentz*, and *Marvin*.

Arman Habegger, assistant director of admissions at Bluffton (Ohio) College, has been promoted to associate director. He graduated from Bluffton in 1969 and joined the admissions staff in 1975. He holds a master's in history from the University of Kansas.

Rebecca Hale, Emporia, Kansas, has been named lecturer in early childhood education at Bethel College replacing Kathleen Rich who has resigned.



Klassen



Smith

Debbie Klassen, Laird, Saskatchewan, began her work with the General Conference Mennonite Voluntary Service in August as a day-care assistant in Liberal, Kansas. Her assignment is for ten months. She is a member of the Tiefengrund Rosenort Church, Laird, Saskatchewan, and her parents are the Benno Klassen of Laird.

Paul Klassen, Wadsworth, Ohio, has joined the Bluffton (Ohio) College faculty as an associate professor of social work. He

graduated from Bluffton in 1948 and received a master's degree in social work from the University of Chicago. He has been serving as executive director of family counseling services for Stark County, Canton, Ohio.

David and Diane Klaus, Mennonite Voluntary Service appointees, have been assigned to youth and community work with the Lame Deer (Montana) Church for a term of two years beginning in August. They will also be working at the Lame Deer trading post. Both are members of Messiah Lutheran Church, Denver, Colorado. David graduated from Bethel College, North Newton, Kansas, with a BA in sociology and religion. His parents are Gerald and Donna Klaus of Westminster, Colorado. Diane has been a student at Kearney State College, Kearney, Nebraska. Her parents are James and Patricia Case, Los Alamos, New Mexico.

Timothy Liao and *Peter Lin* from Taiwan and *Mr. and Mrs. Takeomi Takarabe* from Japan are taking part in the Overseas Church Leaders Study and Service Abroad program of the General Conference's Commission on Overseas Mission. They are currently enrolled at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Amy Litzell has been named an admissions counselor at Bluffton (Ohio) College. She is a 1976 Bluffton graduate who majored in English and psychology.

Ward Mowery, Bluffton, Ohio, has joined the Bluffton College faculty as part-time assistant professor in music for the present school year.

Elaine Moyer has been named chairperson of the health, physical education, and recreation department of Bluffton (Ohio) College. She will continue to serve as director of women's athletics and women's volleyball and tennis coach at Bluffton.

David Simmonds, Newton, Kansas, is a lecturer in psychology at Bethel College during the fall term teaching the course in abnormal psychology.

Letitia Smith, Buffalo, New York, is beginning one year of Mennonite Voluntary Service in Denver, Colorado. She is a college graduate in modern languages, and has had experience in cross-cultural training and community organization. She attends Epworth United Methodist Church, Denver. Her mother is Ms. Henry Smith, of Buffalo.

Marlene Steiner has been named assistant director of admissions at Bluffton (Ohio) College. She is completing her master's, from Bowling Green State University in

student personnel. This past year she served as head resident of Ropp Hall at Bluffton.

Lorraine Webb, Wichita, Kansas, has been named instructor in flute at Bethel College replacing Margaret Toews who has resigned.



B. Werner



W. Werner

Willie and Beverley Werner, Steinbach (Manitoba) Church, have arrived in Kingston, Jamaica, to begin a three-year term with Mennonite Central Committee. Willie has a teaching assignment and Beverley is working at a day-care center. Both Willie and Beverley attended Elim Bible Institute, Altona, Manitoba. Willie is also a graduate of Red River Community College with an IA degree in teaching. Before leaving for Jamaica, Willie worked in maintenance for Loewen Millworld and Beverley was employed at Stylerite in Winkler, Manitoba.

Roy Young has been named director of men's athletics at Bluffton (Ohio) College. He will continue as head football coach and track coach at Bluffton.

Published

Nutrition and Development by Doris Janzen Longacre, the fourth in Mennonite Central Committee's Development Monograph Series, is now available for thirty-five cents each from MCC, 21 South 12th Street, Akron, Pennsylvania 17501. Previous monographs include *Thoughts and Development* by Edgar Stoesz, *Humanization and Development* by Merrill Ewert, and *Women and Development* by Luann Habegger.

Deaths

Laura Ellen Dester, Little Rock, Arkansas, was born August 3, 1899, and died September 24. She graduated from Bethel College, North Newton, Kansas, in 1920 and did graduate work at the University of

Colorado, Northwestern University, and the University of Chicago. Ms. Dester served as head of the Child Welfare Division of the Oklahoma Department of Public Welfare from its inception in 1936 until its merger with the Public Assistance Division in 1967. Under her leadership the division established the first foster home program for children, an adoption service, and social services for unmarried parents. She also attended several White House conferences on children and youth. She was a member of Trinity United Presbyterian-Mennonite Church in Oklahoma City.

Calendar

October 21-23—Western District Conference annual sessions, Buhler High School, Buhler, Kansas

Central

October 31-November 2—Christian Faith and Contemporary Culture conference, Bluffton (Ohio) College; resource person, Howard Charles

Northern

October 24-27—Ministers' conference, Swan Lake Christian Camp, Viborg, South Dakota

March 30-April 1, 1978—Schmeckfest, Freeman, South Dakota

Letter

War tax thoughts

Dear Editor: In contemplating the war tax resolution for the next eighteen months, some thoughts have come to mind which might be of value to others in considering this issue.

1. On the reality of a war tax I refer you to "I Also Have a Conscience" by Carl Lehman, *The Mennonite* (February 22, page 141).

2. Who is responsible for the use of taxes? Who is responsible for the payment of taxes? Can I be responsible for how taxes are used? If, under our system of government, I am responsible for their use, does not paying the tax (or part of it) remove my responsibility for their use?

3. In one of the basic texts used to establish and defend the doctrine of nonresistance, Jesus tells us to not resist him who is evil (Matthew 5:39). In this context, some of the examples (perhaps all) in which a Christian is not to resist are unrighteous demands. No limits are put on the nature of the demand. From other Scripture we would limit our involvement, or nonresistance, to

exclude any overt acts of sin, and even questionable areas. This allows for an act of conscience, such as not paying certain taxes. Nonpayment is based on the alleged unrighteous use of these taxes. But the very acts we are not to resist are physical assault or the taking of personal property, with no hint that any righteous cause is involved in the demands.

Nonresistance here is expressly to the evil man *and* his demands. Are we to expect evil men to have only righteous motives? Is Jesus saying that nonresistance is only to the righteous demands of evil men?

If we allow that matters of conscience can eliminate obedience to this command of Christ, then we need to redefine nonresistance. Is the refusal to pay war taxes not an express act of resistance to the demand of an evil man? Perhaps we need to make clear what we mean by nonresistance, for in many cases the fact is that we are not nonresistant to the demands of evil men.

4. How do the principles in Romans 14:1-12 apply in this situation? *Stephen Strunk, 700 South 19th Street, Clinton, Oklahoma 73601*

September 16

Teach the War



Discussion

Good stewards live longer

John H. Rudy

I have a theory about good stewards. Maybe it's just a suspicion. It's this: Christians who are faithful managers of their accumulated possessions live longer.

I can't document this. I have no hard data, no figures to prove my theory. But during the past several years I have made some interesting observations.

A strange tranquillity seems to settle over people after they get their financial houses in order. But the converse also seems to be true; an untidy financial house can be a source of anxiety.

People seem to relax—and maybe live a little longer—when they get their wills up to date, when they provide for their families, when they let go for the Lord's work.

If I were a doctor perhaps I could relate these financial matters to psychosomatic illnesses. Maybe guilt from not having a will affects one's health. Maybe it's bewilderment about legal complexities, worry about high

taxes, fear of inadequate income.

But I don't have to be a doctor to notice the joy, the satisfaction, and the fulfillment—even the excitement—when people quit procrastinating: when they complete their estate planning, when they get secure income from a gift annuity, when they are relieved of management burdens by way of a charitable remainder trust, when they minimize the tax liabilities, when they participate in the mission of the church.

I wish I could persuade more people to make an appointment with an estate planning doctor (a lawyer); someone who really knows his stuff. As they commit themselves into his care, they may enjoy cures which may even extend life. Maybe one of the remedies will be major surgery such as effective disposition or deaccumulation.

I don't want to be misunderstood. I'm not talking about life after death. Sure there is eternal life for the Christian. Certainly

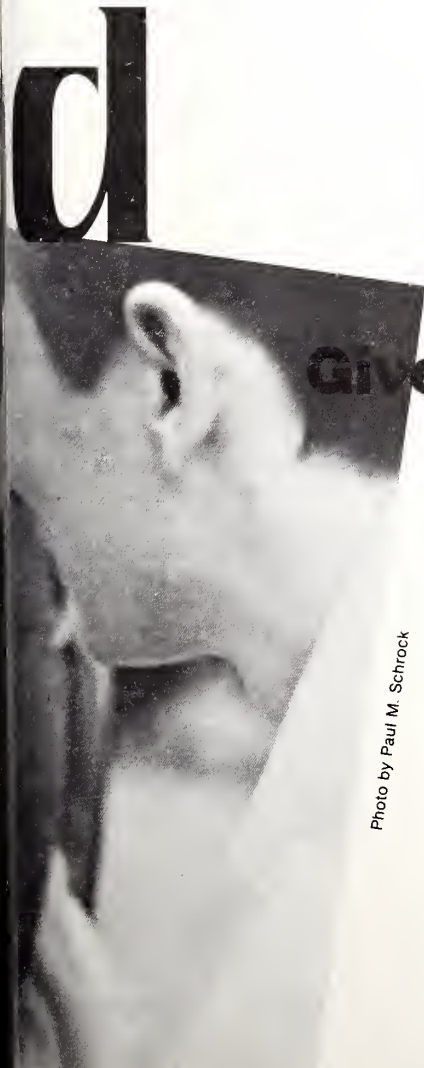
possessions can be used to extend one's usefulness long after his work on earth is done.

No, I'm suggesting that you as a good steward may live a little longer, right here on earth, if you get your affairs in order and if you faithfully manage your resources for the needs of your family and for the work of the church.

Then you can relax and enjoy fulfillment. And live!

Pastor needed

The position of pastor for the Rosthern Mennonite Church, Rosthern, Saskatchewan, will become vacant as of July 1978. Letters of inquiry may be addressed to Len Enns, Chairman of the Pulpit Committee, Box 701, Rosthern, Saskatchewan S0K 3R0.



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Photo by Paul M. Schrock

Sin and forgiveness

La Vernae J. Dick

The people at Alpine Mennonite Church (not the real name) suspected that sixty-year-old Margo Shetler (not her real name) was "shacking up." When they heard that she had asked the pastor to marry them, all within six months of her first husband's death, they were aghast at her sinfulness. That was sin which they could not ignore. Margo's new husband had never lived in a small town before and was eager to find his place in the church as well as the community. He insisted after their marriage that they begin to attend Alpine Church. "I want to join the men's organization and eventually the church," he was overheard to say.

"Not on your life," one of the church members said loud enough for him to overhear.

That didn't dampen Margo's new husband's ardor. He just pretended that he didn't hear. He still insisted that he and Margo attend church regularly even though they received plenty of cold stares. The only warm, friendly handshake they had was from the pastor.

Then one day one of the church women came to return something her husband had borrowed from Margo's first husband. When Margo answered the door, the woman shoved the item into Margo's arms and shouted at her, "You just wait, you'll pay for all the sin you are guilty of." By the time Margo's second husband got there to see what all the shouting was about, Margo was in tears and the other woman was rushing off the porch.

After that, Margo's husband did not insist that they attend church. Their attendance

became irregular. Then it got so they just never went even though they never consciously decided to stop going. Eventually Margo was put on the inactive church membership list.

Then Margo began to have heart problems. One hospitalization quickly followed another. Margo's only visitor from the church was the pastor. She seemed indifferent to his visits at first. But gradually she became friendly although she refused to talk about why they would not attend church anymore.

Shortly after she returned home from still another hospitalization, she got to thinking about her relationship to the church. She was alone and couldn't divert her attention quickly to something else. Her first thoughts were all about the sin of the church members in the way they had treated her. But the more she thought about it, the more heavily her own conduct weighed upon her. Her grief had made her act irresponsibly; her actions had not always been what they ought to be; and it was true that her second marriage had been hasty. "I need to ask their forgiveness," she thought.

So she called the pastor, made a confession, and asked for forgiveness. She was not well enough to make a public confession, so she requested that he make it for her on the following Sunday morning. She also asked that her name be placed again on the active church membership roll.

The strain was too much for Margo's heart. She was hospitalized again before Sunday came, in the intensive care unit. The prognosis was not good. This time she had

suffered severe heart damage.

An ominous quiet settled upon the congregation that morning during the pastoral prayer. "Our Father, many of us do not know what it is like to admit our sinfulness to others. Yet we all have need to be forgiven, some of us unknowingly sin against others by our indifference to their plight. Others of us do it by voicing our suspicions as if they are actual facts and the carrying that gossip from one to another. And still others of us do it by our overreactions which hurt people who have hurt us by what we consider their sinful actions. Today we need your forgiveness as well as others who transgress against your laws."

Many persons did not hear the rest of the pastoral prayer. The renewed awareness of their own sinful condition, and its contribution to the lives of others, took over their total thinking. They were brought back to the present when, after the pastoral prayer, the pastor very simply reported Margo's confession, her request for active church membership again, and her most recent and most serious hospitalization.

An elderly man, at the front, spoke with a strong, firm voice, "Pastor, please tell Margo that we forgive her and please ask her to forgive our sinfulness towards her and her husband." There was a strong murmur of support from the congregation.

That morning as the congregation walked from the sanctuary, they walked slowly, quietly, and thoughtfully. With Pogo, they could say, "We have met the enemy and he is us." Not only had one sinner, Margo, found her way back to God, they had too.

Meditation

Simple prayers

There was a time when I thought my simple prayers were too elementary to share audibly in a group of persons. When a pastor or leader of a meeting would ask persons to pray, I heard God asking me to pray audibly, but I couldn't do it. I was too self-conscious and thought I didn't have words worthy of speaking out loud. I listened to words flowing from mouths of other persons and told myself "I can't pray like that" and refused to try. Each time this happened I felt guilty. I was guilty of keeping my mouth closed.

It took several years for the Lord to change my mind about this. Each time spoken prayers were called for, I prayed silently. This happened after Bible studies when we closed with prayers by various persons. It occurred in a reading group when we prayed together, it happened in congregational meetings when people were asked to pray, and it happened other places.

I couldn't bear to talk to anyone except God about this. "God, I can't pray audibly in a group because I don't have words to speak and I can't pray eloquent prayers," I said. God would let me know that this was a feeble excuse. People began using the very words I was thinking silently. God was telling me I did have words to speak if I was willing to say them. Although some people used big words, others used simple words. Justifying the fact that someone else prayed the prayer for me didn't work. I continued to feel guilty. It was God's persistence in pricking my conscience that made me decide to attempt an audible prayer. One day, when a leader called for sentence prayers, I thought that might be a good place to begin. If I couldn't say a long prayer, maybe I could manage a sentence prayer. But I hesitated. Again people began expressing the words in my mind and I noted that no one laughed at these prayers. For some reason I always thought my words were so plain that people would snicker at them.

Although I don't remember the sentence I finally prayed, I do remember the day I prayed where I was seated in the room, and that I didn't get flustered as I thought I would. It was the beginning of many audible prayers—prayers that are still simple.

Last Christmas my six-year-old niece proved that the simplest prayer can be a meaningful prayer. Grandparents, uncles, aunts, nieces and nephews were seated in a circle and praying before opening Christmas gifts. Sometimes the young nieces and nephews do not pray or they merely say "Amen." My niece, realizing it was her turn to pray, began to recite a table prayer, "God is great, God is good. . . ." Everyone in the room began to chuckle. We were not laughing at her; she had taken us so by surprise in saying a table prayer that we chuckled. When she heard the laughter, she hesitated. At once everyone in the room became silent for we knew she would not continue if we were not still. She finished the prayer, "And we thank him for our God. Amen."

It took the person seated next to her a while to collect her thoughts to continue in prayer. None of us remember the contents of the other prayers that day, but we all remember the simple prayer of our niece.

Recently, I accompanied a nursery school class on a field trip to the fire station. Although the fireman seemed aware of the need to use common words in talking to the children, his words kept getting longer and longer as he talked. When he would lose the children's attention, he would make an attempt to speak words the children could understand. This I struggled to use simple words just as I would have to struggle to use big words. If God gave you a vocabulary that contains big words, perhaps you have difficulty in praying a simple prayer. Whether your vocabulary is rich, or ordinary like mine, God wants to help you experience the joy of audible prayer.

Donna Lehman

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To each a gift

Katie Funk Wiebe

Imagine yourself a member of a local orchestra. The director waves the baton to the musicians. The first-chair violinist plays the opening bars. A clarinet adds a few notes. The drummer taps a weak rhythm from the corner. The effect is fragmented and without form or beauty.

Why? The other members of the orchestra don't know what instruments they are to play, so they sit empty-handed. But no orchestra functions that way, you say. True. No players become members of an orchestra unless they know what instruments to play and can play them.

The preceding illustration may be used to describe the way the institutional church understands, or rather, misunderstands the doctrine of the charismata, the gifts of the Spirit. Though Scripture clearly teaches that each Christian has one or more gifts to build the body of Christ and spread the gospel (I Corinthians 12:7; Romans 12:1-6), not enough church members know what their gifts are. They hold membership in the orchestra, but they're not making any music.

Recently while listening to Peter Wagner of Fuller Theological Seminary on the gifts of the Spirit, I tried to figure out why the subject is so misunderstood when the Bible seems so clear.

Peter Wagner pressed the point that each Christian can know what his or her gift is. That means the individual can refer to it by name, like one does to a musical instrument. A violinist knows when one is playing the violin and not a fife. Mr. Wagner said it is possible to know which of the many spiritual gifts an individual has received, whether it is teaching, knowledge, wisdom, prophecy, and so forth.

But for me to admit openly to having received a charismatic gift collides violently with my Mennonite upbringing, which urges modesty and self-effacement. Wouldn't a person be guilty of the sin of pride and ostentation to speak of having the gift of helps or administration?

Another reason for our confusion on this doctrine is that we have confused gifts with other matters, such as talents or natural abilities. Sometimes they coincide, said Mr. Wagner, but not always. A person with great talent for music, may have a spiritual gift in an entirely different area, such as administration. He warned also against confusing the gifts of the Spirit with the fruits of the Spirit, such as love, joy, peace, and longsuffering, or even with Christian roles. He explained that though

every Christian has the role of witnessing, not every Christian has the gift of evangelism.

Because we tend to confuse gifts with talents, we make the next mistake which is to decide who has or does not have certain gifts. And our decisions are usually determined by our cultural conditioning. A person with degrees is expected to teach, and a person with money is expected to function on the board of trustees or finances. Persons who are from the lower social classes are not expected to have the gifts of administration or leadership, nor are women expected to have the gifts of prophecy or wisdom. And how frequently are blacks or people of other minorities encouraged to work as deacons in a ministry of helps?

On the one hand, the church urges its members to use their gifts, yet at the same time it encourages them to bury them if they don't fit the cultural patterns of our time.

I see another problem. The spirit of individualism and self-fulfillment which has infected nearly every aspect of our society has left its mark here also. As a result, some believers think of gifts as being given for their personal enrichment without regard to the body of Christ. Yet Scripture teaches that the gifts of the Spirit are given for the common good of the church. They are not meant for you to do your own thing.

Gifts are called forth from within the body of believers by the other members for the mutual edification of the church. They are affirmed by the church and used for the building of the kingdom of God. Gifts are a body function, not an individual matter.

Yet another reason keeps Christians from using their gifts. To know my gift means I have to become part of the action. Nap-time is over. As Peter Wagner stated, to know one's gift means to know one's call from God. There is no difference. God does not give a gift without a call.

The person who has discovered a spiritual gift can no longer sit passively in the pews, but must join the fight against sin and oppression. Finding one's gift means deliberately taking up one's cross. And there's the rub.

But back to the orchestra. Imagine a church in which each member, young or old, male or female, rich or poor, knew what gift God had given him or her to live the life of faith. Everyone doing his or her part. What tremendous music they could make together for God.

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:38 OCTOBER 25, 1977

Evangelism in dispersion

Ralph A. Lebold

Mennonites have not had a particularly good record in evangelism and church growth. In many areas of church life and service we have demonstrated some creativity, but in this area we have floundered, with few exceptions.

My own experience is probably not unlike others who have been engaged in church extension. Coming into an urban setting in the early sixties, I rejected the "storefront" approach and the Sunday school emphasis for church extension. I was determined to build a Christian community through families. Our fellowship had commitment, vision, and enthusiasm, but people did not come flocking to us. In the frustrating moments we found ourselves examining and often borrowing from a variety of Protestant evangelism methodologies. The Mennonite community was not particularly helpful. Their expectations were that "mission churches" would be evangelistic and grow while established churches need not do the same.

There were few models that we could utilize. What we saw was either unacceptable in terms of effectiveness or borrowed from the Protestant evangelical community. We also struggled to sort out what the good news was which we had to share. It was not very clear what it was that we had to offer other people. We were often clearer about what we were not.

Adding to our confusion, we experienced the fruits of an ongoing dispersion. Mennonites came from various parts of Ontario and



Evangelism in dispersion

from many different Mennonite groups. We were scattered across the city and we worked in diverse vocations, so there was no automatic experience of community. We were like "strangers in a foreign land."

It was not easy to become God's people who can "declare God's wonderful deeds."

We have now had over a decade of learning and observation. There is no sense of having arrived nor of having been particularly successful. But here are some thoughts about Mennonite evangelism for the future.

The task before us

The missionary vision. The Mennonite people have a missionary heritage. Our Anabaptist forefathers were a missionary people. We lost that vision. It is true that we have rediscovered it in part by our concern for peoples overseas. We have not, however, captured the vision of what it means to be missionary in our own congregational and community settings. To survive as a people, we must capture a missionary vision in our congregations.

In our diversity and in our dispersion, we must gain a sense of excitement about sharing the good news and being good news people. The focus must not only be on vocational or family concerns but on spiritual concern for extending God's kingdom on earth.

The missionary message. What do we have to share? Do we understand the nature of the message that we have? We often give easy and quick answers. One wit has said, "Christ is the answer but what are the questions?"

Too many current approaches to evangelism are propositionally oriented and encourage individualism. The call to become a Christian is presented in terms of believing a set of propositions which in turn are to produce a personal relationship with God.

This focus tends to ignore the emotional and interpersonal needs of the individual and downplays the community aspect of salvation.

The message must be a whole message which is incarnational in its presentation and which calls for response and change at the level of the will, the emotions, and behavior.

This means that we need to incarnate the

good news into our lives. It forces us into the area of relational concerns where we begin to feel the heartbeat of people. It means that we may need as much training in listening as we do in telling.

D. L. Moody wrote in the book *Great Joy* that "God never repeats himself. He does not approach any two people the same way." He taught his soul-winning classes, "If you are going to be successful in winning souls, Christ you need discrimination in finding out people's differences."

This relational style allows us to be good news people at many levels of life. It does not force us to do personal soul winning on the street corner or to go knocking on doors. It allows us to be good news people wherever we happen to be.

The evangelism goal encompasses: (a) helping people become acquainted with the Jesus Way and inviting them to become followers of the Way; (b) helping persons find meaning in their lives by appropriating resources inherent in the Christian faith; (c) focusing on the emotions, the interpersonal relations, and the style of life (values); and (d) helping persons become members of Christian fellowship.

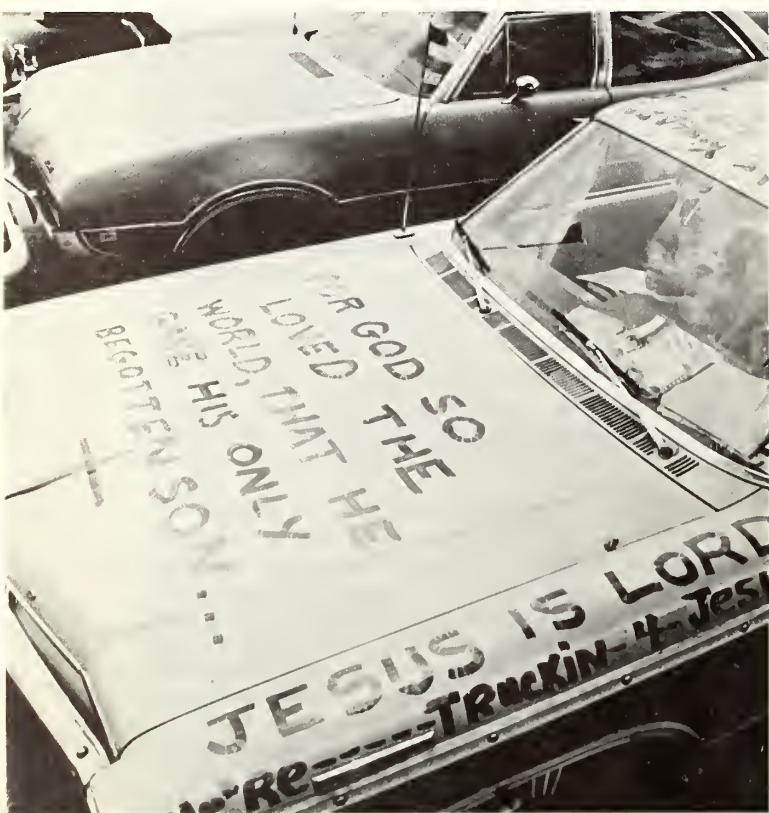
The missionary opportunity. We have an unprecedented opportunity to be a missionary people. Our vocational pursuits are taking us to many new places. We are gradually breaking out of our cultural ghettos and are meeting the non-Christian world in a new way.

We need not be against other religious groups in order to be enthusiastic about our own. I am disturbed at times about the nonchalant attitude people take toward the Mennonite church. I hear some say, "I'm a Christian first, and secondly a Mennonite." That is a half-truth. Nobody lives in total isolation from tradition and culture. We are not Christians in a vacuum. We need to understand our particular heritage and come to terms with it. It can become the vehicle through which we express the good news. Potentially it is a dynamic vehicle for missionary growth.

Our history stresses congregational sharing, family relationships, and personal expression of our Christian faith. We must take that orientation and model it in our evangelistic task. Let's not borrow methodologies which do not allow the relational component to be prominent. Too often, like David, we have tried to do battle in Samson's armor and we have failed.

Many current methodologies stress telling as telling people what they need

The call to become a Christian is more than believing a set of propositions; it calls for response and change at the level of the will, the emotions, and behavior.





Fellowship formation is at the center of missionary methodology because God has chosen to reveal himself in word and deed through loving communities of hope.

at we have the answer. A relational style of evangelism is comfortable in being with people, responding to the needs and hurts of people, binding up their wounds. It means pointing them to One who is both the giver and sustainer of life. It means inviting them to join the community of Jesus' followers. In the style of Jesus we learn how to eat with publicans and sinners without becoming one of them. In the words of D. T. Niles, we are beggars telling other beggars where we find bread.

Where do we go from here?

Don Jacobs writes (*Mission Focus*, May 1992), "I find myself driven to what is for me an inescapable conclusion. *Fellowship formation* is at the center of missionary methodology because God has chosen to reveal himself in word and deed through loving communities of hope."

Evangelism is not complete unless it calls people into community. Our message, our methodology, and our program should all be focused on helping people find new life in Christ in the context of a discipling community. When this happens, our churches become centers of evangelism. The onus is not just on the isolated individual. Each person in the congregation is an important avenue and link to the discipling group.

Many church groups are not geared to reaching outsiders, and don't know how to respond when one comes. We fail to provide an important link in the evangelizing task. Our eyes are turned inward toward our

friends' and our own needs. As in the story of the paralytic coming to Jesus, people must show a lot of persistence to break into our group.

Where in our churches can people make a public declaration of their decision to follow the Jesus way? Many have moved away from the revival meeting and do not have a public call to follow Christ in the worship services. Where are the points of entry and the vehicles for recognizing and calling for commitment? The annual membership classes are increasingly being rejected as a way to make commitments. Also, this vehicle has been geared more for helping our own children find faith than to help the outsider. We must develop explicit vehicles if we want to help people make explicit commitments.

We must work at the relational dimension of church life. Too much of what we do in worship is monological and encourages individualism. Relational evangelism creates opportunities for persons to be part of small groups where they can share, be nurtured, and disciplined.

This direction suggests that we need leaders who are not threatened by dialog, by intimacy, and by a shared ministry.

Dispersion and church extension. The above speaks to existing congregations. Let's focus now on church extension. In our scattering abroad there has been a pattern of getting lost to the church or of joining other churches. (There are times when it makes most sense to join other groups.)

We have a faith and heritage that are worth

sharing and we need not be apologetic about developing new settings for Christian community. We have been fairly active in developing programs where social ministry is the focus and we have done it rather well. Why are we so inept and apologetic about developing new congregations?

Some of us are trying to work at this area in a way that will help us get moving in a new direction. A booklet has been prepared to give guidance to congregations. Its title is *Evangelism Through Small Groups*. This booklet takes relational evangelism seriously.

Recognize the gift of evangelism. Recently there has been a lot of attention on the discovery of gifts. Each person can make a contribution to the church. In leadership gifts we have stressed preaching, counseling, and administration among others; but we have seldom looked for the gift of evangelism. There are persons who have the ability to meet people easily, the ability to listen and to articulate their faith.

These persons could be called to help equip congregations for this ministry. They should be called to leadership roles in developing new congregations.

Rethink the meaning of community when developing congregations. We should put less stress on the geographic community and more focus on the kind of Christian community we want to be. If an evangelism component is reflected in the programming of the church, it allows the members of the congregation to utilize the congregation as part of their good news sharing with friends, co-workers, and neighbors. Good news sharing will go on at many levels both formally and informally, by individuals as they live and work in their own communities, and in the gathered congregation at worship, study, and sharing.

As this began to happen in the place where I was involved, there was less need for evangelistic outreach programs in isolation. Evangelism was imbedded in the life of the gathered congregation and it was happening through the scattering of the congregation in their own activity. This interplay of good news sharing fits with our heritage and our theology. It also makes sense for many persons who have been turned off by some of the other approaches to sharing the good news.

It is my hope that the Mennonite church will rise to the challenge and be a missionary people. In our dispersion we need not disappear and die; it provides a new challenge to be salt and light to the world.

Reforming the Reformed tradition

Thomas Orrin Bentz

I was baptized in the Evangelical and Reformed Church, confirmed by the United Church of Christ (UCC), and will likely be buried by a minister of a denomination yet to be named. I will then return to the God who gave me form and gives us all the will and the way to reform all our institutions until that day when we may all be one. Meanwhile, I work as my denomination's editor of *A. D.*, a magazine that also serves the United Presbyterian Church in the United States.

Pilgrim way. As Abraham went out from his own land to the unknown, from the given to the promised gift, so all our forebears in the faith have left or been driven from states and churches that closed to others and then closed in on themselves. Yet they were not escapists. The Israelites did not flee Egypt in the night. Jesus did not avoid Jerusalem. Luther answered the call to Worms and said, "Here I stand." He resisted his church but would not leave his people. John Knox fled Scotland to study under Calvin, but he returned to set up both a democratic church and a representative Presbyterian government.

The U.S. Government is less an heir of philosophical independence than of the religious interdependence reflected in John Calvin's sixteenth-century *Institutes of the Christian Religion* and his plans to reform both church and civil institutions.

When neither the Roman nor English churches opened to reform, the rebels formed their own congregations. When persecution closed in, one group in Scrooby, England, fled to Holland, and then, calling themselves "Pilgrims," sailed for the New World. Puritans intended to purify the Church of England. The Pilgrims decided instead to separate and reform themselves in a new church and land.

First seeds of the United States and the United Church of Christ, the Pilgrims landed at Plymouth with a compact binding them "by the grace of God" to build "a civil body politic" for the good of all. Their government was of, by, and for the people, for there was no king, not even a pastor. Elder William Brewster led them as the laity—the people—of God, and William Bradford headed the plantation as governor.

Light motif. Back in Leyden, Holland, Pilgrim pastor John Robinson had sent them off with the assurance that "God has yet more light to break forth from his holy Word." They were heirs of John Calvin, who had written in *Institutes* the century before, "The light which presents itself to all eyes, both in heaven and in earth, is more than sufficient to deprive the ingratitude of men of every excuse. Yet we need added the light of his Word to make himself known unto

*"Christian rules should be
the practice and
business of life."*

Jonathan Edwards, 1734

salvation. So the Scripture, collecting in our minds the otherwise confused notions of deity, dispells the darkness, and gives us a clear view of the true God." Although his own view of the ways of God among us grew to 1,500 pages, Calvin explained to Francis I of France, "I plead the common cause of all the godly."

A decade before Calvin made Geneva the capital of the Reformation, Ulrich Zwingli in Zurich said, "Now in our time, the bright

light, the Word of God, has been so dimmed and darkened with human ambitions that the majority who call themselves Christians know but little of the divine will. All our happiness and good consist not in our merits, nor in external works, but rather alone in Jesus Christ our Savior."

May God rule. Luther and others translated the Word into common words, and the people found that redemption and justification rest in God, not in any present ruler or institution, and that release is not a dream but a realistic demand. As Zwingli said: "The sum and substance of the gospel is that our Lord Jesus Christ has made known to us the will of his heavenly Father."

Reforming the church. Luther, Knox, and Zwingli were Catholic clergy. Though Calvin was never ordained, he, too, studied for the Roman priesthood. They were children and reformers of one church, not intentional founders of denominations. Calvin was not the theological and structural architect of a Reformed church or Presbyterian church; his "institutes" were "the Christian religion."

All our denominations, including the one based in Rome, are splinter groups with partial claims to truth and faithfulness and with no authority save in our one Lord and gospel. Forgetting Zwingli's simplicity, we have made martyrs of many for the sake of conformity to our conflicting dogmas and politics. Reformation is not an event in history, but an historic process in which we are living heirs. We are not reformed; we are reforming.

My denomination is the United Church of Christ; my church is the uniting church of Christ. Despite its pretentious name, the United Church is one small step for Christ—the first major merger of distinct ethnic ad-

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theological strands within the fragmented mix of American Christian sects. Two decades ago it brought together Congregationalists and Christians with roots in England, New England, and the American frontier, and former Evangelical and Reformed German immigrants.

Though the UCC ordains pastors and specialized ministers (I was ordained as a religious journalist), we hold the priesthood of all believers. Self-governed local congregations control their own resources and practices, and relate by choice to area associations, state conferences, and national church agencies. Elected delegates to a biennial general synod set priorities and decide the future for national staff of the church, and make recommendations to conferences, associations, local churches, and to governments and others.

Parochialism remains among some who see the Congregational way become the only way to identify their affiliation (some congregations never joined the United Church), or that their Reformed practices are the true fruit of the Reformation.

Reforming the world. "First Church" appears in front of many UCC congregations. So our forebears have set and continue to record many firsts. UCC sources established the first college in America (Harvard), and the first colleges for Indians and for women, as well as hundreds of schools for newly freed slaves. The Stowes in New York and Evangelical Joseph Reiger in Illinois are leading abolitionists. John Hancock and thirteen other Congregationalists signed the Declaration of Independence. Noting that more than "all men are created equal," UCC pioneers ordained the first woman to Christian ministry in America more than a century ago. They also built ninety-six health and welfare institutions.

Contending that "the Christian law covers every relation of life," Congregational pastor Washington Gladden championed the rights of workers in the late nineteenth century and



John Calvin was a major Protestant reformer and theologian in Switzerland during the Reformation. Here he addresses the Geneva city council. Calvin and most others of his time had no concept of the separation of church and state.

opened the social gospel movement. Evangelical Reinhold Niebuhr later lent theological sense and realism to our efforts to reshape society. "Man's capacity for justice

*"The Bible alone is the
rule of faith and practice
for the people of God."*

Barton Stone, 1801

makes democracy possible; man's inclination to injustice makes democracy necessary."

Today the UCC continues in the forefront of social reform. It addresses institutional racism with an established Commission for Racial Justice, and continues five years of financial and moral support for the Wilmington Ten, now nationally noted young black men imprisoned for a 280-year-term in North Carolina for alleged arson on testimony of witnesses who have since admitted they lied. It supports an all-native Council for American Indian Ministry and a Commission on Women. It fights for fair employment and community service broad-

casting on TV and radio. Although its drive to save the world sometimes leaves its own floors unswept, the UCC better errs by seeking the wider vision than by scouring and serving its own vessels.

Goodbye, United Church of Christ. The church in which I worship, work, and hold ministerial standing may be dying at an early age. A faith crisis was recognized six years ago, and now, at age twenty, the United Church is feeling the tremors of an identity crisis. Some will urge us to stay inside our walls and get to know ourselves until the quake passes. Others will ask us to step out and renew merger talks with the Christian Church (Disciples of Christ).

If the United Church of Christ dies on behalf of the Christian unity that gave it birth, then it will have given itself faithfully to its constituting prayer: "I do not pray for these only, but also for those who believe in me through their word, that they may all be one" (John 17:20-21). Jesus died at an early age to release our parochial and national ties and bind us instead to one God in one whole new world. We should not fear to follow, for if we wait to save our life we may lose it. Surely whether we live or die we are the Lord's, so, UCC, as it used to be said, goodbye—"God be with ye."

Seminole Mennonites need support

. . . permanent visas predicted

Vic Reimer

The Mennonites near Seminole, Texas, need "our moral and spiritual support" said Paul Stoltzfus, Mennonite Church elder in Carlsbad, New Mexico. The Mennonite Church congregation in Carlsbad, which is about 100 miles from Seminole, has initiated fellowship with the immigrant Mennonites.

Since July several members of the Carlsbad Church have been ministering to them each Sunday. On Sunday, October 16, four Seminole Mennonite families, altogether twenty-five persons, drove to Carlsbad to worship with the congregation there. To date, most of the contacts have been with approximately twelve General Conference Mennonite families among the immigrants. However, Mr. Stoltzfus and others have also been in conversation with members of the Old Colony group.

A recent United Press International story

(October 14) said that the U.S. Labor Department had granted job certification to thirty-one Mennonites trying to settle their families in West Texas. The certification is a key step in obtaining permanent visas. Earlier the group had received a four-months extension, until January 31, 1978, to show "just cause" for staying in the United States. In order to obtain permanent visas from the Immigration and Naturalization Service the Mennonites must first prove to Labor Department officials that they wouldn't take jobs away from U.S. citizens.

Senator Lloyd Bentsen, Texas, and other congressmen have said they were interested in sponsoring legislation to have the Mennonites remain in Texas. The UPI story quoted him as saying, "It appears at this point that all of these industrious Mennonites, who come here from Mexico and Canada, are going to be allowed to stay in this country, and that it won't take special legislation to get the job done." More applications are expected to be processed, and an immigration commissioner in San Antonio said the Mennonites would never be forced to leave.

The 500 Mennonites, about eighty families, who came to Texas early in the year, have invested about \$2.5 million in 6,400 acres of land and equipment twenty miles south of Seminole.

Although there have been questions about the honesty of the real estate deal, the settlers do have title to the land. Albert Gaeddert, Newton, Kansas, who has visited the area said that the agricultural potential is quite good, although the soil is inclined to drift, and there are water supply problems. Mr. Stoltzfus said that some settlers had their irrigation well-drilling stopped by oil companies who have first rights on drilling water wells.

The settlers planted cotton, milo, and sunflowers last spring. Wherever well irrigation was possible the crops are good. But generally the crops are skimpy to fair. Most of the immigrants live in mobile homes, a few have houses, and some have begun to erect permanent buildings for equipment. Mr. Gaeddert said that "by and large they seem to have funds, although some said they were running low."

Pastor Peter Hartman of the Carlsbad Mennonite Church indicated that realtor Setch Woltz, one of the men involved in the land deal, and Seminole mayor Bob Clark have been working hard at keeping the Mennonites. They have been very helpful in "crisis management," he said.

The spiritual ministry is one of preaching and fellowship. "We have impressed on them that we want to relate to them as a sister church, being careful not to push ourselves on them," said Paul Stoltzfus. "We want them to develop their own leadership."

With his Pennsylvania Dutch background Mr. Stoltzfus is able to communicate with the settlers. He chuckled as he recalled that the first time he preached there he spoke a mixture of Spanish, German, and Pennsylvania Dutch. But he says he is picking up the Low German.

One of his burdens for the settlers is that they also receive some economic support. He says they have a real need for equipment for a cheese factory which would meet government specifications.

Seminary enrollment down

Combined enrollment figures for Associated Mennonite Biblical Seminaries, Elkhart, Indiana, have decreased slightly to 177 full- and part-time students from a total of 191 last year. Fifty-five students are women and 122 are men. Students come from five Canadian provinces and over seventeen states in the United States. International countries represented include Ghana, Taiwan, India, Paraguay, Indonesia, Japan, and Germany.

Mennonite Biblical Seminary, the General Conference member of AMBS, has enrolled thirty-one continuing students along with thirty-six new students. Of these students there are thirty-two men and eight women in full-time studies with sixteen men and eleven women in part-time classes. MBS has a full-time equivalent of fifty students.

Goshen Biblical Seminary, the Mennonite Church member of AMBS, reports fifty-five new students and fifty-five continuing students. GBS has a full-time equivalent of seventy-one.

In addition to students from the Mennonite constituencies there are other denominational affiliations in the student body. These are Assemblies of God, Church of the Brethren, Nazarene, United Methodist, and Lutheran.

Russian Mennonite studies seminar

A two-day seminar for persons interested in Russian Mennonite studies will be held in Winnipeg, Manitoba, November 11-12. Major papers will be presented by Mennonite scholars and historians during the day sessions. Presentations designed for the general public are scheduled for both Friday and Saturday evenings.

On Friday, the first major paper, "Sources for Mennonite Research in Non-North American Libraries," will be delivered by Peter J. Klassen, Department of History, California State University, Fresno. In the afternoon, Carl Bangs, a church historian from St. Paul School of Theology, Kansas City, Missouri, will present a major paper, "The Kleine Gemeinde in Russia." "Russia as I Knew It" will be the theme for the public evening session. It will be presented by Gerhard Lohrenz, Mennonite historian and minister, Winnipeg.

"Those Who Remained Behind: Mennonites in Russia Today," is the topic for Saturday morning. Walter Sawatzky

lennonite Central Committee research scholar residing in Neuwied, West Germany, will speak on this topic.

For Saturday afternoon three papers, outlining current topics under research, will be presented. Frank H. Epp from Conrad Grebel College, Waterloo, Ontario, will address a public meeting Saturday evening, presenting an illustrated lecture titled "A Second Look at Russia."

Persons who wish to register for the seminar may do so by writing Lawrence Lippenstein, Conference of Mennonites in Canada, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4. The registration fee is ten dollars.

Recognition dinner for Cornelius Krahn

About 170 persons, including visiting Mennonite historians, representatives of Mennonite institutions, and friends, attended a dinner at the Bethel College Mennonite Church, North Newton, Kansas, October 7 honoring Cornelius Krahn on the occasion of his seventy-fifth birthday.

Mr. Krahn, church historian, teacher, writer, and founder of the quarterly publication *Mennonite Life*, was a member of the Bethel College faculty for thirty years, from 1944 to 1974. Under his direction the Mennonite Library and Archives at the college became one of the three largest Mennonite historical collections in the world. He launched *Mennonite Life* in 1946. The speaker of the evening was Cornelius Dyck, Elkhart, Indiana.

The major part of the address was devoted to four aspects of Mr. Krahn's work since coming to North America in 1937: bibliophile and historiographer, historian of the church, historian of Dutch Anabaptism, and interpreter of the Mennonite experience in Russia.

In describing Mr. Krahn's role as historian of the church, Mr. Dyck pointed out that in addition to his scholarly historical writing he was also a part of the church in the present and addresses contemporary issues. . . . This was reflected in the numerous articles he has written for Mennonite periodicals in which he "shared the heritage and the vision with every member."

During a period of sharing, a number of associates, friends, and former students gave tributes to Mr. Krahn as a teacher, an authority on Anabaptist-Mennonite history, and one who builds bridges of understanding with his wide contacts in the Mennonite world. In his response Mr. Krahn referred to the many Mennonites coming out of Russia to West Germany in recent years and expressed concern that they be helped to discover their Anabaptist roots. *Richard Blosser*

Resiliency of Chinese people evident during Taipei flood

Big typhoons, large fires, and, most recently, a massive flood in Taipei, Taiwan, have been faced with resiliency by the citizens of Taiwan. Mennonite missionaries living in Taipei, as well as Mennonite churches in the city, were also affected by the floodwaters. This report is based on letters sent by Shirley Hildebrand and Hugh Sprunger to the Commission on Overseas Mission. The Taipei flood, a result of very heavy rains, occurred September 22-23.

Writing from Taipei, Hugh Sprunger said, "It rained steadily on Wednesday afternoon and evening and all day Thursday, but when we went to bed Thursday we never expected a flood. Janet (Ms. Sprunger) woke up about 2:30 a.m. after hearing shouts outside and looked out to see water all around us."

The Sprungers went downstairs to find water already lapping at the doors of the church. Books were quickly put on higher shelves, file drawers were moved, the organ was lifted to a platform, and some items were carried upstairs to their apartment. Within thirty minutes the floor of the church was covered and water in the street was three feet deep.

The flood covered much of Taipei. The Taipei American School, a facility used by Mennonite missionary families for the education of senior high school students, was flooded to a depth of eight feet. The school had already received heavy damage during an earlier typhoon, and the floodwaters raised the losses to well over \$500,000.

Shirley Hildebrand was also awakened by noises in the street. Like the Sprungers, she also lives in a second-floor apartment, so she was able to help her first-floor neighbors.

Mutual Aid manager resigns

Harold Swartzendruber has announced his resignation after twenty-four years, as president and general manager of Mennonite Mutual Aid, Goshen, Indiana. The resignation effective in May, 1978, comes in the context of a recent organizational study which allows the board to freely staff for the future.

In accepting the resignation, William Dunn, MMA chairman, expressed "appreciation for Mr. Swartzendruber's leadership in developing MMA from modest beginnings into an organization that affects tens of thousands of members." Since 1954 MMA has grown from 3,500 to over 50,000 adult members, plus their dependents in the various health and survivors' aid programs. Annual premiums have grown from \$60,000 to over eight million dollars. MMA now has



Despite floodwaters in Taipei streets, a vegetable vendor has needy customers.

Deacons Hwang and Liu went to the nearby Mennonite church to move books and files.

Fortunately the floodwaters receded rapidly. Writing by candlelight that evening, Ms. Hildebrand observed, "As the sound of water and brooms goes on in candlelit homes along my street, I am again amazed at the resiliency and good nature of the Chinese people. I hope that today's communication as we together faced our problems may result in more open doors for the gospel in this neighborhood."

combined assets of \$35,000,000, and there are eighty-three employees.

In view of this rapid growth, MMA engaged a consultant firm to develop an organizational blueprint for the future. One of the major recommendations was the development of a new administrative structure which will include a president as the chief executive officer, and general managers both in finance and mutual aid. Mr. Swartzendruber has endorsed this recommendation, as well as the consultant's report in general.

In 1946 Mr. Swartzendruber served as agent for Mennonite Central Committee in shipping thousands of tons of relief supplies overseas following World War II. In 1947 he established the original Menno Travel Service at Akron, Pennsylvania.

U.S. Mennonite Brethren —toward stronger identity

U.S. Mennonite Brethren may be headed for stronger national identity following their triennial convention in September at the Rosedale Mennonite Brethren Church near Bakersfield, California.

Many observers agreed that the conference seemed to be declaring itself in favor of growing stronger as a U.S. brotherhood, rather than becoming a weaker section of the Canada-U.S. General Conference of Mennonite Brethren Churches.

Central to the apparent new identity consciousness was reaction to a proposal to streamline and reorganize the bureaucracy. For two years a blue ribbon task force has been wrestling with reducing duplication of ministries by phasing out U.S. agencies whose ministries could be assigned either downward to the district level or upward to the binational level. Their proposal called for retaining boards like education and publications, and elevating to board status commissions on evangelism and mass media. But it also called for disbanding boards of reference and counsel, church music, the committee on contemporary concerns, and the youth and Christian education commissions of the board of evangelism and Christian education.

The proposal quickly met with stiff resistance. Some delegates felt the districts weren't equipped to handle the new duties headed their way; a few felt the plan wasn't a streamlining after all, but merely a "rotating of tires"; others were wary of reducing the stature of agencies charged with overseeing the spiritual life of the brotherhood.

Backers of the proposal said the idea wasn't to phase out ministries, but rather to move them closer to the local churches. Nevertheless, strong feeling against the restructuring plan led to its tabling for further study.

Many delegates interpreted the swell of resistance to the plan as endorsement of the U.S. conference as a national entity. Said Vernon Wiebe, later chosen as chairman for the next triennium, "Something beautiful is happening here. We are becoming stronger as a national brotherhood." Mr. Wiebe is known to favor strong identities for all national Mennonite Brethren conferences, and hopes to someday see them as equal partners in a world Mennonite Brethren fellowship.

"This meeting may spell the beginning of the U.S. conference as a strong national body," mused one delegate. "There was a minimum of regionalism, and a general willingness to work toward unity. I think I sense a new vision emerging among our people." *Wally Kroeker*



In the photo are workshop leaders and the executive board of the Mennonite Camping Association. Workshop leaders gave instruction in nature crafts, music, trail hiking and backpacking, nature hikes and photography, climbing and rappelling, outdoor recreation, games, orienteering, and group problem-solving. The persons kneeling are the executive members of the MCA, from left, William Weaver, Terry Burkhalter, Virgil Brenneman, Chris Kauffman, Richard Oswald. The persons standing are workshop leaders, from left, Hosteler, Jess Kauffman, Patricia Shelly, David Helmuth, Orv Gingerich, Don Troyer, Frank Brunk, and Oswald Goering.

Mennonite camp leaders discuss curriculum

Some participants at the Mennonite Camping Association workshop, held September 11-16 at Divide, Colorado, said the consultation on camp curriculum restored their sense of mission in camping. More than fifty camp leaders, representing twenty-two Mennonite camps across North America, interacted during the six-day workshop at Rocky Mountain Mennonite Camp.

A curriculum task force led by Virgil Brenneman spent two years planning and developing the workshop. The task force grew out of a need the various camp organizations saw for an inter-Mennonite

consultation on camp curriculum.

Participants noted that there is a need to view camping program and activity as ministry, and as an extension of congregational life. The format of the workshop was experimental. Each person experienced activities as a camper would, and in this way was able to assess the purposes of programming from a camper's viewpoint. It was felt that camp settings can contribute significantly to the growth of the whole person, and that a mark of quality programming would be development in five areas: spiritual, social, physical, emotional, and mental.

Taiwan Presbyterian human rights document appeals for international support

The General Assembly of the Presbyterian Church in Taiwan released a declaration on human rights in Taiwan, August 17. C. M. Kao, general secretary for the Taiwanese Presbyterians, said, "The text was written by people from all over Taiwan, ministers and lay persons, after much prayer and discussion, and in the full knowledge of the possible consequences of our actions."

Two key requests are made in the declaration. The first asks President Carter to continue "to uphold the principles of human rights while pursuing the 'normalization of relationships with Communist China' and to insist on guaranteeing the security,

independence, and freedom of the people of Taiwan." The second point is that the Taiwanese should have a right to self-determination. The declaration urges the Nationalist Government of Taiwan (Republic of China) to "take effective measures whereby Taiwan may become a new and independent country."

Specific requests for support are made to the president of the United States, and Christian churches throughout the world.

An ad hoc committee of Taiwanese Christians living in the United States, coordinated by Morgan Chang, Woodsie, New York, has organized an appeal to

inds and moral support from North American churches, including Mennonite agencies. The committee wishes to widely publicize the declaration, and also reports that since the declaration was published in Taiwan, local churches have been disturbed by police.

The committee has communicated its concerns to the United States Congress. In a letter to the senators and representatives, the committee also encourages the normalization of United States-China relations, but states, "We refute the claim in the Shanghai Communiqué (Nixon—Chou En-Lai) that states Chinese on both sides of the Taiwan Strait agree that Taiwan is part of China. We declare neither Nationalist China nor the People's Republic of China can represent Taiwan. We oppose any international agreement about the fate of Taiwan without consultation with the Taiwanese."

The Commission on Overseas Mission of the General Conference Mennonite Church has decided not to take a position on this appeal for support from the Presbyterian Church in Taiwan until COM has consulted with Mennonite church leaders in Taiwan. The background to this declaration is that though both Communist China and Nationalist China view Taiwan as a province of China, the Taiwanese see themselves as a distinct people, separate from both the Chinese and Japanese. They claim they have never had an effective voice in decisions made about their homeland.

Prior to 1895 Taiwan was under various degrees of control from the mainland, and migration of Chinese to the island did occur. From 1895 to 1945 Taiwan was under Japanese control. During these fifty years there was considerable development, particularly in transportation and education. For several years after World War II the island was again considered a province of China by the Nationalists, and in 1947 the Nationalists replaced all local officials. There was a purge. As the Nationalists withdrew from the mainland in 1949-50, a stream of troops, government officials, and mainland refugees numbering about two million came to the island. A Nationalist government was established.

Although 85 percent of the seventeen million people on the island are Taiwanese, they do not have representation in the Nationalist Government. This, however, appears to be changing under the new premier, Chang-Ching-Kuo.

Christians in Taiwan, Protestant and Catholic, are a minority, numbering perhaps 60,000 or about 4 percent. Of these, 300,000 are Presbyterian, many of whom are prominent in business and professional life. The Protestant churches in Taiwan have a total membership of about 350,000.

Words & deeds

Charleswood Mennonite Church, Winnipeg, Manitoba, recently began using a new addition. Also included in the \$180,000 building program were renovations to the old sanctuary. Members of the congregation did much of the work, creating, according to the congregation's reporter, an "atmosphere reminding one of barn raisings and quilting bees—family feeling was nurtured."

Four Ontario churchmen who gave outstanding leadership in the first half of this century are to be featured in a book being written by Urie Bender. Historical and biographical in content, the book will highlight the work of C. F. Derstine, J. B. Martin, Oscar Burkholder, and S. F. Coffman, all of whom are known to thousands of Mennonites throughout Canada and the United States. The Mennonite Conference of Ontario is sponsoring the writing of the book which will also tell the story of the time in which these men served. It is to be written in popular style, spiced with anecdotes. Persons who have reminiscences of these leaders are asked to mail them to Urie Bender, c/o Conrad Grebel College, Waterloo, Ontario, Canada N2L 3G6.

President Idi Amin of Uganda has banned all but three Christian churches—Anglican, Roman Catholic, and Orthodox Christian—from operating in Uganda. Included in the ban were twenty-seven religions, all but one of them Christian. Among these are the Seventh Day Adventist Church, the Salvation Army, and the Uganda Baptist Mission, all of which employ some foreigners. In addition to the three Christian groups not prohibited, freedom of worship was granted to Islam.

Some good advice comes from Vernon and Phyllis Lehman, missionary children's hostel houseparents in Kinshasa, Zaire. They have recently begun work there, and there have been surprises and some hassles in trying to keep an extended family and household on an even keel. Phyllis noted that a verse from Proverbs had come helpfully to her aid: "Since the Lord is directing our steps, why try to understand everything that happens along the way?" (Proverbs 20:24)

Elim Bible Institute, Altona, Manitoba, has enrolled forty-two full-time, and twenty-two part-time students for 1977-78. The majority are from Manitoba, some from other provinces, and a few from Texas and Mexico. Elim offers two programs, one in Christian education and the other in church music. However, the wide response to an

evening course on Hebrews by members of the Altona community has motivated the school to consider expanding its evening program.

Mennonite refugees, particularly those who have come to Canada since 1945, planned a special service of thanksgiving and remembrance on October 23 at the Springfield Heights Mennonite Church, Winnipeg, Manitoba. The *Dankfest* was to praise God for "his wonderful leading of us, our fathers, and our ancestors in bringing us to Canada." Peter J. Dyck, Mennonite Central Committee, spoke at the afternoon service, and in the evening the film "Berlin Exodus" was shown.

Taiwan missionary Hugh Sprunger reports that two Chinese young people were baptized in the Ta-Tung Mennonite Church in Taipei, August 28. Mr. Yang is a student in senior high school, and Ms. Chou has just graduated from college. Both have been active in the youth program of the church. After the baptisms the congregation celebrated the Lord's Supper.

Three visiting Zairian Mennonite pastors, in their farewell talks last August with the staff of Africa Inter-Mennonite Mission, Elkhart, Indiana, expressed their "gratitude for the brotherhood we have in Christ." The three were Kabangy Shapasa, president of the Mennonite Church in Zaire, and pastors Kazadi Muadianvita and Kabangu Lubadi. Pastor Kazadi especially expressed gratitude for the opportunity to make a second trip to the United States (twenty years ago he was the first Zairian pastor to come to North America), and that he could make the trip with Kabangu. Pastor Kazadi saw the second invitation to visit America as a symbol of AIMM's acceptance of him as the leader of an autonomous Mennonite church.

World Vision International intends to internationalize its administration by the end of 1978. President W. Stanley Mooneyham said, "It represents World Vision's recognition for a policy body that cuts across cultural, political, national, and ecclesiastical lines to respond to existing realities. We believe that policy and ministry decisions must be made by those who receive as well as those who give."

The Life of Jesus in sixteen-page four-color picture booklets has been overprinted in six Indian languages of the United States and Canada by Wycliffe Bible Translators. The languages are Crow, Cheyenne, Northern Carrier, Paiute, Tiwa, and Papago.

Record

Calendar

Eastern

November 11-13—New Call to Peacemaking conference, Powell House, Old Chatham, New York

November 18-19—New Call to Peacemaking conference, Church of the Brethren, Lancaster, Pennsylvania

Northern

November 18-19—Farm and food seminar, Bethel Church, Mountain Lake, Minnesota; resource people, Harold Regier, Russell Mast, Doris Longacre, Arnold Harder, Cecil Graber

Published

Canadian Mennonite Bible College, Winnipeg, Manitoba, will reissue Gerhard Lohrenz's popular picture books on the Mennonites in Prussia and Russia in an enlarged and revised edition this fall. The new editions of *Heritage Remembered* and *Damit es Nicht Vergessen Werde* include all of the

material found in the first edition plus 250 additional photos, several pages of maps, and a subject index. The new book, appearing in hardcover only, will have about 290 pages and will retail at \$15 per copy. Prepaid orders sent to CMBC Publications, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4, will be mailed as soon as the books arrive in October.

Workers

John Barkett, Wichita, Kansas, is beginning two years of Mennonite Voluntary Service with the Seattle, Washington, unit as a counselor. He is a graduate in political science from Kansas University and is a member of Church of the Saviour, Wichita, Kansas. His parents are Henry and Grace Barkett of Wichita.

Rosemary Beachy Bloomfield, Montana, has begun two years of Mennonite Voluntary Service at the National Interreligious Service Board for Conscientious Objectors, Washington, D.C. She is a social work graduate from Hesston (Kansas) College and is a member of Red Top Mennonite Church, Bloomfield. Her parents are Jonas and Katherine Beachy of Bloomfield. Ms. Beachy has had work experience in a nursing home and also as a member of the live-in staff for a halfway house for emotionally disturbed adults.



Barkett



Beachy



C. Lepp



D. Lepp

Christopher and Dodie Lepp have begun three-year term with Mennonite Central Committee. They will first study French in Brussels, Belgium, then go to Ntondo, Zaire, where Christopher will work on a house construction project and Dodie at a clinic. Dodie attended Canadian Mennonite Bible College, Winnipeg, and graduated from the

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can be called
friendless when he
has God and the
companionship of
good books.

—Elizabeth Barrett Browning

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Conference budget

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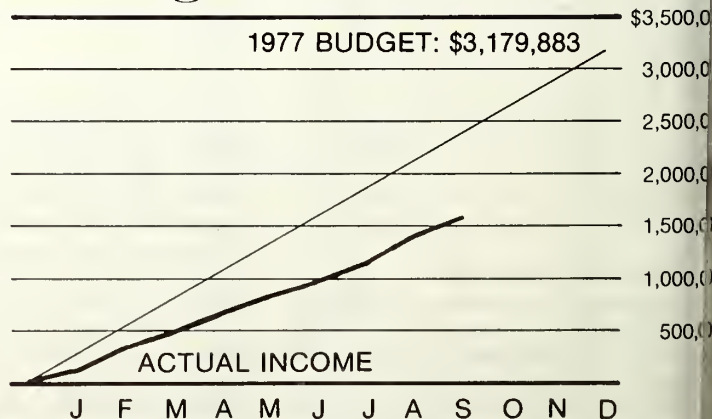
Commission on
Education
\$234,048

Commission on
Overseas Mission
\$2,084,949

Commission on
Home Ministries
\$579,918

Mennonite Biblical
Seminary
\$280,968

Total \$3,179,883



Receipts for August and September of this year exceeded 1976 receipts for those months. This is an encouraging sign. Nevertheless, total receipts through September (49.1 percent) are still \$25,000 behind 1976 receipts through September (52.9 percent). Approximately \$1,620,000, which is 50.9 percent of the budget, is needed in the final quarter in order to meet our goal. May we share from the bounteous blessings the Lord has given us. **Ted Stuck**, conference treasurer

registered nursing program of Grace General Hospital. She has been employed at West Lincoln Memorial Hospital. Christopher has been employed as an electrical journeyman at Swanwick Electric in Grimsby, Ontario. He is a member of the Vineland United Mennonite Church in Vineland, Ontario. Dodie is a member of the Grace Church, Steinbach, Manitoba.

Judy Loganbill, Lorraine Avenue Church, Wichita, Kansas, has begun two years with Mennonite Voluntary Service as an elementary school teacher at Hopi Mission School, Oraibi, Arizona. She is a graduate majoring in biology from Bethel College, Newton, Kansas, and has also studied education at Wichita State University. Her parents are Fernon and Elaine Loganbill of Wichita.

Rodney Regier, Rosthern (Saskatchewan) Church, has begun one year of Mennonite Voluntary Service working in housing habilitation for low-income people in Wichita, Kansas. His parents are Waldemar and Hildegard Regier of Rosthern. Rodney is a high school graduate.

a community worker and program coordinator in Arvada, Colorado. She has studied psychology and sociology at Brock University, St. Catharines, for two years. Her parents, Wilfred and Virleen Unruh, live in St. Catharines.



Wiens



Zacharias

Gene Wiens, Dinuba, California, began two years of Mennonite Voluntary Service in September. His assignment in Kansas City, Kansas, is in community work, with a particular emphasis on housing needs. He has studied at Pacific College, Philipps University, and Fresno State University, all in California. His church membership is with Clovis Community Church, Fresno. His parents are Mr. and Mrs. Leo Wiens of Dinuba.

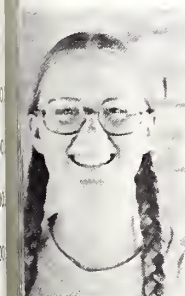
Eileen Zacharias, Winkler, Manitoba, has begun one year of Mennonite Voluntary Service as a day-care worker in Liberal, Kansas. She has studied at Winnipeg (Manitoba) Bible College and is a member of the Winkler Evangelical Mennonite Mission Church. Her parents are Abe and Mary Zacharias of Winkler.



Loganbill



Regier



Schlesselman



Unruh

Joy Schlesselman, Kansas City, Missouri, beginning a year with Mennonite Voluntary Service. Her assignment in Oklahoma City, Oklahoma, will involve her in community services and a church mission project. She is a college graduate in English and attends Immanuel Presbyterian Church, Kansas City. Her parents are Paul and Marian Schlesselman, Kansas City.

Kathy Unruh, Grace Church, St. Catharines, Ontario, began one year of Mennonite Voluntary Service in September, working as

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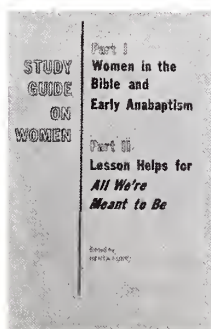


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Notes on church growth

Conference growth—1967-76

In 1976, General Conference membership was 61,255, an increase of 5,310 since 1967. This reflects a growth of about 10 percent. Since the conference began in 1860, membership growth in our conference has come mostly by adding new churches.

Nineteen Canadian churches, with a total of 3,312 members (an average of 174 per congregation), joined the conference over the last decade. Twenty-three American churches joined, with 1,761 members (an average of seventy-seven per congregation). The churches withdrew from the conference. The net growth comes largely from the fifty-two new churches. Lyle Schaller has observed that denominational growth usually occurs through planting new churches. Our experience confirms that.

New members to established congregations generally come from baptism of members' children, transfers from other churches, and baptism of persons who did not grow up in our churches.

Baptism of members' children has been the primary source. American churches average four such baptisms per year for each congregation. Canadian churches average closer to six.

Our information on transfers goes back only to 1974. Most have been in-house moves. Canadian churches have averaged nearly six transfers from other General Conference congregations annually, while American churches averaged less than two per congregation each year.

The number of persons coming into our churches from other backgrounds has been increasing in the seventies. Our Eastern and Pacific districts have averaged nearly six per congregation annually, including transfers and baptisms of people from non-Mennonite background. The other U. S. districts and Canada averaged less than three accessions per year in each congregation.

Congregations that would have grown at the birth rate of their families should show a 25 percent growth over the decade.

General Conference total increase (including new churches) was 10 percent.

For Canada, our growth was 5,280 members, or 30 percent. U.S. General Conference growth was 159 members, or about 0.5 percent.

The differences in Canadian and U.S. growth are noteworthy. (1) Several of the new churches from Canada are established groups which simply had not become official members of the conference before 1967. (2) Our Canadian churches do baptize more children of members. (3) Retention of General Conference transfers has been higher in Canada, partly because there are General Conference churches in many cities of those provinces where we have rural churches. By contrast, in the United States, General Conference churches in the cities are few and often new, even in states with many rural churches. (4) The stream of Mennonite immigrants has continued in Canada, with practically no parallel in the United States. Some of the new Canadian membership has resulted from a ministry to these people.

At Bluffton we accepted a resolution encouraging congregations to give priority to church planting. A goal of fifteen churches by 1980 was suggested. Such growth can happen and will occur if we can combine internal motivation for growth with a readiness to reach out as the Holy Spirit leads.

Lyle Schaller lists the following as indicators of a church's capacity for growth (in order of importance): (1) attitudes of the members; (2) capacity of the congregation to assimilate new members; (3) balanced and meaningful program of evangelism, fellowship, nurture, and worship; (4) health of the group life in the congregation; (5) clear sense of identity; (6) quality of leadership; (7) location and appearance of the church building; (8) space in the church building; (9) unchurched people in the area to whom church members can relate.

One of our ministries is to provide resources to congregations who want to do an assessment of their capacity for growth. We are prepared to help you take a new look to the future. *Floyd G. Bartel, secretary for CHM congregational mission*

When?

Elizabeth Searle Lamb

There is only now!

Now is the time
to still down into
the very center of
being and let be.

Now is the time
to let a prayer
flower out into
the whole of being.

Now is the time
to rest easy and
let flow a fresh
creative stream
to nourish joy,
peace, love, praise.

When? Now
is the only time
there is!

The middle passage

Charles Ludwig

The white races are ashamed of the Middle Passage and are anxious to forget it. But remembering that George Santayana said, "Those who cannot remember the past are condemned to repeat it," it is good for us to occasionally remember the Middle Passage, embarrassing though it may be.

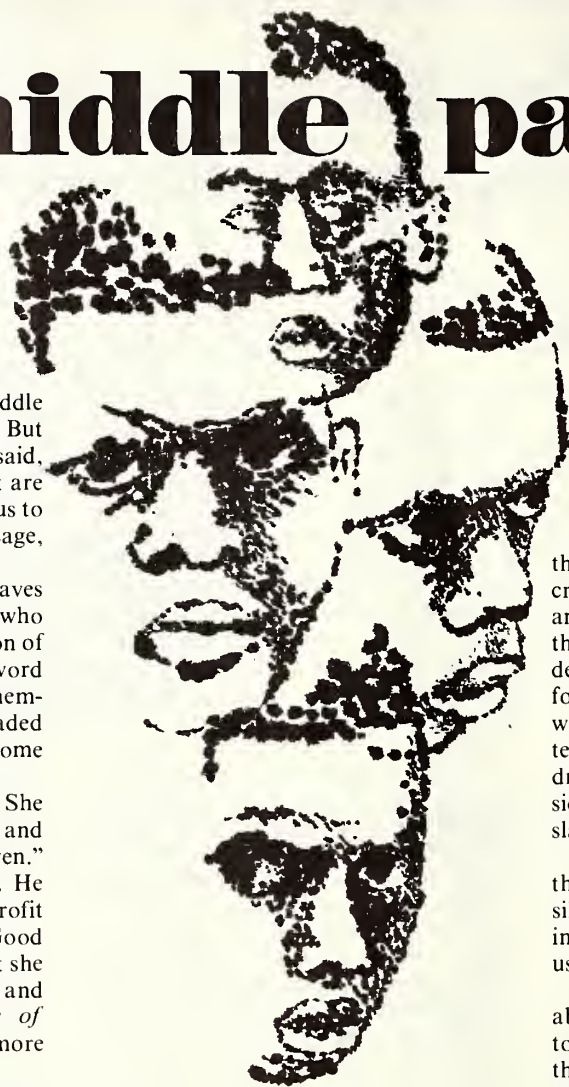
The first Englishman to transport slaves from Africa was Sir John Hawkins who made that initial voyage with a squadron of private ships in 1562. "Partly by the sword and partly by other means," as he remembered, he acquired 300 blacks and traded them for ginger, sugar, hides, and "some quantitie of pearles."

Queen Elizabeth was horrified. She declared the affair was "detestable and would call down the vengeance of heaven." This reaction didn't frighten Hawkins. He responded by showing Elizabeth his profit ledger. Entranced by the easy money, Good Queen Bess became so enthusiastic that she went into partnership with Hawkins and provided him with the 700-ton *Jesus of Lubeck* for the transportation of more slaves!

By 1564, Hawkins had four slavers under his command. And just before he sailed for Africa to load up with more slaves, he piously summoned his sailors and issued sailing orders which have become a tradition in the British Navy. Said Sir John, "Serve God daily, love one another, preserve your victuals, beware of fire, and keep good company."

The "trade" lined the pockets and treasures of many European countries. But since some Christian nations were uneasy about

Brands were usually seared into the skin of slaves. The branding irons were made of silver to lessen the danger of infection.



what was being done, the Middle Passage evolved.

The new system was extremely simple. When ships left Bristol or Liverpool, they were heavy with guns, beads, cloth, iron bars, brandy. These items were retailed in Africa for slaves.

After the ships were emptied of merchandise, they were crammed with slaves and sent directly to the Sugar Islands—the West Indies. Here, the slaves were sold and the ships refilled with West Indian rum, spices, and sugar. Finally, these valuables were unloaded in the same English ports from which they had sailed. Thus, the man on the street was almost unaware of what was taking place. Those who knew kept quiet because of their shares in the business.

In the early days, the entire western bulge of Africa was known as Guinea. The slavers cruised up and down the coast looking for smoke signals which indicated that there were slaves for sale.

Generally the slaves were obtained from the interior. Slavers had learned the art of creating wars between neighboring villages and then buying the captured warriors and their families. Another productive way was devised by the chiefs themselves. Thirsting for the white man's brandy, potential slaves were accused of a crime and forced to take test. A popular one was to force the victim to drink poisoned water. If the water made him sick, he was considered guilty and sold into slavery for a few bottles of brandy.

Having purchased slaves, the captain of the ship had them branded, generally with silver branding iron. (Silver irons caused less infection.) The Duke of York's company used the letters DY.

Some tribes were considered more valuable than others. Cormorants were considered to be far too wild; in order to discourage their purchase, a special sales tax was levied on each one. However, one captain recalled that Ibo children screamed with pain when they were branded while Cormorants endured the ordeal without wincing.

Slaves were usually packed into the ship's hold at night in order to lessen their fears. Many had never seen the ocean before. Most of them felt they were destined to be eaten.

The method of packing the slaves divided the captains into two groups, the loose packers and the tight packers. The loose packers argued that by giving the slaves more room and better food, less of them died en route and the owners made more money. The others countered that although more slaves died when they were tightly packed, profits soared because they delivered more slaves.

During a period when the trade was being investigated by Parliament, experts were sent to measure the 320-ton *Brookes*. This ship had carried as many as 609 slaves on one voyage. Like others, the captain possessed a chart which enabled him to sardine his slaves to the utmost. His chart allotted a space



xteen inches wide and six feet long and generally two feet and seven inches high for each male. The children were cramped into even tighter quarters.

Many slavers arranged for their slaves to lie on their right sides so as to protect their hearts. Buckets were provided for the necessities of nature; but since the slaves were shackled together two by two, it was often difficult for the one to persuade the other to go with him. This was especially true when members of rival tribes were chained together.

At the time, Europeans felt that night air was dangerous to the health so the portholes were all carefully closed. In addition most of the slaves got seasick. Because of such facts, a slaver could be smelled as many as five miles away.

Each day, in good weather, the slaves were brought up to the top deck where they were forced to dance up and down in their chains. During these dances a crude rhythmic music was played. Often a captain advertised in a local paper for "a person who can play the pipes for a Guinea ship." Slaves who were reluctant to dance were encouraged to do so by the application of a cat-o'-nine-tails. Many danced until their leg irons were crimson with blood.

As the slaves danced, the holds were splashed with buckets of vinegar into which red-hot bullets had been dropped. The slaves hated this job; and thus many were flogged—sometimes to death—for refusing to comply.

The slaves were fed twice a day. The normal meal consisted of horse beans covered with "slabber sauce," a concoction made of flour and palm oil with a heavy sprinkling of red pepper. Most slaves hated this food and occasionally hurled it at one another.

Often seasick, frequently forced to lie in their own excrement for days and even weeks at a time, as many as 25 percent of the slaves died during the Middle Passage. Sometimes the slaves tried to starve themselves to death. When this happened, a special tool was used to pry open their mouths and force-feed them.

As a ship neared a port where the slaves were to be sold, they were given extra rations

in order to fatten them, and thus bring a higher price. Special dyes were also available to disguise their wounds and deformities and thus deceive unwary buyers.

The Portuguese were slightly more humane than the British. They provided a mat for each slave, and also they insisted on baptizing them before chaining them on board.

The concern of most captains was to earn the last possible farthing. When the slaves on the *Zong* became ill, the captain made a decision. He knew there was no market for sick slaves. On the other hand, if he could prove that the ship was out of water and that the slaves had to be drowned in order to stop rioting and save the crew, he could collect from the underwriters. And so, without a twinge of conscience, he chained the slaves together and heaved them overboard.

In court, the judge declared "that the case of slaves was the same as if horses had been thrown overboard." Mercifully, however, a higher court reversed the decision and the insurance company was not required to pay. Still, the murderous captain was not prosecuted!

One wonders how the Middle Passage could have existed, and how Christian men like John Newton could have continued in this business even after their conversion. (Yes, even after he was saved, John Newton used thumbscrews on the slaves.) The answer is that it takes a long time—a long, long time—for God's truth to sink into the human soul. Even so, it is comforting to note that eventually Newton saw the truth and used his influence against the slave trade. It is also pleasant to remember that it was the influence of Christ, through such men as William Wilberforce, which finally ended this business.

Today we cringe at the Middle Passage with horror, but undoubtedly, Christians in our time are doing things which a new generation will condemn with the same thoroughness with which we condemn the trade, the Middle Passage, and other horrors of slavery. Because of this, we should be thankful for the Quakers, Mennonites, and other minority groups who have the courage to take unpopular stands on such current issues as war and poverty.

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Ralph A. Lebold is conference minister of the Western Ontario Mennonite Conference, London, Ontario. His article is adapted from an address to the Conference of Mennonites in Canada last July.

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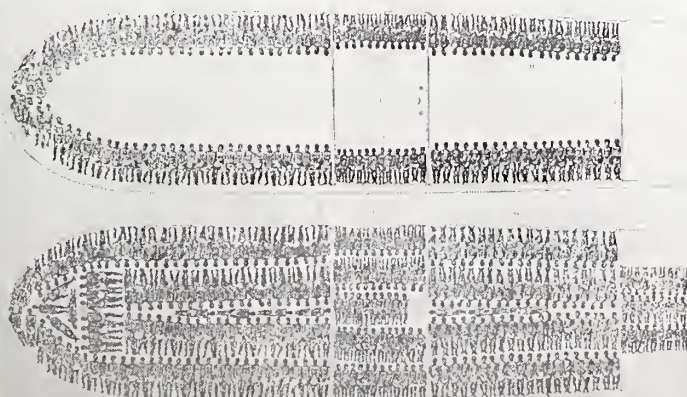
The Mennonite

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The space for slaves was drawn up in advance to squeeze each inch. Males were generally allotted a space sixteen inches wide, six feet long, and two feet and seven inches high.



Reforming power

October 31 marks 460 years since the beginning of the Protestant Reformation. A key impetus to the Reformation was the power of God's Word. Martin Luther found himself so moved by this Word that it changed his life and the course of history.

Paul writes, "For the kingdom of God does not consist in talk but in power" (I Corinthians 4:20). Paul's reminder was necessary for the people at Corinth. Among the Greeks were many great orators. They had the gift of giving excellent talks without saying anything of consequence. Some devoted their lives to exercises in mental gymnastics. Their *word* was talk.

Such an idea was new to the Hebrews. They thought of word and deed as two sides of the same coin. The Old Testament repeatedly illustrates this. "And God said . . . and there was." Names were more than identification tags. Jacob becomes Israel (people of God); the place where God spoke to Jacob becomes Bethel (house of God); Simon becomes Peter (a rock). Words are power (*dunamis* in Greek, from which we derive *dynamic* and *dynamite*).

It hasn't been only the Greeks who used words to play games. That problem has plagued the church in all the centuries.

The general (catholic) church of the sixteenth century had decided that the ordinary person could not be expected to understand God's Word personally. Church professionals told the common people what to believe and what to ignore. The power of the Word became veiled through second-hand contact.

Our time, too, has become proficient at masking the power of God's Word. Some do it by insisting on archaic translations which use a vocabulary totally foreign to seekers. We have allowed the commercial media to take biblical terminology and use it to sell things—converter bars on tractors, sewing machines with reverence, and Life-Saver candies. Others have developed an in-house religious jargon that can only be understood by certain brands of Christians.

When the Reformers came eyeball-to-eyeball with God's Word in a language they could understand, they were unable to remain the same. The Word became dynamic in their transformed lives.

As we again celebrate the Reformation, many Christians are praying and seeking for a fresh

evidence of the reforming power of God's Word. And we wish that we knew exactly how to release this power.

There is a strangeness to the gospel. Paul says it's "a stumbling block to Jews and folly to Gentiles" (I Corinthians 1:23b). You never can predict just how and to whom the reforming power will come. But when it comes, you will know. Those lives will never again be the same.

Let me share a personal illustration.

We had announced church membership classes and they had been under way for two Sundays. That second Sunday, in the afternoon, I was sitting by our living room window. Suddenly, a car drove up rather fast and the brakes were applied abruptly. Before the automobile could stop shivering, both front doors flew open and out jumped two boys. They ran up to the door.

I recognized them as a couple of fellows who attended church occasionally and frequently held their own meetings during worship services. Now they asked if they could still join the class (obviously having been pressured by their parents and hoping that I'd say it was too late). When I welcomed them to attend next Sunday, they mumbled that they'd try to be there, ran out and took off as fast as they'd come.

They made it clear in the class that they were there because they had to be. Those of us who were teaching felt helpless in our attempts to get them involved. We and others in the class simply tolerated them, praying that God's Spirit might help.

Our lessons took us into direct Bible studies. One Sunday, about halfway through the course, they began to ask a few questions.

Their Bibles did not miss another class. Both asked to be baptized and joined the church. Both became excellent additions. Both were ready to assume active responsibility immediately. Both are still active workers in the kingdom.

What happened? Somehow they, too, came in contact with God's Word. Its reforming power changed their lives.

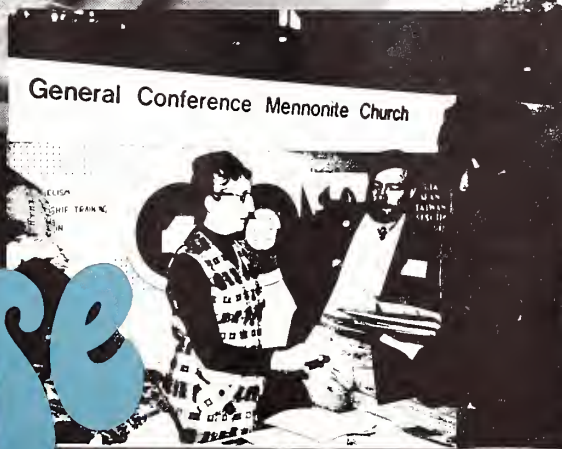
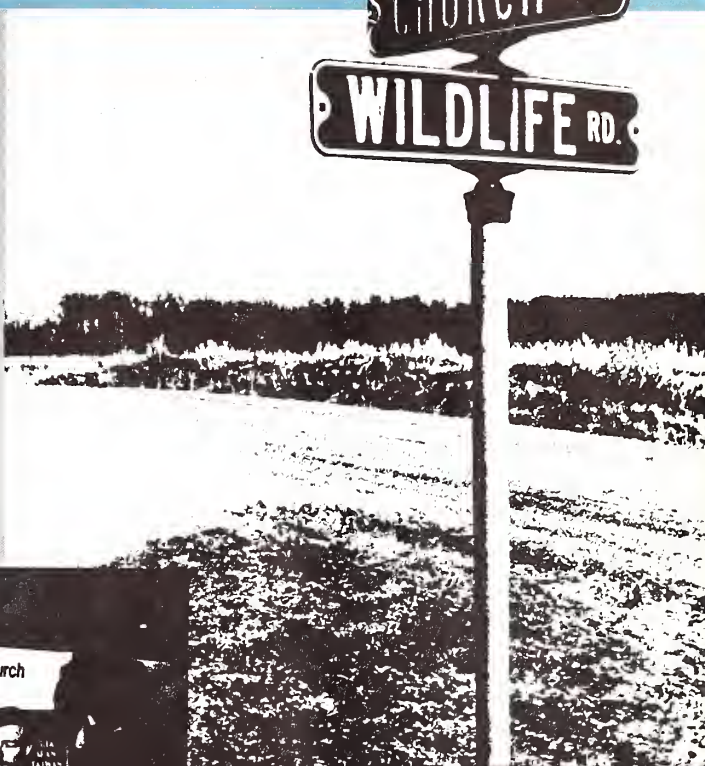
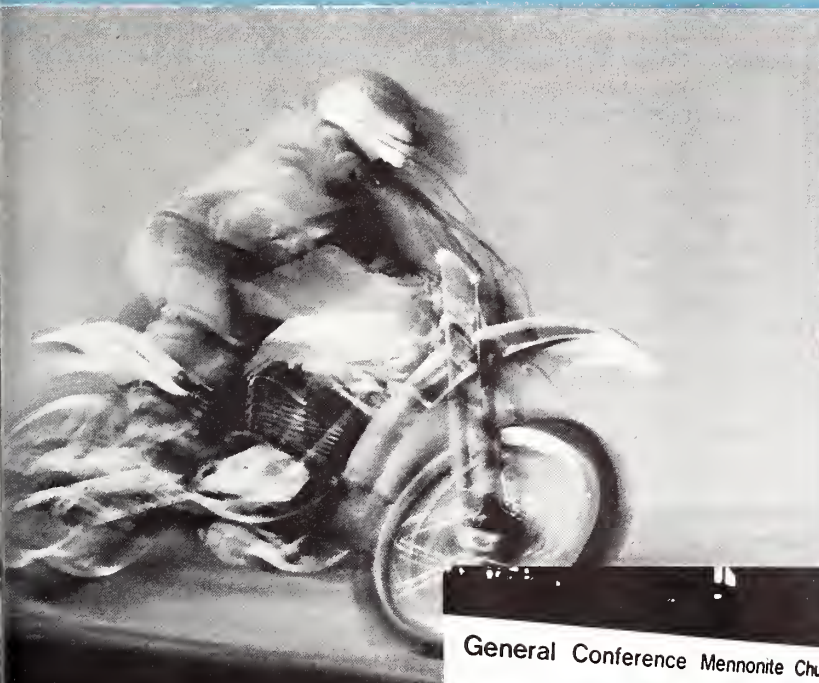
Concerned parents, a church class, willing ministers, prayers, patience, tolerance—what stimulated the encounter? Maybe it takes the combination of all of these and more for a new reforming power to break loose among us. God's Word is power—reforming power. BW



The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:39 NOVEMBER 1, 1977



Choose
a
lifestyle



Nonconformity

S. Roy Kaufman

In Romans 12 Paul says, "Do not be conformed to this world, but be transformed by the renewal of your mind." Nonconformity to the world is one of the distinctive beliefs of Mennonites.

But we have become so seduced by worldly values that nonconformity is just a quaint belief of our church, one that we are rather embarrassed to own. Our identification is with worldly values. We often explain nonconformity with reference to our Amish and Hutterite brethren, while we are at a loss to say how we ourselves are nonconformed to worldly ways.

Nonconformity to the world raises the question of life-style, and life-style raises the question of values. What are the values of the worldly society in which we live? What are the values that Christ's kingdom calls us to live by? And to which set of values do we actually conform? I think we often fail to reflect on our values for fear of what we will find. For it only takes a bit of reflection on everyday life around us to describe some of the key values and life-style of our society. As I look at Mennonites, I see that this is the life-style most of us accept as well.

Perhaps the most common characteristic of U.S. and Canadian life is affluence, which grows out of materialism. We idolize economic growth, and economic values become the measure of persons and nations. But this is an expression of the sin of self-interest and greed. It has led to industrialization and the urbanization that goes with it; so that industry, not agriculture, is seen as the mainspring of society. And this in turn has led to the consumer mentality. As work becomes more routine and less meaningful, we find no reward in producing. Work is a drudgery to be endured for the sake of the things we can buy, and consumption becomes the end toward which we labor.

Another key characteristic of our society is technocracy, the rule of the technical experts. This grows out of our blind faith in the ability of science and technology to solve every problem of human life. Whether the problem is disease or pollution or military weakness or deviant behavior, we are assured that technology will soon provide the solution. But this in turn is an expression of the sin of self-reliance and pride. Underly-

ing this outlook is the belief that self-fulfillment comes through the exercise of power over others. Competition is understood to be the only motivation for action. On a national scale, security is sought in superior military might alone.

The consequences of this way of life are disastrous. Waste and pollution, exploitation of the earth and the world's poor countries, and an escalating arms race are only a few of the consequences. Our industrial cities are an ecological death trap, representing an intolerable burden on earth's resources and returning nothing to the earth but harmful wastes and pollution. Even agriculture is industrialized into agribusiness. Work is dehumanized and persons are reduced to statistics. Indeed, the U.S. and Canadian way of life is the primary cause of global crises threatening the very survival of mankind—crises such as world hunger, the breakdown of ecological systems, the scarcity of natural resources, and the threat of a nuclear holocaust. One could go on to indicate that changes in our life-style are essential if humankind is to survive. But such a rationale is essentially an appeal to selfishness, to the will for survival.

It is not my intention to appeal to our selfish instincts, for that, too, is the way of the world. Instead, there are three questions

to be asked in a Christian context: (1) Does our way of life encourage trust, loyalty, and obedience to God, the Lord of all? On the contrary, the common life-style prevents this by encouraging us to trust in our own strength and by asking us to give our loyalty to the industrial, technocratic state. (2) Does our way of life establish justice and peace and love among humankind as the sign of God's redeeming presence in the world through Jesus Christ? On the contrary, the

Worldly values and the way of life that grows from them, now as always, stand in direct contrast to the calling of the Christian.



-who, me?

verage life-style makes this impossible because it is based on self-interest, greed, and power. (3) Does our way of life foster stewardship and conservation and provision for the earth God has made? On the contrary, the popular life-style seeks to exploit the earth, to extract desirable products from it, and to build an artificial human environment which denies that we are in the natural life of the world. A faithful Christian cannot conform to the

U.S. and Canadian way of life and the values of self-interest and greed, self-reliance and pride. Worldly values and the way of life that grows from them, now as always, stand in direct contrast to the calling of the Christian. Our conformity to worldly values confirms that we have been trying to have the best of both worlds—claiming Christ as our Savior from sin but denying his lordship by the way we live. We want to be citizens of his eternal kingdom but till then we want to reap all this world has to offer in power, wealth, and pleasure.

On the other hand, a life of nonconformity to the world would seek first to be faithful to the God revealed in the Bible—the God who requires obedience from persons who call him Lord; the God who is establishing justice and peace among humankind through his Son; the God who, according to Romans 8, intends to redeem the whole creation from destruction through Jesus Christ, and his body, the church. Nonconformity will mean a life of cooperation rather than competition, a life which finds fulfillment in community with others not in lordship over others, and a life of harmony with nature rather than control over nature. Nonconformity requires a life of economic sanity, for what is the value of having more than we need for the sustenance of our lives?

Nonconformity means a life that is ecologically sound, for if we believe that the earth is the Lord's, we will no longer tolerate the destruction of earth's living systems for the sake of our short-term economic advantage. Finally, nonconformity will mean a global political outlook and a rejection of nationalism, because in an industrial state, nationalism is only another word for corporate greed.

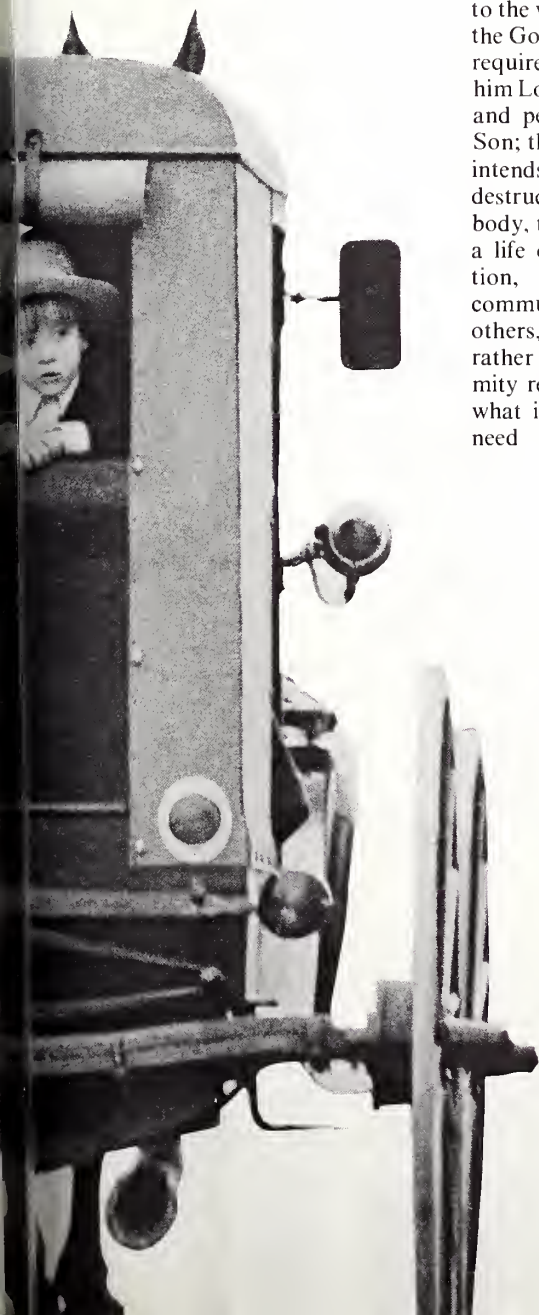
If we are serious about taking Christ as our Lord, we will need to talk together about the practical implications of a life of nonconformity. But I have some practical suggestions for those who may not be doing this. Why not make our families productive as well as consumptive units by raising as much of our own food as possible and sharing it with our neighbors? Not only is this a simpler, less wasteful life-style that puts us in touch with nature, but most importantly, it will strengthen our families as we actually produce together what we need. Human life is nowhere brought closer together than in the accomplishment of a common task done together, and families need to work together as well as to eat and sleep together. Beyond this, I believe we have the structures in our congregational life to develop practical, workable alternatives to the worldly ways of doing things.

We are a church that gives lip service to the idea that we should be different from the world. We rightly assume that this means we will avoid the immorality and permissiveness of worldly society. And yet, all the while, we allow ourselves to be seduced by the world's values of self-interest, greed, self-reliance, and pride.

We claim that we have no alternative but to conform if we wish to compete and survive in society. But isn't that just a way of saying that we're not prepared to pay the cost of being Christ's disciples and that we're too apathetic to explore the alternatives?

If we conform to the values and characteristics of worldly society, we are a living contradiction of the faith we profess. Jesus said we ought to put his kingdom first and he'll worry about the rest for us. Isn't it time we took him at his word? For he is not only our Savior, he *would also be our Lord*. He is in fact the Lord of all!

We often explain nonconformity with reference to our Amish and Hutterite brethren, while we are at a loss to say how we ourselves are nonconformed to worldly ways.



Progress, they say

Merle Good



I write from a part of unmelted America, where one can stand in the shade of a maple on the edge of an open field of growing crops and breathe clean air, and hear neither plane nor truck for the better part of a morning. Things are different here.

The soil is respected and friendships are for life. People know their neighbors and few lock their houses at night. The clock (a hand-carved grandfather's) has more minutes per day than modern ones seem to.

Most of which explains why the people here are backward. A lot of us are, especially the Old Order Amish and the conservative Mennonites. So backward, in fact, that we've become the object of curiosity. Four million people come to Lancaster every year to eat the good food, breathe the fresh air, and marvel at our backwardness.

By now you know I'm going to ask it. It is a fair question, isn't it? Not for argument's sake, but for truth's sake. It's a question we can't afford to ignore. If this is backward, what is forward?

Before you laugh, permit me to be more specific. Let's take education as an example. Most of our Old Order groups have been suspicious of progressive education. "Eight grades is enough learning to supplement anyone's education" might be a typical sentiment. Persons involved in modern education will view such a comment as naive or cynical. But let's look closer.

Take your average ten-year-old and compare with an average ten-year-old Amish child. The Amish child in the one-room school receives less personal attention but more group experience than the "pro-

gressive" school normally gives. The Amish child is less "sophisticated" in math and science but is quite "advanced" in language arts, being trilingual (the Pennsylvania Dutch dialect is the primary spoken language; at school, the child learns to read, write, and speak English, and to read and write German).

But the comparison goes much further. The average Amish child knows how to work the soil, how to bake and can and butcher, how to make his or her own clothes, how to plan and bargain, how to get along with others, how to help neighbors, how to sacrifice one's wishes for the group's needs, how to paint and saw and nail, how to lay concrete block, how to read the weather, how to maintain credit, how to laugh and cry and invent one's own toys and games.

But we were discussing education, you say. So we were, in the truest sense.

Please understand, I do not wish to romanticize the Old Order way of life. It has its difficulties and restrictions. This is why so many of my generation are rejecting the Old Order for a more "progressive" world view. And let's be honest—few Americans are giving up the modern way of life to join the Old Order groups.

So, I'm not trying to act as though it's heaven on earth. It's not. But it's certainly not the hell most modern city dwellers presume it to be.

Which brings us back to the original question, "If this is backward, what is forward?"

Speaking as one of the younger generation who grew up in the Old Order world view

among conservative Lancaster Mennonites and who has explored the modern world a little, I must first confess that I'm not inclined to choose "backward" over "modern." Modern progress, as I've witnessed and experienced it, has some basic flaws. I admit that my primitive perception (I mean that honestly) may have prevented me from understanding the modern appeal, just as the basic assumptions of many moderns prevent them from experiencing the richness of backwardness.

I realize that this tension is not unique to our people. The Irish face it. Blacks who are now searching out roots can't escape it. Every village in the world feels it. Assimilation in the guise of freedom. Destruction of the tongues and eyes and tastes of the tribal community. Bite, gulp, dissolve. Gone modern.

I believe the modern age estranges the individual part of people from the group parts of themselves. This brings bondage, not freedom.

Progress has done extreme violence to the delicate chemistry within each of us. First individualism became exalted. The idea meant well: Use education and technology to lead people out of ignorance and dependence to total freedom. But commitment fell out of favor, so much so that it is common these days for the average person to describe commitment as the undesirable opposite of progress. One needs to apologize for being happy, for being married, for having children, for belonging to a people, for practicing a faith or ideal that demands some sacrifice of the individual. The modern ge-

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to be unattached, unencumbered, unrooted, and unhappy (with an explanation).

But modern progress has not only mutilated the individual part of ourselves it attempts to rectify the chemistry within any of us, it has developed social programs and government bureaucracies to help us feel the belonging part of ourselves. But who gives belonging to a government program? Have the health, education, and welfare programs of our society really given us a fulfilling sense of group, of a caring, sharing community?

I do not wish to oversimplify. The issues

are complex. But we face a new day. The world's resources are no longer limitless and the next generation may need to learn how to grow food and make clothes and take care of others. So the backwardness question takes a different shape. The modern era has permitted education and technology to strip most persons of basic skills. And for a double dose, progress shamed people out of their true communities and gave them impersonal, bumbling, and unfriendly bureaucracies and government programs in the name of compassion.

I do not wish to point a finger. I'm merely

responding to those millions of stares and cameras pointed in our direction. I ask a question. Has modern America brought you so much more health and happiness than I've experienced here among our backwardness?

I've long ago made peace with being looked down upon. The irony for me is why so few seem to envy our condition. But then backwardness has been getting a bad press for a long time!

In a word, belonging to a disciplined people who know and care for the individuals within their group is hard to beat. Call it by any name you wish. I call it happiness.

When is enough enough?

Edgar Stoesz

We live in a goal-oriented atmosphere. "Shoot for the moon," we are told, "and we might reach the stars." Goals can be either good or bad. Even more deceptive, a given goal may be good to a point and sinfully greedy beyond.

The Mennonite church is caught up along with secular society in a dangerous middle-class drive. We make major sacrifices for a modern home, new car(s), modern furniture, good clothes, and exotic vacations. We have our eyes on the next promotion, the aging neighbor's land or business.

These goals may not be entirely wrong. A degree of security and even comfort has its place. The danger lies in extending the drive to get established beyond the point where an adequate level has been achieved, in getting swept away with our own momentum until we do not know when enough is enough.

Young people are encouraged to set goals, and it is good that they should. Equally true, though less emphasized, is that persons in middle life should have goals and not just allow materialistic momentum to carry them along in the middle-class rat race.

Middle life can be a crucial stage. What happens when the predominantly materialistic goals of youth are within reach? The modern, well-furnished house is almost paid for. The farm is an adequate economic unit and the last payment coupon is in sight. Family responsibility is declining and progress up the professional ladder has reached a salary ranging well into five figures.

Excess is the temptation at this stage. Some families spend 50 percent of the original house purchase price to remodel the kitchen. Some annex the neighbor's farm, then invest in a bigger line of machinery. Some fill their homes with gadgets and trinkets until they resemble a country store.

Some keep working for promotions as though happiness will yet come with the next one. The drive is for more. Is this what God is calling us to?

Andrew Carnegie had become wealthy by the time he was forty. Deciding that no one should spend his entire life amassing wealth, he spent the last half of his active life giving away what he had accumulated during the first half.

What middle-aged Christians need is Christian goals. The financial security achieved in early life, instead of providing comfortable middle-class life-styles and huge estates, can help us to achieve nonmaterialistic goals. Instead of continuing to focus on meeting our own needs or wants, middle age is a time when we should be increasingly free to serve others.

Instead of investing in a second farm, what about investing in a young person? This might be in the form of education or a business or farm opportunity. Instead of piling up rental units, help a low-income family own their own home. Instead of earning a second family income to pay for a second car or that lakeside cottage, become available for service in the church and community. Let the money saved through simple living lead to more generous giving of yourself and your resources.

The church unavoidably reflects the culture in which it functions. This was true of the church in Acts and it is true today. North American churches reflect a capitalistic outlook which is heavily influenced by the Protestant ethic. As God's people we should not allow ourselves to be captured by a secular materialistic system. Our life's goals are influenced by the Bible as we interact with the world. Jesus encourages us to be light in a world of sin while warning us not to let the world press us into its mold.

Homosexuality information called for

Homosexuals are more visible than they used to be. Students are not as common as they used to be. The two are not necessarily related, but they were the main concerns voiced at joint sessions of the General Conference Mennonite Church and the Mennonite Church student services committee meetings, Conrad Grebel College, Waterloo, Ontario, October 14-15.

Committee members said that although young adults are not necessarily into homosexuality, they are confronted by the issue. "There is a feeling that we in the church don't want to touch the question," stated John Gaeddert, executive secretary for the Commission on Education. Eleanor Loewen, student services director, noted that "there are no studies on what homosexuality is, nor its implications for the Christian community."

Since people are asking questions and looking for direction on the topic, the student services committees from the two conferences unanimously endorsed a request

for counsel from Mennonite Mental Health Association, Mennonite Association of Social Workers, Mennonite Medical Association, and Mennonite seminaries. The seminaries are requested to especially study the theological and historical aspects of homosexuality. The resolution asks for statements from these groups within one year.

A second concern centered on the increasing number of young persons choosing to work rather than to continue as students. This is related to demands by those who continue as students, but who want job preparation in their education rather than "academic enlightenment."

This job emphasis has a number of spin-offs, said committee members. Students are not as concerned with world issues, as is shown by the drop in applications for voluntary service and Mennonite Central Committee.

Young adults are tending to seek authoritative answers in education and faith. They

are not, in the words of John Westerhoff exhibiting "a searching faith to reach a commitment." There is a trend toward wanting pat answers. They want to study the Bible, but are not particularly interested in how the Bible relates to current issues. Ethical questions are often being bypassed. Ms. Loewen said there is a need in congregational settings for "the encouragement of questions and the affirmation of them."

Stuart Showalter, *forum* magazine editor expressed concern over the large nonstudent population receiving the magazine. The mailing list for the General Conference is about 3,000, of whom 1,300 are nonstudents. Nevertheless, the focus of *forum* will continue to be student and urban oriented. It was reported that 142 churches had responded with names in time for the first issue.

It was also decided to write a "student away from home" handbook which would be a help to congregations in relating to students in their communities.

Anabaptist youth and adult curriculum by 1981

Important decisions have been made about a proposed Anabaptist youth and adult curriculum. Representatives from denominations committed to or interested in cooperating in its publication decided September 19-20 to appoint an editorial council, a publishing council, and an executive director as soon as possible. The target date for curriculum availability is September 1981.

The Chicago meeting of Christian education specialists from the General Conference Mennonite Church, Mennonite Church, Brethren in Christ, Mennonite Brethren, Church of the Brethren, and Friends (Indiana) reaffirmed an agreement that had

been proposed earlier (May 1976), but also made some amendments. Instead of two editorial councils as originally suggested, one each for the youth and the adult curriculum, there will now be one council. Membership on the council provides for up to three representatives from those groups which are participating as publishing partners (GC, MC, CB), and up to two representatives from groups participating as cooperating users (MB, BIC, Friends).

The current agreement also underlines giving the Bible priority in four areas of curriculum concern: Bible, congregation, human developmental needs, and the world. Writers and editors will also be given a clear

understanding of the biblical hermeneutic which guide the development and the writing of the curriculum.

Motivation for an Anabaptist curriculum arose, partly at least, as a reaction to certain discontent with the Uniform Lesson Series, curriculum outline produced by the National Council of Churches. Among its faults was its broad, topical approach to biblical study which overlooked in-depth study of books of the Bible. Further, certain topics were weakly connected, such as peace, simple life style, social concerns, and mission emphasis.

Editorial council work on the Foundation Series for grades one through eight is finished, although not all has been printed.

Words & deeds

A life-style paper has been issued by New Call to Peacemaking. The working paper states that the church in America needs to be saved from the worship of affluence, and the military and economic systems which support it. The paper concludes that "A simple life-style is more than just cutting back on consumption; it is a radical reordering of priorities to put love and justice ahead of material things." Action suggestions include

exploring alternatives to insurance such as mutual aid; developing programs to increase peoples' awareness of their kinship with all of life; eating more simply and eating more locally produced food; building and furnishing churches simply, and refusing to pay war taxes. The paper is included in the New Call to Peacemaking literature packets available from Church of the Brethren, 1451 Dundee Avenue, Elgin, Illinois.

A gift of \$12,395.98 for General Conference mission work has been received in Newton, Kansas, from the estate of Emily Thim, Beatrice, Nebraska. She was a long-time member of the Beatrice Mennonite Church. The decision to publicize bequests is in accordance with a decision made early in 1977 by the Division of Administration. At that time it was noted that although some individuals do not want to have their gifts

publicized, other institutions do publicize gifts and donations, and that making donors known does have an influence on others. In considering these factors, the Division of Administration decided not to publicize large gifts from those donors who are living, but to publicize only those gifts resulting from the probating of wills.

The new editor for *Christianity Today* is Kenneth Kantzer, dean of Trinity Evangelical Divinity School, effective in spring 1978. In his acceptance of the position Mr. Kantzer said, "I anticipate no departure from the theological guidelines set by my predecessors (Carl F. H. Henry and Harold O. J. Aldred). While by profession and by conviction I'm committed to bringing evangelicals together, I also stand firmly for biblical orthodoxy."

Mary K. Oyer, professor of music at Goshen College, has been appointed chairperson of the research committee of the Hymn Society of America. Ms. Oyer served as executive secretary of the Mennonite Hymnal in 1969. As chairperson for the research committee she will oversee publication of scholarly papers on hymns for the 2,400-member organization.

Seventy new disciples were baptized in August in the Gama congregation in suburban Brasilia, Brazil. General Conference Mennonite missionaries Ervin and Angela Rempel now provide pastoral leadership at Gama. Mennonite Board of Missions, Elkhart, Indiana, is also involved in the Brasilia work. Their workers, Otis and Betty Hochstetler, are also returning to the following at Taguatina which now has an average attendance of about twenty.

North Braunfels, Texas could be a setting for a Mennonite congregation. Tim and Brenda Williamson, recent converts to the Mennonite faith, are committed to God and to the Anabaptist vision. They would like to be part of a covenant community of God's people dedicated to living a disciplined life. The Williamsons live at 14 Mission Circle, North Braunfels, Texas 78130.

Forty-eight thousand dollars was realized from a relief sale for Mennonite Central Committee, Chilliwack, British Columbia, September 17. Proceeds were up 10 percent from 1976. Almost \$25,000 was realized from food sales alone. An estimated 12,000 persons attended the sale.

Fifty cyclists raised \$2,000 for world hunger relief this summer in a 3,900 mile, fifty-four-day ride from California to New Jersey. The five "sponsors" were Dick Gilliom, Berne, Indi-

ana; Sharon Groff, Mike Hurst, Sheryl Hurst, and Mary Ann Spotts, Bowmansville, Pennsylvania. They collected pledges from their home areas and gave the money to Mennonite Central Committee for food and hunger projects. They traveled through California, Nevada, Utah, Colorado, Kansas (including a stop in Newton), Missouri, Illinois, Indiana, Ohio (attending sessions of the General Conference triennium in Bluffton), Pennsylvania, and New Jersey. They report that they "really enjoyed the trip, and raising money for MCC gave it a special meaning for us."

Reaccreditation of the Bethel College, North Newton, Kansas, teacher education programs has been given by the Kansas State Board of Education for a ten-year period.

About sixty white, Cheyenne, and Arapaho Mennonites enjoyed an intercultural camp-out at Clinton, Oklahoma, October 7-9. Campers tented on land owned by Lawrence Hart, host for the gathering. Mr. Hart was formerly active as pastor of the Indian church in Clinton, and is currently working with youth concerns there. The main purpose of the camp-out was to provide an opportunity for Mennonites of different cultural backgrounds to fellowship. Visits were made to the local Indian hospital, a youth services center, an alcoholism center, and to the Black Kettle museum. On Saturday the Cheyenne and Arapaho prepared food the way they like it, and on Sunday the twenty Kansas Mennonites returned the favor and prepared several traditional ethnic Mennonite dishes.

The annual report of the Billy Graham Evangelistic Association for the year 1977 will be made public. This will include audited financial statements of the association.

Brief and pointed Christian radio announcements continue to break into weekday time slots where they communicate a Christian message to persons listening to popular programs. Mennonite Broadcasts, Elkhart, Indiana, offered the thirteen-week *Choice* radio series to some 3,000 stations in July. By mid-September station response indicated that *Choice* releases would increase by 500 to about 1,400. Written and narrated by David Augsburger, *Choice* presents a Christian perspective on situations involving ethical choices to show how the gospel relates to life. Radio spots designed for youth have also been released. These contain wisdom sayings from the Scriptures and are set to music that appeals to youth. For information on how to use these radio series for community outreach contact Lois Hertzler, Box 1252, Harrisonburg, Virginia 22801.

Mennonite support down to American Bible Society

Statistics released by Arthur Borden, secretary for church relations of the American Bible Society, show that U.S. Mennonites have significantly decreased their donations to the Bible Society since 1970.

In that year U.S. Mennonites gave \$41,900; but, by last year, 1976, the donations had decreased to \$32,482. A total of \$1,739,194 was received from all denominations in 1976, out of a total budget for the American Bible Society of \$13,625,000.

According to Mr. Borden, several Mennonite leaders have suggested that support for the Bible Society should be at least one dollar per member. If this goal were realized, gifts from American Mennonites would reach \$140,000. In a further appeal he noted, "Substantial increases, such as this, are needed if the Bible Societies are to meet the need for Scriptures around the world in the next few years."

Intermenno program accepting applications

Young persons interested in participating in the 1978-79 Intermenno program for a year of work and cultural exchange with European Mennonites need to submit applications by the end of January 1978.

In the Intermenno Exchange Program, North American young persons live with two European Mennonite families for six months each and work full-time. In exchange for his or her services, the participant receives monthly pocket money, room and board, medical care, and round-trip travel costs from New York.

In addition to broadening a person's views through learning experiences in another culture where thought, work, and life-style follow a different tack, the program puts European and North American Mennonites in touch with each other.

"I suddenly realized how very small my world had been," wrote David Shirk of Pennsylvania, during his year in Europe. "Laughter filled my being at the joy of living in a new world and meeting new people."

The program is administered by the Intermenno Trainee Committee of Europe, made up of representatives from the Netherlands, France, Germany, and Switzerland. Each year's trainees leave from New York as a group in August and return one year later.

More information and application forms are available from MCC at 21 South 12th Street, Akron, Pennsylvania 17501, or MCC (Canada) at 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8.

Africa: Changing mission Changing continent

Zaire Mennonites discuss church as community

Pastors, administrators, and missionaries from the three Mennonite churches in Zaire attended a seminar August 6-13 in Kikwit to discover more about their identity as Mennonites and to look seriously at biblical teaching on the nature of the church.

Organized by the Mennonite Community of Zaire, the Evangelical Mennonite Community of Zaire, and the Mennonite Brethren Community of Zaire, along with the Mennonite Central Committee, the seminar's theme highlighted the nature of the church as community. Marlin Miller, president of Goshen Biblical Seminary, Elkhart, Indiana, was resource person.

The three Mennonite communities in Zaire are the result of missionary efforts in Zaire and today total the largest Mennonite community in the third world. Significant in itself was the gathering of the three groups of Mennonites which in the past have had few occasions to meet.

To the Zairian group Mr. Miller outlined four aspects of the nature of the church: (1) the church as a community of discernment, (2) the church as a sharing community, (3) the church as a community of peace, and (4) the church as a missionary community.

Half of the time was given to follow-up discussion dealing with practical application of the ideas presented. There was concern to be biblically based as well as to become introduced to Anabaptist thought. The ideas presented were relatively new. The participants were introduced to source material from sixteenth-century Anabaptism.

This kind of sharing is something that has been of interest both to the Mennonite mission boards working in Zaire and to Mennonite Central Committee, which provided support for the gathering.

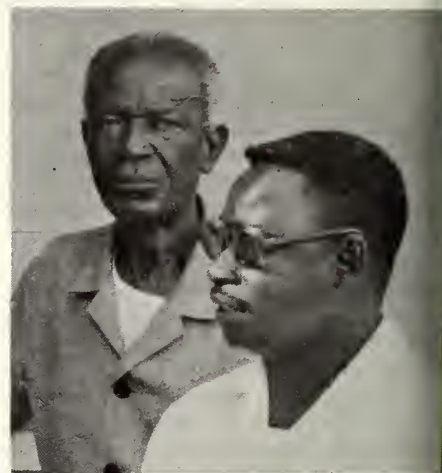
In the Kikwit area of Zaire the Mennonite Brethren Church is strong. The Mennonite Church denomination is concentrated around Tshikapa, while the Evangelical Mennonites are located around Mbuji-mayi. Communication was in French. Mr. Miller is fluent in French.

In addition to the theological topics, the

leaders of the Mennonite community had requested more information on Mennonite Central Committee philosophy and program. The filmstrip *MCC in a World of Need* had been requested. Phillip Rich, MCC representative for Zaire, also spoke on the history and work of MCC from its beginnings.

"Although this was not the first seminar involving the three Mennonite churches of Zaire, it assumed a theological character and a particular importance in shaping the life and thought of the Zaire churches," stated Ilunga Mukanza in a report on the conference.

Mr. Miller observed that the participants seemed genuinely excited and expressed strong sentiment that this type of thing should happen again.



President of the doctrinal seminar was Mennonite Brethren leader Bululu Kilabi. In background is pastor Kazadi, general secretary of the Evangelical Mennonite Community of Zaire.



Upper Volta missionaries almost ready

Dennis and Jeanne Rempel, Upland, California, have been appointed by the Commission on Overseas Mission of the General Conference Mennonite Church as missionaries to Upper Volta for a three-year term. Together with Loren and Donna Entz and another missionary couple to be appointed, the six will form a team ministry to Upper Volta beginning in one year.

Upper Volta is a landlocked country of western Africa which received its independence from France in 1960. Its population is about five million. The missionaries will live near Orodara in the southwest corner of Upper Volta. In this region there is ample rainfall and the soil is fertile. The focus of their ministry will be the Senoufo tribal group numbering about 100,000. They have a strong, traditional culture and are resistant to change. Islam is making increasing impact upon them, and while formal followers of the Moslem faith are still a minority, Moslem

influence and culture are growing. The Christian and Missionary Alliance has worked in this area but has requested that the Mennonites begin a mission. There are perhaps four known Christians among the Senoufo.

Dennis and Jeanne Rempel are members of the First Mennonite Church, Upland. Mr. Rempel is an experienced nurse and has earned the BS degree. Mr. Rempel recently completed an MS degree specializing in the study of international soil science. His thesis is concentrated on the soils of Upper Volta.

They will be commissioned December 12 at the Upland Mennonite Church in a service to be officiated by Howard Habegger, executive secretary of COM. They will leave January 2, 1978, for a year of French language study in France. The Entzes were commissioned at Elbing, Kansas, August 1977 and are currently in language study in France.



Herald Press Books for Giving



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Maureen Hay Read's poignant personal story of God in her life. Her faith is so woven into her life that it breathes through every paragraph without ostentation or display. Cloth, \$5.95, C \$6.55

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Mennonite Community Cookbook A prized gift for every kitchen. For 27 years the basic cookbook for Pennsylvania Dutch/Mennonite cooking. Cloth, \$8.95, C \$9.85

The Devil Did Not Make Me Do It Paul Miller's protest against assigning more power to the devil than is due him. He emphasizes God's sovereignty and His way of victory over the powers of evil. Paper, \$4.95, C \$5.45

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Christmas for Holly Dorothy Hamilton's warm story of the unusual surprise that awaited Holly as she left the children's home with her new foster parents. Paper, \$1.95, C \$2.15

Chinese Eyes Marjorie Waybill tells the story of Becky, an adopted Korean girl, as she learns that it is not bad to be different. This delightful story will help young readers understand differences and the feelings of others. Hard, \$5.95, C \$6.55

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I notice this, each year I live;
I always like the gifts I get,
But how I love the gifts I give!*
—Carolyn Wells

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Africa Inter-Mennonite Mission faces current challenges

Africa Inter-Mennonite Mission executive and board, meeting in Berne, Indiana, October 9-10, increased its budget slightly and has provided missionaries with several term options. The board meetings also included a public rally at which reports and insights were given by missionaries.

The Sunday rally focused on three current aspects of Christian mission in Africa. In Zaire, Christian education has been in high gear for about two years, ever since the government took the school system away from the churches. Now, however, the government has called in the churches to again administer and staff the schools, and there is concern among the African churches to maintain the momentum in Christian education which the congregations have evolved. There is a concern that the church not let Christian education be a function of the schools only and lose the quality and interest there is now in the congregational settings.

A second feature of mission work in Africa is the teaching ministry to the independent churches of Africa. The independent churches were reactions to Western-style Christianity, and they have generally not been accepted as Christian by the traditional missionary churches in Africa. Yet, these indigenous churches saw Mennonite Central Committee workers as different from traditional missionaries, and from this perception they asked for persons to give them biblical training. Ed and Irene Weaver have been part of this ministry, and the challenge of relating to these groups continues to be an important service, although it will not result in church planting. Currently, Harry and Lois Dyck, Botswana, are the only General Conference missionaries engaged in this type of work.

Upper Volta, a new field of AIMM, is the third challenge. Here, in a new model for missionary endeavor, a team of four younger persons (Loren and Donna Entz, Dennis and Jeanne Rempel), and an experienced missionary couple to be appointed, will begin work in about a year. Theirs is a commitment to a holistic ministry which views physical and social problems along with spiritual needs with genuine concern and compassion. They are to study local culture

sympathetically, seek cultural bridges, and allow freedom for the expression of Christian faith in African terms and idiom. They are to live a simple life-style and form a fellowship of believers with national Christians.

AIMM's budget for 1978 has been increased 4 percent, to \$160,800 from \$154,400. This is the working budget and does not include the salaries for missionaries which are provided for the missionaries by each participating Mennonite group. However, the AIMM board does set the salaries for the various cooperating boards, and the salary scale has been increased 6 percent.

Three options for terms were also formulated. Under one option a missionary can spend twenty-two months in Africa and two months in North America; a second choice is thirty-two months abroad and four months at home; and the third possibility is forty-eight months in the field and twelve months in Canada or the United States.



Layettes laid to rest

After 1979 layettes for Africa Inter-Mennonite Mission will be no more. It is another signal, a small one perhaps, that patterns in worldwide mission are changing. Indigenous materials and money are replacing material aid in some of the overseas ministries of Mennonite churches.

The executive committee of the women's auxiliary of AIMM, meeting in Berne, Indiana, October 10, felt compelled to phase out the layette program despite its popularity with North American Mennonite women. Tens of thousands of layettes have been given to African mothers with newborn children. The mothers were happy for the gift of a blanket, shirt, and soap (locally bought).

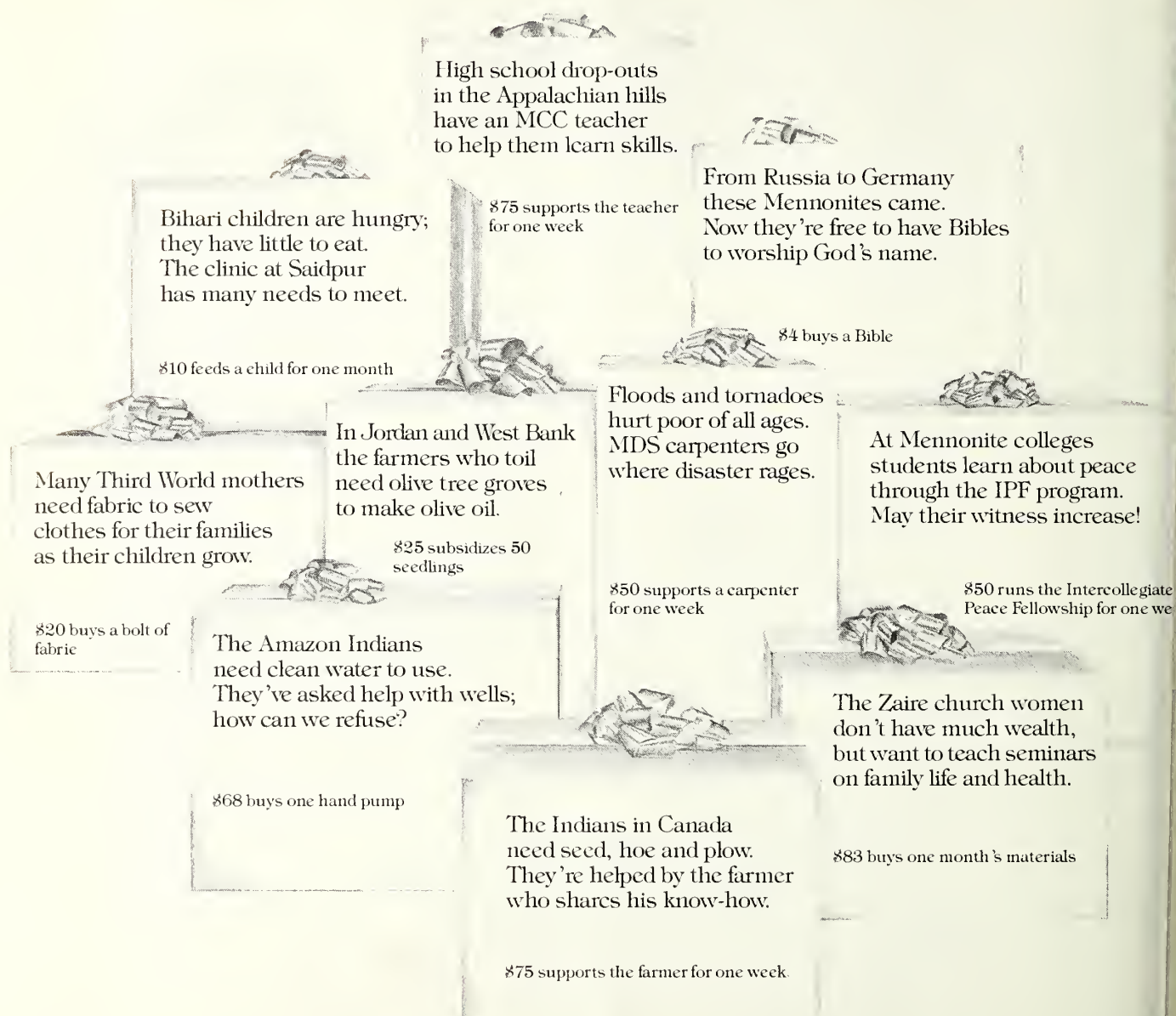
But there are reasons, the executive decided, to cease the program. One of the chief factors is the rapidly escalating cost to get the layettes to the recipients, which has

increased 600 percent in the last several years. Import duty has been a major item in this escalation.

Another factor is that African church leaders have generated plans which have a higher priority than layettes and which need funding. The Maison Diaconale (department of education for women) of the Zairian Mennonite Church has worked out a program of leadership seminars for women in the church. Assistance in funding is needed for this, and the women's auxiliary has allocated \$4,000 out of its \$10,000 budget for these training sessions.

Several two-week seminars have already been held. It is an experience, says Sara Regier, former missionary to Zaire, that has made Zairian women "blossom." For some it is the first time away from home, field work, food preparation. It is a message that the church cares about the status of women.





Urgent human needs in rhyme For sharing gifts at holiday time.

All must give as they feel led . . .
for God loves a cheerful giver . . .
He scatters abroad, he gives to the poor;
his righteousness endures forever.

II Corinthians 9:7,9

MCC invites sharing from various age levels and groups such as families, Sunday School classes and congregations. Mark your contribution clearly for MCC and note the particular project you chose. Gifts can be sent through church conference channels or to Mennonite Central Committee at one of these addresses:



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Calendar

November 11-12—Region III Mennonite Disaster Service annual meeting, Bethesda Church, Henderson, Nebraska

December 2-3—General Board executive committee meeting, Chicago

February 2-4, 1978—Canadian Council of Boards, Winnipeg

February 10-14, 1978—Council of Commissions, Newton, Kansas

Central

June 16-18, 1978—Tristate Festival of Missions, Bluffton (Ohio) College; theme, "Missions Alive"; speakers, John R. W. Gott, Donald Jacobs, Paul Smith, Robert Less

Northern

November 20-23—Mission conference, Bethesda Church, Henderson, Nebraska; theme, "Our Mission—Good News!"; speakers, Fremont and Sara Regier

Western

November 13-16—Special meetings, First Church, Pretty Prairie, Kansas; speaker, Ward Morrow of "Back to the Bible" radio broadcast

Ministers

Bill Garrison is serving as interim pastor at United Mennonite Church, Atwater, California.

John Nagle is serving as interim pastor at Emanuel Church, Downey, California.

Len Hunt has been appointed as youth minister for the congregation. Both are students at Biola College, La Mirada, California.

Ben Rahn assumed the pastorate of First Church, Aberdeen, Idaho, on July 1. He had previously served as pastor of the Salem Church, Kidron, Ohio.

Vyron Schmidt, Newton, Kansas, was ordained October 30 at First Church, Newton, Kansas. A Bethel College graduate, holds an MA degree in biblical studies from Mennonite Brethren Biblical Seminary, Fresno, California. He is serving as minister of Christian education at First Church.

Stephen Strunk was ordained October 9 in his home congregation, the East Swamp Church, Quakertown, Pennsylvania. He is currently serving as pastor of First Church, Clinton, Oklahoma.

William Wiebe, Taber, Alberta, began serving as pastor of the Vauxhall (Alberta)

Church in September. He was most recently employed as a teacher at Bow Island, Alberta.

Larry Wilson has begun serving as pastor of Salem Church, Kidron, Ohio. Larry and his wife, Jane, recently completed two years of service with the General Conference's Commission on Overseas Mission. They were engaged in church planting and Bible teaching in Armenia, Colombia.

Workers

Karen Moore Beitler, Church of the Good Samaritan, Holland, Pennsylvania, began one year of Mennonite Voluntary Service in August as a billing and financial counselor to the working poor in Kansas City. She has attended Bluffton (Ohio) College for two years with an emphasis on social work and church work. Her parents are Dorothy and Harry Moore, Hilltown, Pennsylvania.

Richard Duerksen, Hillsboro, Kansas, is beginning two years of Mennonite Voluntary Service in Philadelphia, Pennsylvania, working in housing rehabilitation. He has two years of vocational education in auto mechanics and industrial arts. He is a member of Alexanderwohl Church, Goessel, Kansas. His parents are A. Adolph and Velda Duerksen of Hillsboro.

Steve Ediger, Inman, Kansas, has begun one year of Mennonite Voluntary Service in home repair in Portland, Oregon. He is a 1977 graduate in Bible and peace studies from Bethel College, North Newton, Kansas. He has had work experience in carpentry and concrete work. He is a member of Buhler (Kansas) Church. His mother, Hilda Ediger, lives in Inman.

Elena Entz, Newton, Kansas, is beginning two years of Mennonite Voluntary Service as a day-care teacher aide in Seattle, Washington. She is a graduate of Hesston

(Kansas) College in child care. She is a member of Zion Church, Elbing, Kansas. Her parents are Albert and Frieda Entz of Newton.

Suellen Fenstermaker, Ferndale, Michigan, has begun one year of Mennonite Voluntary Service as a day-care worker in Hutchinson, Kansas. She has attended Hesston (Kansas) College and is a member of First United Methodist Church, Ferndale. Her parents are Robert and Virginia Fenstermaker of Ferndale.

Carolyn Sherck, Bristol, Indiana, has begun two years of work with Mennonite Voluntary Service in Canton, Oklahoma, as a community worker and as a licensed practical nurse. She has university and technical school education in nursing and business education. She is a member of Pleasant Oaks Church, Middlebury, Indiana. Orrin and Elaine Yoder of Middlebury are her parents.

Vicki Skryha, Van Nuys, California, began one to two years of Mennonite Voluntary Service working with developmentally disabled adults in vocational rehabilitation at the Reno County Occupational Center, Hutchinson, Kansas. Westwood Hills Christian Church, Los Angeles, California, is her home church. Vicki is a recent graduate from the University of California, Los Angeles, majoring in psychology. Her parents are William and Stanis Skryha of Van Nuys.

Elise Teichert, Hauppauge, New York, began two years of Mennonite Voluntary Service in September, doing community work with the Rosedale Team Ministry in Kansas City, Kansas. As a student she majored in sociology and graduated this year from Otterbein College, Westerville, Ohio. She is a member of First Presbyterian Church, Smithtown, New York. Roy and Velma Teichert of Hauppauge are her parents.



Beitler
Fenstermaker



Duerksen
Sherck



Ediger
Skryha



Entz
Teichert



Letters

Perplexed by editorial

Dear Editor: I was perplexed by the editorial statement (September 13): "His spirit also spoke to me through the orderly procedures of all the sessions (even though I was surprised at the authority of the program committee to close doors on reporters)."

"Closing doors to reporters" suggests to me that reporters are barred from certain discussions or activities. If this is what it means to the editor, then the statement is not correct, to the best of my knowledge. The program committee has never considered keeping the press from any session or

activity; nor did it ever close the doors to reporters at the Bluffton sessions.

I think I know what the editor is referring to. Let me explain. The program committee gave much thought to the place of music and worship at the sessions. It decided to invite the Wiebe family from Winnipeg, a family highly gifted in music and competent in leading a large group of people in a worship experience, to lead in thirty minutes of song-worship each morning from 8:30 to 9:00. From past experience with conferences of various types, the committee realized that many people tend to see the singing part as a type of fringe benefit rather than a vital part

of the sessions. People tend to congregat during the singing or to stand in the halls an visit. This action can be very disturbing t those who arrive on time. It is very unfair t the people in charge, and it may destroy th song-worship experience for most partic pants.

When the committee saw the facilities, felt it had the perfect solution. Four doo led into the main auditorium. Two addition al doors led into the balcony. The committe announced to the delegates in advance th the song-worship would begin at 8:30 shar urged all people to try to be on time, and sa that the main doors would be closed at 8:3 but that those who could not be on tin would find ample room in the balcony. / 9:00 the people in the balcony might wherever they chose, and the doors wou again all be open. This procedure w followed.

Readers will have to decide whether this "closing doors to reporters." *J. Leikeman*, program committee chairperson, 594 Strat cona Street, Winnipeg, Manitoba R3G 3L1
September

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1



A six-session study on the automobile and Christian responsibility.

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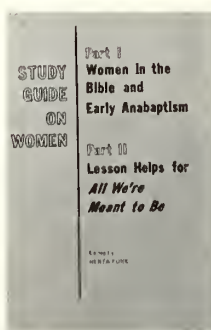
2



A study guide for Christian people on social change.

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3



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Congregational Sales, Faith and Life Press, Box 347, Newton, Kansas 67114

Editor's note: Mr. Leikeman is right about the issue. And I personally appreciated the concern. However, several of us had an assignment to operate a news desk at the Marbeck Center. Each morning, long before 8:30, we put together the daily news sheet and prepared to accommodate reporters from surrounding radio, TV, and newspapers. It was not always possible to control the excitement minute we could come to the worship session.

I was assigned to write about the worship services on several days. When I wanted to enter near the stage, where it was being led, I was refused entrance, in spite of the fact that I tried to explain. To me that was a surprise.

Word of appreciation

Dear Editor: A word of appreciation for the two poems under Meditation (June 1), "Beneath This Stone and Wooden Cross" and "The Gospel: Self-serving or God News."

No less opportune was Helen C. Coe's article in retrospect on the John T. Neud family and the Grace Mennonite Church in Chicago. There would be a great deal more to tell and write about this beloved pair and his family. *John E. Fretz, 531 Schol Lane, Telford, Pennsylvania*

September 26

I chose the ministry



Schrag

My call to the pastoral ministry was an evolutionary process with many contributing factors. There was an inner sense of call. Seminary studies helped. And crucial for me was the willingness of a congregation to give me a chance for a summer pastorate experience. It confirmed my call.

I view the outer call from others in the church as being more significant in helping a person discern God's will than to let a person listen to an inner call alone. We should be more ready to tap people on the shoulder and say, "I think you have the gifts for ministry." They are receptive when we do it out of genuine feeling and concern.

I don't regard myself so much as "God's person" in the congregation. God speaks through God's people. He affirms the call of our Christian community through many people and in different ways. I regard my

primary task to "call others out" to do their own ministry.

I like being a generalist, and that is required in the ministry. It is special to work with volunteers in a variety of tasks and relationships.

The ministry demands much from a pastor and the pastor's family. And there always has to be a coping with a job never quite completed.

I have never tried to do anything more demanding, frustrating, and yet fulfilling than what I am doing in the pastorate. Anyone looking for such a combination, with the emphasis on fulfillment, should seriously consider God's call to the pastoral ministry. *James Schrag, pastor, Tabor Mennonite Church, Newton, Kansas*

Many Gifts, a worship resource book with original songs by Patricia Shelly and poetic images and music by Peter Ediger and Judy Krehbiel, is now available. The fifty-page paperback book may be ordered for \$2.00 from the Faith and Life bookstores at Box 347, Newton, Kansas 67114 and 159 West Main, Berne, Indiana 46711; or from Patricia Shelly, 5987 Miller Street, Arvada, Colorado 80004.

Pastor needed

The position of pastor for the Rosthern Mennonite Church, Rosthern, Saskatchewan, will become vacant as of July 1978. Letters of inquiry may be addressed to Len Enns, Chairman of the Pulpit Committee, Box 701, Rosthern, Saskatchewan S0K 3R0.

Associate director required

An associate director for the Mennonite Voluntary Service office of the General Conference is required, effective June 1, 1978. Tasks include administrative responsibilities for regional units, with some traveling involved. Apply by December 31 to:

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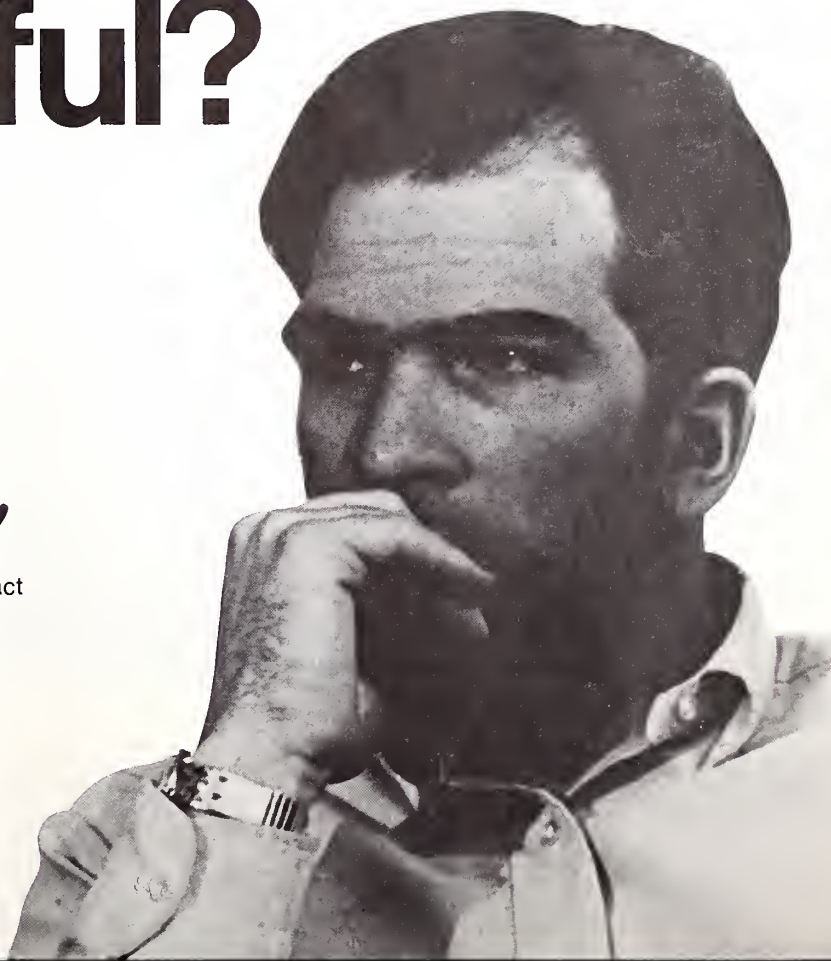
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Wiping out the hunger months

Ruth Seitz

In northern Ghana, a country at the base of West Africa's bulge, May and June are the hunger months. People who eat three daily meals after the September harvest may get by on one or two during these months.

But this dry season Seibu Abukari's family has plenty of *chop*, the Ghanaian expression for food. His wife, Asadare, munches groundnuts (peanuts) at any time of the day. His children are eating groundnut soup laced with okra that was dried during the rains. (Most farmers have sold the last of this oil-rich legume for cash to buy cheaper food commodities.)

Abukari is the product of the extension efforts of Langbensi Agricultural Station, one of ten such outreach points under the Christian Service Committee (CSC) of the Ghana Christian Council of Churches. Three Mennonite volunteers with the Mennonite Board of Missions (Elkhart, Indiana) staff Langbensi Station.

This twenty-five-year-old farmer's four years as a station employee have paid off. While working on the station's experimental farm, he learned improved crop practices firsthand. "What I learned," noted Abukari, "helped me to increase production on my own farm. Since my father's death a few years ago, I've been responsible for my mother and sister in addition to my wife and our three children."

In northern Ghana private land ownership doesn't exist. The land is a stretching savannah, and potential farmland is still plentiful. Anyone can farm an unused portion with permission from the local chief. In 1976 Abukari planted ten acres in groundnuts, corn, and sorghum. These crops, all traditional with his ethnic group, the Frafras, provide both year-round food and cash. His wife also gathers bush fruits, vegetables, and nuts.

According to Stan Freyenberger, a member of Pleasant Valley Mennonite Church, Harper, Kansas, who is serving as director of Langbensi Agricultural Station,

Seibu Abukari yokes his oxen for a practice session at the agricultural station. He has learned to care for his family's needs and to give a portion of his harvest to destitute neighbors.



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the role of the station is to help improve the quality of life of the 42,000 in the area and to teach responsible use of the soil." The latter, added Freyenberger, is a God-given task passed on to man since Adam.

During visits to twenty-six villages, Langbensi extension workers discuss composting, grain storage, and care of wells and crops. The station also offers farmers various services and goods which help them cut spiraling costs. By hiring plowing services from the station, Abukari saved six cedis (1 cedi = U.S. \$1.15) per acre. In town, hiring oxen to plow is prohibitive—fourteen cedis an acre.

In March the station sent Abukari for a two-week course in bullock technology. Upon recommendation of the station, he received a government loan to purchase two bullocks to train for plowing.

"If I train them successfully," mused Abukari, "I'll cultivate an additional ten acres this year. If they're hard-working, I will rent them out for hauling firewood during peak season on the farm."

Freyenberger says that Abukari can now advise farmers who have difficulty training their own bullocks. About half of the farmers own their own draught animals.

Abukari firmly believes in the value of commercial fertilizer, a scarce commodity in developing Ghana. Last year he was able to fertilize all his fields. In 1976 the Langbensi station sold 210 tons to area farmers, but the demand was much higher. (The government imports fertilizer at the subsidized price of three cedis a bag.) The station's role as a supplier is crucial for farmers like Abukari who have no other source of agricultural input.

Abukari's investment in fertilizer produced impressive yields—twenty-four 100-lb bags of corn, twelve bags of sorghum and eleven of groundnuts. After selecting the best of each for seeds for the next planting, he sold several for cash. In addition to other necessities, he bought a plow and a kerosene-

fueled stove for cooking.

A father of a two-year-old son and twin daughters under a year, Abukari is concerned about his family's nutritional status. From an agricultural booklet in the station's library, he learned the importance of protein-rich beans and groundnuts for body building. He sold some of his maize to buy two bags of beans to feed his household of ten during the dry season. It was probably the family's diet that saved his daughters who were struck by measles, a widespread killer disease among African children. Vaccine is not available near Langbensi.

His wife uses groundnuts to make *gari*, a common lunch dish. She mixes water and local yeast with bean flour and steams the balls of dough in a traditional "oven." To prepare an ovenlike environment, she puts short sticks and then a layer of grass inside a cooking pot. She nests each mound of dough in a leaf and places them on top of the grass for thirty minutes of cooking. Garnished with salt, pepper, and shea-nut butter, an oil gathered from the nuts of a tree in the bush, *gari* provides substantial nourishment.

Recently Abukari bought a donkey and cart to haul his crops during harvest and to carry water for other villagers for a small fee. One month this enterprise brought in 130 cedis. Half went to the two people employed to drive the cart and the rest to pay off his investment. Abukari feels responsible to share his well-being with his neighbors. Hauling well water for women who cook in the market is a useful service.

Abukari also practices Christian sharing. He gives a portion of his harvest to destitute neighbors.

Seibu Abukari is carving out a productive farm, one which provides essential income and nutritious foodstuffs for his family and helpful services to his community. Because of the invaluable educational and economic services of Langbensi Agricultural Station, other Ghanaian farmers are also successfully coping with the hunger months.

Choose a life-style

Today's common culture can be described as an individualistic, atomistic, secular culture. Your community is yourself; therefore, look after Number One because no one else will. Contemporary culture does not know, or understand, commitment and a spiritual community. Technology or gadgetry is the hope for the future.

The Bible says that humankind is created "in the image of God" (*imago Dei*), Genesis 1:27. This makes us capable to act in a holy or godly way. It makes us into moral agents. This capability was marred in the Fall (at Eden) and is restored in the atoning work of Jesus Christ. Christians once again have the capacity to be holy, to live obediently and righteously. We can make morally appropriate decisions. We are true to our commitment only when we decide, to the best of our ability, upon a course of life that will reflect God's image in us and through us.

A word that is becoming popular today is *interface*. The dictionary defines it as the common boundary of two objects. It is that place where two things distinctly separate, but also come together. One good illustration is the two parts of any joint.

Christians live at the interface of two kingdoms, the earthly and the heavenly. This fact confronts us with many interfaces—good and evil, prosperity and adversity, ignorance and knowledge, sharing and hoarding, weeping and laughing. It is at this interface that we get into trouble. Since both parts come together at the joint, they seem like one whole.

Again and again, we make no deliberate choices. We simply drift along with the mass, not noticing that a subtle surrender has been made. Our moral sensitivity becomes dull as we become comfortable in the earthly kingdom. The occasional guilt feelings are squelched in a game of social and economic detente with our friends and neighbors.

The Christian conscience needs to be reawakened. Technocracy thrives on competition, not cooperation. Technology promotes itself on consumption, not conservation. Common progress cannot tolerate families with kinpeople; they become too hard to uproot and move to the latest frontier. Children become a liability by making it difficult to advance in our careers because they

require too much time. When spouses interfere with the idolatrous success ladder, they too become expendable. The dominant slogan becomes "If it feels good, do it." Change comes at us so fast that it overwhelms not only our physical and mental defenses, it obliterates the decision-making process. We no longer control the society we live in; it controls us. The end product of such a process is the holocaust.

Too much, Christians are taking their signals from this common society. We evade the interface.

Moral integrity, the cleaning up of our consciences so that we can look each other in the eye and face ourselves in the mirror, requires a new look at where we are going. God has given us a gift, the capability to choose. Humankind was never designed to self-destruct. God's image-potential in us is waiting to be unleashed in its full power and beauty.

Where Christians deliberately choose a life-style that reflects the heavenly kingdom, the results are amazing. People find that they can enjoy life more and more without "grabbing the gusto," without going deeper into debt to "pass the Joneses," without consuming every moment of time as another unit for materialistic production.

Wherever people let the image of God shine forth, a new sense of oneness begins; we realize that our strength lies in togetherness with God and other people. As the Christian community grows, fear lessens and the anxiety pressure drops.

God waits for us to choose. He is no Dr. Welby who makes house calls, comes to dinner every other evening, and when he's not at your bedside or house, he's driving you up the wall with incessant phone calls trying to find out how you are. That is adding pressure upon pressure.

God waits at the interface. The choice is ours.

The play *Green Pastures* shows it powerfully. God looks down from a window in heaven and sees what is happening at Golgotha. On stage there is a moment of silence, hushed and terrible, as God watches. And all at once, God covers his face.

God is God because he gives us the gift of choice. You and I are Christians when we, by choice, at the interfaces, choose a life-style appropriate to our capability in Christ. BW

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:40 NOVEMBER 8, 1977

Perspective ON Latin America

COM special issue



Signs of hope in Latin America

Hector G. Valencia V.

A great deal of attention has been given to the study of the rate of growth of the Protestant church in Latin America. According to some estimates, there are about 20 million Protestants in Latin America today. There will be 100 million by the end of this century, a numerical growth of 3.5 million a year in the next twenty-four years (Richard Showalter, "Planning for Growth," *Mission Focus*, November 1975). It is a rather slow growth when compared to the total population, estimated to be more than 326 million. Whatever the size and growth rate of the Protestant population may be, the presence of a *comunidad evangelica* (Protestant evangelical community) in Latin America is an acknowledged fact. It has taken some hard work, even suffering, but it is there as a

witness to the lordship of Jesus Christ.

The vitality of this *comunidad evangelica* shows itself in innovative and surprising signs of a mature community in the quest for solutions to the immense problems facing the continent. The Protestant churches in Latin America are speaking and acting out of the experiences of the past when mere toleration or even outright rejection was their lot. With more freedom and more opportunities they are attempting to interpret their own heritage and the implications of the gospel within the Latin American context. In the process, they are showing a way to other sister churches outside the continent. Let us look at some of the significant signs of hope that characterize this *comunidad evangelica*.

What the Christian is called to is to liberate people—liberate them from sin, from injustice, from social and economic pressures, and from anything that alienates their functioning as human beings.



The Bible discovered

There is today in Latin America a renewed appreciation for the Bible. People are asking vital questions regarding spiritual and moral values. The new attitude towards the Bible on the part of the Catholic church has motivated the search for fresh answers. The result of this new climate is an eagerness to study the Bible and to translate Christ's teachings into everyday life.

The Bible societies are fully committed to meeting the needs of a Bible-thirsty continent. A decade ago Bible work was decentralized and four regional centers came into being: the Americas, Africa, Asia, and Europe. The result of this decentralization has given a tremendous boost to the work of the Bible society. There are now four countries publishing Bibles and New Testaments: Brazil, Mexico, Argentina, and Colombia. *Scriptures for New Readers*, originating in the Latin American Center, have reached a distribution of almost 45 million pieces, mainly through government literacy programs or through private organizations engaged in literacy work. The Penzotti Institutes have prepared laypeople, ministers, women's groups, and more recently, priests, nuns, and Catholic laypeople in the basics of Bible distribution. More than 12,000 women volunteers are active in Bible work. And the excellent magazine *La Biblia en la America Latina*, with a wide

circulation, reaches all strata of society.

The dynamic translations of the Bible produced by experts, such as the New Testament *Dios Llega al Hombre*, have been best sellers since their publication in Spanish and Portuguese a few years ago. It is interesting to note that the *Good News Bible*, so successful in North America, had its origin in the Version Popular published in Spanish using new scientific principles of communication developed in Latin America (Eugene Nida, *Good News for Everyone*).

All these activities of the Bible societies and of the Latin American churches have made an impact on the people. The Bible has become a respectable book instead of a book to be burned or hidden from visitors. The total circulation of Scriptures in 1976 was 1,018,324 Bibles; 1,944 New Testaments; 4,984,806 portions; and 158,877,347 selections, in addition to almost six million *Selections for New Readers* (United Bible Societies Annual Report, 1976). The new appreciation for the Bible comes as the result of numerous factors. But perhaps the strongest is the effort put forth by those engaged in Bible work, always seeking new and imaginative ways to promote the Scriptures. These original patterns tried in Latin America have been adopted successfully in Africa and Asia, and even in North America.

New patterns of ministry

In Latin America there is a great deal of thought and effort devoted to defining the kind of ministry needed for the Latin congregations. The churches inherited the tradition of a salaried full-time pastor to do the church work with the help of a council or a group of volunteers. The congregations have to raise the money for the pastor's salary, the church building, and the budget for the church program. Some argue that a paid ministry is not necessary and that the answer for leadership in a poor church, such as the one in Latin America, needs to be found in the principle of the "priesthood of all believers." Many churches, particularly the less structured ones, have a minister with little preparation and much dedication. On the other hand, some denominations still feel that a well-trained ministry is basic for the complete proclamation of the gospel and, therefore, they continue preparing their pastors at a higher level. Most of the leaders of the mainline denominations have received seminary training, and in many cases have gone beyond this preparation to obtain degrees in their own country or in foreign universities.

There is some frustration on the part of both the well-trained people and the denominations because these highly trained leaders cannot be supported financially by the poor churches and end up by migrating, leaving the ministry, or becoming part of the church bureaucracy. In dealing with this problem the Latin American leaders have been rather resourceful. Some denominations have kept their Bible institutes or seminaries and continue with a program of residence. Others have found the answer in joining forces with other denominations. Still others have adopted the method of theological education by extension or some types of informal training programs that take the professors, materials, and the seminary to the students. Whatever the method used, there are evidences of new patterns emerging.

A Mexican man receives his introduction to advanced literacy through a Good News selection in Spanish.



Training Latin leaders

The "residential-type" institutions for theological education continue to have a profound influence in the preparation of ministers. Such is the case of the Protestant Institute of Higher Theological Studies in Buenos Aires, Argentina, the Theological Community in Mexico City, the Latin American Biblical Seminary in San Jose, Costa Rica, and the Evangelical Seminary of Puerto Rico in Rio Piedras. The combined efforts of several denominations makes it possible to have an efficient and yet diversified, up-to-date program in addition to other types of informal educational offerings.

Theological education by extension has developed tremendously in the last twelve years in Latin America. Its impetus began with the decision of the Presbyterian Seminary in Guatemala to explore new ways of imparting theological education by abandoning the residential type in exchange for the extension model. The program is based at a central campus with a core faculty, administration, and publishing operation all committed to extension work. The full-time faculty members, some of whom do not live at the seminary, visit all the centers once a week for two or three sessions. The larger two- or three-day gatherings are held at the central campus two or three times a year.

There are hundreds of extension programs all over Latin America inspired by and based on the experiment in Guatemala. And this successful experimentation has gone beyond the Latin world to inspire and help churches on other continents. F. Ross Kinsley, one of the exponents of the movement, after a seven-week trip around the world lecturing on the subject, reported: "I arrived, as planned, on November 23, the day of the seminary's graduation. . . . That evening the Presbyterian Seminary of Guatemala held its tenth graduation since the initiation of the extension plan, the pilot program which has influenced so many others around the world" (Center for Studies in Theological Education and Ministry, Guatemala, Occasional Paper No. 2).

The Mennonites, after a serious and fruitful experiment in theological education at the Montevideo Seminary which ended in 1974, are now exploring new possibilities. The opening of a new Mennonite Theological Center in Asuncion, Paraguay, is an indication of their interest in this field.



Residential institutions for theological education continue to have a profound influence in the preparation of ministers

An evangelism renewal

There is today in Latin America a renewed commitment to evangelism. The efforts toward self-propagation take various forms from the massive sophisticated evangelistic campaign to the simple personal witness reinforced by tracts and Scripture selections. The concern of the churches today is not only to face the unbelievers with the Christian alternative, but also to provide an opportunity for growth within the community of believers so that those who have made the choice for Christ also become messengers of the Word. Evangelism is more than the verbal proclamation of the gospel. It is a

process in which the whole church is involved from initial steps till the proclamation is completed, conversions take place, and the incarnation of the Word becomes reality in the lives of those who make decisions.

Some leaders in Latin America have decided to explore new forms of evangelism. In-depth Evangelism has been in operation since 1959 under the sponsorship of the Latin American Mission and is now an autonomous body within the Community of Latin American Evangelical Ministries. This organization has done much to "ip

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congregations develop an evangelistic life-style, like the early church, whereby the fruit of the Spirit is seen in daily increase in the number of committed disciples of Christ. . . . This kind of life-style takes seriously three basic discipleship commitments: total obedience to Christ as Lord; genuine love and unity within the Body of Christ; and unconditional love and service to our neighbors, while inviting them to follow Christ as his faithful disciples and responsible members of his church" (Institute of In

depth Evangelism, September 1976).

The new structure of Indepth Evangelism, which includes a Center for Pastoral Studies directed by Orlando Costas, has been a source of inspiration not only for the Latin American churches but also for the Protestant worldwide community. The principles and practices discovered in the Latin American countries have helped the people of other continents to face problems of growth and evangelistic, congregational life-styles.

Theological ferment

There is in Latin America an important theological ferment in process. Serious efforts are being made on the part of Christian leaders to discern the signs of the times and to apply Christian principles to concrete situations.

The theology of liberation, expounded both by Protestant and Catholic theologians, challenges traditional theology to begin theologizing from the present historical situation of the Latin person.

What the Christian is called to is to liberate people—liberate them from sin, from injustice, from social and economic pressures, and from anything that alienates their functioning as human beings. The liberation theme not only has spiritual but also political, social, and economic implications. "People should be liberated in all areas, in every way; from sin, which is the slavery that man himself is author of; from the psychological slaveries of fear, anguish, routine, laziness, passions, and prejudices; from social restrictions; from the systems of domination that hang over most people today, oppressing even the dominators themselves; from the economic system that is at the heart of the worldwide system of domination" (Joseph Coblin, *The Theology of Liberation*, Keyhole Series).

How this liberation is to take place is one of the most difficult questions to answer; whether to follow the option of violent

solution using the example of the guerrilla priest Camilo Torres, or the peaceful alternative of Dom Helder Camara of Brazil, is still unsolved. More and more the tendency seems to be towards peaceful active resistance, although extremists are skeptical of the possibility of peaceful changes after the Chilean overthrow of Salvador Allende.

The theology of liberation is not the only expression of Christian concern emerging from Latin leaders. For some years during the fifties and part of the sixties the Latin American Protestant community suffered severe criticism of not making the gospel relevant to the situation. Although this criticism still continues, it has diminished in part because of the new openness of the churches to denounce injustices.

The most decisive turning point is that a number of Christian leaders and concerned church members from different countries have come together in theological fraternities, church conferences, seminars, and small ad hoc groups to reflect on the mission of the church and to explore the implications of the gospel on the Latin American scene. Out of these individual and collective explorations, magazines, books, and declarations have emerged and have been circulated worldwide, asking hard questions, explaining possible strategies, and giving Christian hope to dispel the despair and emptiness of an underdeveloped world.

It is very clear in the writing of Orlando Costas, Rene Padilla, Samuel Escobar, Emilio A. Nunez, Jose Miguez, Emilio Castro, Mortimer Arias, and others, that "triple commitment—with the Word, with the church, and with Latin America," is indeed a serious and creative mission undertaken at a critical moment in Latin American history (Rene Padilla, *El Reino de Dios y America Latina*, 1975). As the participants in the church-mission consultation held last December 1976, in Quito, Ecuador, discovered, there is still a great deal of work to be done in overcoming the lack of an adequate theology of the church, the acute problem of dependence, the complexity of the missionary structures based in North America, the coordination of these structures with the Latin American churches, and the matter of interdependence. The increasing understanding of the problems by Latin American thinkers within the church is a promising sign in these days of confusion.

Many of these leaders are also traveling to world gatherings to interpret the Latin American situation. Through their reflections they are calling the attention of European and North American theologians to get them interested in visiting Latin American countries and to read and reflect upon the reality of these countries. One reads with interest the conclusions of John Stott after a six-week visit to Latin America. He is impressed by the fact that Latin Americans consider themselves as oppressed people. He is also "bewildered by the variety of competing solutions that are being proposed." "So," he writes, "is there any solution to the Latin American problems? I am still convinced that there is more hope in evangelization than in any other single Christian option. We are under the authority of the Lord Jesus, who has commissioned us. And nothing is more humanizing than the gospel." He also recommends that the missions take social action seriously as an expression of the message. He concludes: "One ardently hopes that Christian missions in Latin America will increasingly seek to promote such projects alongside with evangelization; without the accompanying good works the gospel lacks credibility" (John Stott, "A Visit to Latin America," *Christianity Today*, September 9, 1977).

Although the *comunidad evangelica* in Latin America has by no means found its complete identity or clearly identified its mission, the Spirit is showing Latin American Christians new signs of hope.

On market day, the city plaza of Anolaima, Colombia, becomes a beehive of activity.



In diversity there is joy—maybe

Although "discovering and affirming our theological diversity" was the theme for the annual sessions of the Western District there was little expression of diversity.

No resolutions were passed except one expressing thanks to the hosting churches. There was a lackluster, defensive response to the challenge of explaining the phrase "heritage of the Mennonite church" in the revised constitution. Any discussion that did arise from the floor came mainly from pastors. Few laypersons and almost no women spoke. The diversity that did appear evolved mainly from conference speaker Pete Posey, urban ministries specialist for the United Methodists in Wichita, Kansas. As one delegate quipped, "This is a convention, not a conference."

Nevertheless, there were good moments: times of joy, affirmation, and faith, and perhaps, even of discovery. The home missions committee, in justifying its 1978 budget request of \$79,220, did so creatively, catching the imagination of the delegates. The presentation was a key factor in the approval of the total Western District budget for 1978 which calls for cash donations of \$220,000, an increase of 13 percent over the current \$193,000 purse. Despite 1977 donations to the end of September being only \$100,000, delegates approved the significantly larger spending proposals for 1978.

Most of the increase was for home missions. One or two speakers who called for realism in budgeting were overwhelmed by those who said, "We need to set goals so we have a sense of movement; we need a challenge to the life of faith we live."

Undoubtedly this sentiment, the sense of being on the growing edge of exciting home ministries, found a hallelujah chorus among the 385 delegates representing sixty-six

congregations in Nebraska, Kansas, Oklahoma, Colorado, and Texas.

Four new home ministries were funded, and others, already receiving grants, were strongly affirmed. Nine thousand dollars was budgeted to begin a Spanish ministry in Liberal, Kansas. Two part-time home mission personnel have been assigned to the Kansas university centers of Lawrence and Manhattan to engage in church planting.

A captivating story came from a struggling ten-year-old congregation in Houston, Texas. The congregation of sixty has had severe problems with high mobility which has at times shattered its grass roots support base. It continues to receive subsidy. But October 16 fourteen new members were added to the church, eleven of whom are Spanish-speaking. Among the Spanish members is a pastor, Victor Alvarez, who is now beginning ministry to Spanish-speaking persons. Houston minister Marlin Kim commented, "We had the space and no leadership. They had the leadership and no space."

The Western District accepted the Mennonite Church of the Servant, Wichita, Kansas, into membership, and although the delegate body affirmed the small group, there were hard questions about the congregation during a Saturday buzz session on home missions. "What is the point of another church in Wichita?" one delegate asked. The implication seemed to be that the \$17,500 subsidy to the group of less than twenty hardly seemed justified when there already was a church in Wichita. David Habegger, who is heading up this church planting effort, replied that there was a need for more options within the city.

Pete Posey addressed the conference several times, and also reflected on each day's happenings. His message was clear:

"Diversity is the condition of great joy. . . . The real position of faith is to have unresolved ambiguity because faith which is closed is not able to grow. . . . Theological plurality carries an innate responsibility for growth. . . . Our churches increasing represent diversity in points of view, and yet they continue to see this as a problem rather than a gift."

The theme of diversity was also dramatized. Friday afternoon a group of players using symbolic blocks, built a wall representing the many dimensions of "the world which Western District is called." Congregations, family relationships, agencies, institutions, ethnicity were all part of the mix. But there were tensions that shattered the unity of the wall. Yet, "though the bricks have fallen, we will build with dressed stones" as the players began, hesitatingly, then more joyously, to work together at building the wall again "in Christ," dramatizing that even as we build we see that things do fall apart.

At the end of the conference the question remained as to whether Mennonites in the Western District were free to show their theological diversity. There seemed to be a nervousness about what might be hidden under the bushel basket. There was not much discovery of theological positions. The constitutional discussion on the meaning of Mennonite heritage didn't get beyond generalities.

Perhaps the enthusiastic support for every diverse style of home mission was evidence of the acceptance of diversity. And a gesture toward unity in diversity did occur when Calvin King, fraternal delegate from the Mennonite Church, called for a union between his church and the General Conference. Delegates and visitors roundly applauded the statement. In diversity there is joy after all—sometimes. *Vic Reimer*

Western District home missions are active and growing. Three aspects are symbolized by the placards—Spanish ministry, church planting, community development.

These players dramatize that even as the church builds, relationships and structures do fall apart and need to be recreated.



Immigration concerns spur varied reactions

Texas

The latest governmental action in Washington affecting the status of Old Colony Mennonites in Seminole, Texas, indicates they will have ample opportunity to achieve resident status. But there are also larger issues involved, particularly the status of various other minority groups seeking immigrant rank within the United States.

Commissioner Lionel Castillo of the U.S. Immigration and Naturalization Service (INS), has instructed the Dallas (Texas) office of the INS to "extend all possible aid and assistance," including an extension of time beyond January 31, 1978 to allow the group to obtain lawful permanent residence.

An earlier threat of deportation of the Mennonite immigrants generated extensive news coverage in North America. There was a swift counterreaction to the threat as congressional representatives and the citizens in Seminole mounted a campaign to keep the Mennonites.

The "keep the Mennonites" drive has prompted both the best and the worst in human reactions to the various minority groups seeking immigrant status in the United States. The positive aspect has been the sympathetic response of many citizens to the Old Colony people as "hard-working, God-fearing people" whom many Americans would not wish to see deported. This has been characterized by a sense of respect and sympathy for a people whose life-style is threatened.

Negative and prejudicial attitudes have also surfaced as congresspersons and citizens have utilized this situation to play the Old Colony Mennonites off against native Mexican people also seeking an opportunity to begin a new life in the United States.

One congressman, instrumental in pressing officials of the INS to agree to the January 31 extension of time for the Old Colony people, contrasted his positive portrayal of the Old Colony group with an notional denigration of Mexican immigrants whom he characterized as illegals trying to become welfare free-loaders. He was reminded by an INS official that like the Mennonites, most Mexican immigrants are hard-working, law-abiding people.

Delton Franz and Betsey Beyler, Mennonite Central Committee Peace Section, Washington, D.C., assert that the emotionism in the immigration question requires the general public a more insightful understanding of U.S. immigration regulations, otherwise citizens are vulnerable to the prejudices and bigotry that have long been

imposed on immigrants, especially those of non-Anglo Saxon stock.

More specifically, they ask, what are the implications of U.S. immigration law as this pertains to immigrants from Mexico? How will poverty-ridden, landless Mexican families seeking resident immigration status view the actions on behalf of 500 Mennonites with the wherewithal to purchase land?

Until January 1, 1977, Mexicans and Canadians comprised a large percentage of the 120,000 persons permitted to immigrate to the United States from North and South America and the Caribbean. The "Western Hemisphere Bill" which went into effect at the beginning of this year established a 20,000 person-per-country quota for legal immigration from Western Hemisphere nations. The bill has drastically affected the number of people immigrating from any one country. Legal Mexican immigration for other than immediate relatives of U.S. citizens was cut in half.

The 20,000 visas per country are not allowed on a first-come, first-served basis, but on the basis of seven preferences. Each preference is for a different category of persons and receives a certain percentage of the 20,000 allotted visas. Four of the preferences require family relationships with U.S. citizens and make up 74 percent of the total. Preference 7 is for refugees (6 percent), Preference 3 is for professionals (10 percent), and Preference 6 (also 10 percent or 2,000 persons) is for skilled and unskilled workers in short supply in the part of the United States where they wish to go. The latter two categories require labor certification from the U.S. Department of Labor.

If, as it seems almost certain they will, the Old Colony Mennonites obtain labor certification in the period of time extended to them by the INS, they will as a group of 500 be competing with other Mexicans for one-fourth of the available visas in the Preference 6 category. "It is not surprising," say Delton Franz and Betsey Beyler, "that other voices are raised around the country to ask why other Mexicans—also in the U.S. illegally—are not given special attention."

Many persons who do not have proper documents for residence have put down roots all over the United States. They pay income tax. But most who are improperly documented fear discovery and deportation and do not apply for Social Security, unemployment benefits, aids to dependent children, or schooling for their children.

New legislation affecting immigration and illegal immigrants has been outlined by President Carter and will be acted on in the 1978 congressional sessions. It proposes

"special attention" for the many persons who, like the Mexican Mennonites, are now illegally in the United States but have made investments in a community and want to stay. Such legislation will almost certainly require the undocumented aliens to have been in the United States for five years in order to regularize their status. For hundreds of hungry and desperate Mexicans, however, the limited number of legal immigration visas means that their choice for a better life in the United States includes illegal immigration.

Ms. Beyler and Mr. Franz ask: "What role have U.S. food and agribusiness corporations had in displacing hundreds of small peasant farmers from the land in Mexico? Why do people feel compelled to leave their homeland to find a better life?" They suggest that the answers, to these and other questions, may be found beyond the borders of the United States.

Both Mennonite Central Committee and Mennonite Central Committee (Canada) are very interested in the proceedings involving the Mennonites in Texas, with Bill Janzen of the MCC (Canada) Ottawa Office providing staff time and visiting the group and the MCC Peace Section Washington Office monitoring INS activities.

"We are concerned not only about the legal paperwork, but about the well-being of these people as our spiritual brothers and sisters," explained Art Driedger, MCC (Canada) staff member who works with Old Colony concerns. "We want to keep communication lines open. We are talking with the Manitoba Old Colony group from which these Mennonites emigrated fifty years ago. They plan to send one of their spiritual leaders to Texas to visit since the group at Seminole has no spiritual leader of its own."

Soviet Union

Soviet Pentecostals wage emigration campaign

Some Pentecostals want to emigrate from the Soviet Union. Information released by the Centre for the Study of Religion and Communism in Keston, England, indicates that 3,500 Pentecostals are waging a campaign to emigrate. The publicity surrounding the campaign has led to a change in tactics by the authorities. Promises have been made to end discrimination, including better housing, educational opportunities, and work. But others have been threatened with reprisals if they persist in their emigration campaign.

The pressure on most unregistered Pente-

costal groups has not eased. There are some registered autonomous Pentecostal churches, which are not members of the All-Union Council of Evangelical Christians and Baptists, the government-approved church arrangement. But the unregistered groups have had prayer meetings dispersed. Pentecostal and also Baptist believers have been placed in psychiatric hospitals.

There have been threats to arrest Boris Perchatkin, a leader of the emigration movement in Nakhodka, who is openly "tailed" wherever he goes.

Tempo up in migration of Russian Mennonites

A record number of Mennonites have migrated from the Soviet Union to West Germany in the past two months, and there appears to be no let up, report John and Helen Doerksen, Mennonite Central Committee workers with these *Umsiedler* in Unna-Massen, West Germany.

The Doerksens visited and registered 194 Mennonite newcomers in August and 182 in September. In June and July they had registered 114 and 125.

"A surprisingly large number (200) have come from the Frunze area of Kirghisien," the Doerksens said. "Until recently people were generally forbidden to leave from there. It is a case of how God operates even in a country that professes atheism."

"Some were driven to near despair and desperation because of long emigration delays and refusals," the Doerksens said. "And yet we recently welcomed a family that had waited only three months after the mother, herself an immigrant of last spring, requested that they be allowed to emigrate."

The Doerksens have welcomed in the last few months many children and grandchildren of *Umsiedler* who had come last fall, and the Mennonite roster shows a sprinkling of Russian names mixed with the German Harders, Epps, Dycks, and Hueberts as a result of intermarriage.

Persons of German origin have been permitted to emigrate from the Soviet Union and eastern Europe to West Germany since 1959. Mennonites and Baptists, some of whom have Mennonite roots but became Baptists as that is the only Protestant denomination recognized by the government, are only part of the total repatriation program.

For the first decade only a trickle of immigrants arrived in West Germany, but since 1971 the number has been growing rapidly. In 1971, 871 persons migrated. By 1976 the total had reached 9,656 of which 2,328 were Mennonites or Baptists. Since 1973 more than 6,000 Mennonites and Baptists have reached West Germany.

Thrift shops being assessed

There are nearly forty thrift shops in the United States and Canada associated with Mennonite Central Committee. More are opening. As many as 100 volunteers are needed to staff and manage one thrift shop. What does it signify?

The role of thrift shops in their particular communities, and in their relationship to MCC, is being weighed by Joyce Bratton. For many years she worked as an administrative assistant at MCC headquarters in Akron, Pennsylvania. But since September she has been visiting thrift shops as part of a one-year assignment to hear what is being experienced by those hundreds of volunteers who operate twenty-six thrift shops in Canada and eleven in the United States. Ms. Bratton is also promoting additional shops. Recently she was in Kansas, Nebraska, and Oklahoma meeting with thrift shop personnel.

She indicated that thrift shops are a way in which many individuals, mainly women, participate in the worldwide service of MCC. She expressed a hope that more men would become involved, too. Since direct material aid is no longer the primary focus of MCC ministries there has been a distinct shift towards raising funds which can be used in development work.

Mennonite Indian Leaders' Council meets in Montana

Empowered with new administrative responsibilities, the Mennonite Indian Leaders' Council met October 13-16 in Busby, Montana, to hear reports, plan for 1978, and prepare budget requests to the Commission on Home Ministries. CHM turned over administrative powers to MILC in August.

MILC is composed of one representative from each of the ten Mennonite Indian churches scattered across three states, Montana, Oklahoma, and Arizona, and also a representative from the Hopi Mission School, Arizona. Elected to lead the council were Joe Walks Along, Lama Deer, Montana, chairperson; Anola Waters, Bessie, Oklahoma, vice-chairperson; Nadenia Myron, Hotevilla, Arizona, secretary. Menno Wiebe, Winnipeg, Manitoba, and Lawrence Hart, Clinton, Oklahoma, represented CHM at the meeting.

Most of the actions at the four-day meeting had to do with reorganization and beginning to function as an administrative body. For the present, General Conference central offices in Newton will provide financial bookkeeping, except for Montana which will set up its own treasury as a pilot project. A budget for 1978 was not finalized, although this will be completed in De-

Consequently, thrift shops are a way in which the grass-roots constituency can maintain a connection with MCC. Several hundred thousand dollars are contributed annually to MCC from the shops. Furthermore, the shops serve people locally providing a clearinghouse for good use articles (mainly clothing) to the poor and for those persons who are trying to live more simply. On this point Ms. Bratton said, "Thrift shops should serve the community first of all."

From her travels to date she has noted that the shops are often an avenue of interdenominational effort. "It is important," she said "to have a neat, roomy, attractive store in an area that is readily accessible to shoppers." She continued, "Stores should never reject anything that is brought to them. Even if the goods cannot be sold in the thrift shop there is another agency which will be able to use the items—the Salvation Army, Goodwill Industries, people who have hobbies with special needs, workshops which need rag-

The thrift shops also sell books and toys and several have expanded space so they can sell appliances. MCC also encourages the shops to include overseas handicrafts and Self-Help items.

cember. For 1977 CHM Indian ministries received about \$138,000.

A staff person, Elmer Myron, has been hired for work among the Arizona congregations. Other staff personnel are Ted Risunsun in Montana, and Ric and Carol Dalrymple in Oklahoma. MILC indicated that they would like to relate to the urban Indian ministry of Anna Baerg in Denver, Colorado.

At one of the services held during the four-day meet a special farewell was expressed to Malcolm and Esther Wenger, who for many years worked among the Cheyenne. Malcolm more recently administered Indian ministries in the United States for the General Conference.

Suderman resigns from MVS

Dale Suderman, associate director of Mennonite Voluntary Service, has resigned effective June 1, 1978. Mr. Suderman has exercised leadership in the MVS program since June 1974.

During June, July, and August of next year he and Lois Barrett (former associate editor of *The Mennonite*) will team up to write a history of General Conference home ministries. In September 1978 Mr. Suderman will move to the Chicago North Side as part owner and operator of a Christian bookstore.

Hear ye! Hear ye! Sons of Menno

General Conference Mennonites haven't become too excited about it, but other denominations are. In August 1976, the Commission on Home Ministries of the General Conference released materials designed to help local congregations develop goals. Since then the materials have been sold to more than 320 non-Mennonite congregations, but to only fifty Mennonite churches. Only eleven Mennonite congregations have actually used the material in the past year.

One church-growth expert said the material was "the best example of goal-setting material" he had used. A Lutheran pastor in California used it, and then ordered ten more sets to distribute among churches in his parish. Orders have come from the Methodists and the Church of God. Overseas requests have come from France, Australia, and various countries in South America. The Church of the Brethren bought the rights to publish the material using their imprint. A Baptist convention in Canada has expressed strong interest in doing the same thing. World Vision, and the *Church Growth Bulletin* of Don McGavran, have promoted its use.

Named "Congregational Goals Discovery Plan," the material consists of thirty-four posters, a leader's guide, and congregational survey forms. It is designed to focus on the local ministries of a congregation. It has been kept simple enough so that church members are not overwhelmed by statistics. A basic principle of the material is that any goals which evolve out of a congregational study are seen in relationship to the congregation's existing organization. The whole congregation is part of the consultation in which strengths of the congregation are assessed, community needs are determined, church performance is evaluated, and goals are set. The materials' overarching purpose is to assist a church in finding out what Jesus Christ wants them to do, by taking a comprehensive look at what is happening in the church, the community, and in the lives of its members.

Mennonite student workers check signals in Ontario

Mennonite student services workers from scattered points in North America got together October 13 in Waterloo, Ontario, to check signals concerning their common ministry.

Hosted by the Ontario inter-Mennonite student services team, the group of thirteen met at Conrad Grebel College. They reviewed what has been going on among



Peace efforts stir controversy

Both winners of the Nobel Peace Prize announced in mid-October are not without critics. Shown preparing for a television appearance are Mairead Corrigan (left) and Betty Williams of Northern Ireland. They received the 1976 prize—not awarded last year—for "their initiative to end the violence which has marked the unfortunate disintegration in Northern Ireland," the Nobel Foundation said. The women, both Catholics, have organized a broad-based movement to end violence between Roman Catholics and Protestants in the British province. Their efforts to rehabilitate the violent mind call for an unconditional laying down of arms. Both Protestant and Catholic militants have criticized them. Bernadette Devlin, former member of Parliament, in an interview with the *National Catholic Reporter*, said the women are wrong in asking Catholics to stop fighting because "the oppressed cannot be the first to lay down their arms." Other Irish Republican Army backers have denounced the women's peace efforts as "peace without justice." Amnesty International, the London-based human rights organization working on behalf of political prisoners, was named the winner of the 1977 prize of \$145,000. It has been censured as "communist" for its work with those imprisoned for opposing apartheid in South Africa.

Mennonite urban young adults and students on non-Mennonite campuses and dreamed about the future.

The meeting was convened by Eleanor Loewen and Hubert Brown, General Conference Mennonite Church and Mennonite Church student services staff workers.

Bill Dick, a University of Waterloo counselor and member of the General Conference Mennonite student services committee, offered some handles on "Counseling as Ministry: Faith Development of Students and Young Adults." He affirmed the searching, questioning posture of young adulthood and encouraged integrating the teaching-listening or directive-nondirective counseling approaches.

"I am indebted to Carl Rogers for introducing me to the concept of unconditional positive response to the other, so

poignantly expressed in the Indian proverb: I will not judge my neighbor until I have walked a mile in his moccasins," Bill said. "But to drop our counseling responsibility at that point in the relationship would be shortchanging the young adult. We must be available to help counselees move beyond where they are."

Participating in the meeting were Bill Dick, Gloria Martin Eby, Wilmer Martin, John Regier, John Rempel, and Martin Sawatsky, all of Ontario; James Pankratz, Manitoba; Eleanor Loewen, Kansas; John Hershberger, Iowa; Hubert Brown and Willard Roth, Indiana; Arden Shank, Washington D.C.

The workers agreed to meet next year in September in Philadelphia. The 1976 meeting—the first gathering of employed student workers—was held in Indianapolis.

Words & deeds

Application for four \$500 scholarships offered annually by Mennonite Mental Health Services must be made by the end of February 1978. College students who will be on the junior, senior, or graduate level next year and who have a declared major and vocational interest in the mental health field may apply. Other requirements are a minimum grade average of C+ and active participation in a Christian church. Applications are available from the director of MMHS, 4905 North West Avenue, Suite 118, Fresno, California 93705.

Rosthern (Saskatchewan) Junior College has enrolled 167 students this year. The senior high school is a joint ministry of two provincial conferences, Alberta and Saskatchewan. One hundred and thirty-six students live in the dormitories. Most of the students have their homes in Saskatchewan or Alberta, but there are also fourteen Chinese students from Hong Kong.

An Islamic seminar is currently under way in Nairobi, Kenya. The purpose of the eight-week seminar is to expose participants to the theological issues involved when Christians and Muslims interact. Peter Ipema, general advisor for the Islam in Africa Project, provides overall leadership; Eastern Mennonite Board of Missions has David Shenk serving as associate instructor. Participants are from Denmark, Sweden, Kenya, Tanzania, and the United States. All are involved in Christian-Muslim encounter in Africa. Among the agencies contributing funds for the seminar is Mennonite Central Committee, which Mr. Shenk says symbolizes a growing sensitivity among Mennonites to carry on a responsible witness to Muslims.

Selling used furniture for MCC is the newest wrinkle in community Self-Help stores. Altona (Manitoba) area Mennonite churches have opened a second store to sell furniture. The first store concentrates on used clothing. Semiretired and retired men are taking primary responsibility for operating the furniture store. Donations of used furniture were received in September, and on October 1 the store opened for business. The new store is sponsored by the same group of six churches that sponsors the clothing store.

American Indians traveled to a United Nations conference in Geneva, Switzerland, on self-issued Iroquois Nation passports. The Indians had refused U.S. passports and the State Department waived their need for them. The delegates attended a UN International Conference on Discrimination against

Indigenous Populations which attracted more than 250 representatives from fifteen countries. David Monongye, a Hopi elder from Arizona, said Indian lands continue to diminish in the United States. "Some of you," he told the conference, "may have eaten Crackerjacks. What does it say outside the Crackerjack box—'the more you eat the more you want.' He (the white man) has eaten up our land already, but he wants more." American Indians who attempted to travel to other European countries did have trouble with the acceptance of their Iroquois Nation passports by immigration officials.

Bluffton (Ohio) College has received an \$18,000 grant from the Marathon Foundation to help with start-up costs in its baccalaureate nursing program. The grant will buy classroom and clinical aids, library books, and periodicals. The new nursing program is for registered nurses seeking a BS in nursing degree. Thirty full- and part-time students have enrolled.

The Associated Mennonite Biblical Seminars, Elkhart, Indiana, is one of three institutions that have received parts of the library of the late George Wright, Harvard University. The books are in the field of Old Testament and theology.

The potential new No. 1 killer of people is job boredom. The U.S. Department of Health, Education, and Welfare claims your life span depends on how much you like your work. One management consultant claims nine of ten workers are dissatisfied because of boredom built into jobs for efficiency. Working conditions often stifle autonomy and creativity, claims the report.

A Christian unity service in Newark, New Jersey, recently attracted many leading Protestant and Catholic clergy. William Thompson, president of the National Council of Churches, addressed the throng of 1,200. In his remarks he indicated that in the past the ecumenical movement accentuated common beliefs, but that now there are signs that the future stress will be on resolving, or acknowledging the differences.

India's goldsmiths have objected to a translation of Malachi 3:2 by the Bible Society. "Refiner's" fire was translated "goldsmith's" in Telegu, one of the major languages of India. Goldsmith is also used as a caste name and in their letter to the Bible Society 1,500 goldsmiths said the use of the name in the Malachi context was derogatory to them. It is possible that a revision of the Bible in Telegu may be necessary soon because of the social and political awakening taking place in India.

Mennonite Collegiate Institute, Gretna, Manitoba, has enrolled 223 students this year, an increase of forty from 1976. Although there are more students, there are financial concerns because even though the actual cost per student is near \$2,000 the cost billed directly to students is only \$1,000. The difference is collected through donation income, and hence the extra forty students represent a need for an additional \$40,000 in donations.

Pastor required

Leading minister is required for a congregation of approximately four hundred members. Language—bilingual preferred. Please direct inquiries with resume of education and experience to Berghaler Mennonite Church, Box 997, Morden, Manitoba ROG 1J0.

Associate director required

An associate director for the Mennonite Voluntary Service office of the General Conference is required, effective June 1978. Tasks include administrative responsibilities for regional units, with some travel involved. Apply by December 31 to:

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Workers

ancy Carlin, Pasadena, California, began two years of service with the Seattle Unit of Mennonite Voluntary Service in August. Her assignment is working with the Church Council of Greater Seattle, particularly in the area of school desegregation. She is a graduate in religion and English from Barnard College, New York. She has had work experience with CROP (Christian Rural Overseas Program) and as admissions assistant at Columbia University School of Business.



Carlin



Derksen

Marjorie Derksen, Olivet Church, Clearbrook, British Columbia, began one year of Mennonite Voluntary Service in September at the day-care center in Markham, Illinois. She is a graduate of Mennonite Educational Institute at Clearbrook. Her parents are John and Nellie Derksen of Clearbrook.

Glenn Edwards, Wichita, Kansas, has been named lecturer in American history at Bethel College while Jim Juhnke is on sabbatical leave of absence.

Carl and Marie Flickner, East Swamp Church, Quakertown, Pennsylvania, left November 5 to begin another term of service in India under The Evangelical Alliance Mission (TEAM). A recommissioning service was held for them October 30.

Melvin Goering, Moundridge, Kansas, has been named general education director at Bethel College, North Newton, Kansas, effective November 1. He will be working on problems relating to career relevance in the liberal arts program. A philosophy major at Bethel College, Mr. Goering earned a MDiv degree from Vanderbilt University School and an MA in philosophy of religion from Harvard University. From 1919 to 1973 he taught philosophy at Bluffton (Ohio) College. He is currently owner and operator of Goering Custom Builders, Santa Fe, New Mexico.



Groff



Kaufman

Sharon Groff, Bowmansville, Pennsylvania, has begun two years of Mennonite Voluntary Service as a secretary for Friends of the Earth, an environmental group located in Seattle. She has attended Bluffton (Ohio) College, and is a member of Pine Grove Mennonite Church, Bowmansville. Ray Groff, Bowmansville, is her father.

Larry Kaufman, Eden Church, Moundridge, Kansas, is beginning two years of Mennonite Voluntary Service in December, working in home repair in Philadelphia, Pennsylvania. He has attended Bethel College, North Newton. His parents are Howard and Neva Kaufman of Moundridge.

Sheryl King, Huntington, West Virginia, has been named instructor in health, physical education, and recreation at Bluffton (Ohio) College. She will also be serving as women's basketball and softball coach. She holds a master's degree from Marshall University in Huntington.



B. Nunemaker



C. Nunemaker

Bill and Connie Nunemaker of St. John's Michigan, have begun a two-year term of voluntary service with Mennonite Board of Missions, Elkhart, Indiana. Both are graduates of Bluffton (Ohio) College. They are serving as assistant directors at Pinedale Boys Club of America, Pinedale, California. Bill is a member of Bethel Mennonite Church, Ashley, Michigan, and the son of Minnie and Marvin Nunemaker of St.

John's. Connie is a member of First Church, Bluffton, Ohio, and the daughter of Evelyn and Howard Krehbiel of Bluffton.

David Sherck, Bristol, Indiana, has begun two years of Mennonite Voluntary Service in Canton, Oklahoma, as a community worker specializing in youth recreation. He has studied business administration for two years and has worked as a plant manager and payroll supervisor. He is a member of Pleasant Oaks Church, Middlebury, Indiana. Junior J. and Iva Sherck of Middlebury are his parents.

Linda I. Schmidt of Walton, Kansas, has begun work as an administrative assistant to Peace Section at Mennonite Central Committee headquarters in Akron, Pennsylvania. Linda holds a BA in peace studies and history from Bethel College, North Newton, Kansas, and served eleven months in Bangladesh in a peace studies internship program. She has attended Tabor Church, Newton, Kansas, and is the daughter of Alvin and Wilma Schmidt.



Sprunger



Zacharias

Dianne Sprunger, First Church, Berne, Indiana, has begun a one-year term of voluntary service with Mennonite Board of Missions, Elkhart, Indiana, as a registered nurse in Phoenix, Arizona. She is a 1976 graduate of Indiana Central University, Indianapolis, Indiana. Before entering service she worked at Elkhart General Hospital as a registered nurse. She is the daughter of Gladys and Eugene Sprunger of Berne.

Gayle Zacharias, Crystal City (Manitoba) Church, began one year of Mennonite Voluntary Service in September working in a day-care center in Hutchinson, Kansas. She graduated from Canadian Mennonite Bible College, Winnipeg, Manitoba, in 1976, majoring in sacred music, and this year earned a BA degree in fine arts from the University of Waterloo, Ontario. Her parents are Dick and Elizabeth Zacharias, Crystal City.



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Ministers

Waldemar P. Regier has accepted the pastorate of the Bethany Church, Virgil, Ontario, effective September 1, 1978.

Paul Seiber, Arthur, Illinois, has accepted a call to become pastor of the United Mennonite Church, Peoria, Illinois.

Arthur Sutton, pastor of the Zion Church, Canton, Oklahoma, was licensed for the ministry on October 30. Mr. Sutton is of the Arapahoe tribe and has served the congregation since 1975. Malcolm Wenger and Ric Dalke participated in the licensing service.

Audiovisuals

"Hallelujah! Amen!" is a new album of favorite hymns sung by the Mennonite Hour Singers that has recently been released by Mennonite Broadcasts. The album marks the twenty-fifth anniversary of the chorus. Copies will be available from local bookstores and Mennonite Broadcasts, Box 1252, Harrisonburg, Virginia 22801. Price in Canada is \$6.95; in the U.S. \$5.95.



Smucker

Published

Underground to Canada by Barbara Smucker of Waterloo, Ontario, has been selected as one of the fifty best children's books for 1977 by the Children's Book Festival of Canada. The book, for ages nine to thirteen, tells the story of slaves from Mississippi during the Civil War period who escape to Canada, receiving temporary shelter from a Mennonite community in Tennessee. It is available from Faith and Life bookstores at Box 347, Newton, Kansas 67114, and 159 West Main, Berne, Indiana 46711.

Calendar

February 10-11, 1978—Mennonite Disaster Service annual all-unit meetings, Phoenix, Arizona

Canadian

November 18-19—MCC (Ontario) annual meeting, St. Andrew's United Church, Markham, Ontario

November 25-26—MCC (Alberta) annual meeting, Highland Mennonite Brethren Church, Calgary, Alberta

November 26—MCC (Manitoba) annual meeting, Morrow Gospel Church, Winnipeg

December 3—Conference of the United Mennonite Churches of Ontario delegate meeting, Rockway Mennonite School, Kitchener, Ontario

Northern

November 18-19—Farm and food seminar, Bethel Church, Mountain Lake, Minnesota; resource people, Cecil Graber, Arnold Harder, Doris Longacre, Russell M. Harold Regier

Western

November 13—Mission Festival, Boelter Church, Inman, Kansas

Governmental oppression and our Christian witness

A response by a Latin America missionary

At the General Conference sessions in Bluffton, Ohio, the Commission on Overseas Mission (COM) presented a resolution entitled "Governmental Oppression and Our Christian Witness." Laverne Rutschman, veteran Latin American missionary working at the Seminario Biblica Latinoamericano in San Jose, Costa Rica, shares his response and reflections on the resolution.

Although fully supporting the COM resolution in its concern for Christian witness in situations of extreme oppression, I am disturbed by certain questions relating to the content of this witness. As missionaries and evangelical pastors, most of us are found, more or less unconsciously, under bondage to ideologies of the right. As the gospel is taught groups of new believers are formed whose lives are transformed. They meet together often. They sing. They pray. They study the Bible. They testify to their conversion experience. However, their citizenship is only in heaven. For them politics and religion do not mix—so long as the state is anti-Communist!

These evangelical groups, the majority in Latin America, are no longer subject to governmental oppression. Is their presence considered a palliative for systems of injustice? Is their message fully liberating? Is this the extent of the new community called obedience to Christ? Have we communicated the gospel in its total biblical content and in its modern context? Concerned people find it increasingly difficult to identify completely with this expression of the faith. Something is lacking.

In Latin America there are also ethnic communities of Protestant Christians of which Mennonite colonies form a part. They are the quiet in the land. Survival demands isolation and conformity. However, before I criticize too severely the pietistic and charismatic groups with whom I share the evangelical faith, or the immigrant colonists with whom I identify closely in their struggle for community and security, I need to ask myself: my own witness has not led to serious persecution. Does the immunity I enjoy as an American citizen permit me to urge others to stand firm in their witness against the nonic powers knowing that this will invite persecution which I will not be called to share?

The Christians who suffer today are those who participate in the political struggle and unmask the powers. In Latin America the majority are Roman Catholic. Great numbers of priests and laypeople have been deported, imprisoned, tortured, or killed. Many evangelicals suffer with them. The state does not consider them objects of religious persecution. Their sin is political. As Christians they have identified with the left in the struggle for liberation and basic human justice. There is danger in this. There is little merit in exchanging one type of idolatrous ideology for another. They are

Christians, not Communists. They dream of a world not unlike that of the vision of the ancient prophets.

As we reread the Bible, we find both the foundation and the goal of true liberation to be Christ who through suffering love has "disarmed the principalities and powers and made a public example of them." God calls us to form communities of disciple-believers who witness to the rulers nonviolently with love and who are willing to suffer because Christ suffered for our redemption that, liberated, we might participate in the new humanity.

Letters

Small is beautiful

Dear Editor: I have been reading the book *Small Is Beautiful*, written by the noted British economist E. F. Schumacher. It begins to look as if, hopefully, there is a trend in the direction away from thinking big things are the only ones worthwhile.

I note, with regret, that Lois Barrett has left *The Mennonite*. Her editorials and other writings have always been valuable. I hope she will continue to share some of her thoughts with us.

I wish I could have an oral interview with someone, to test and share some of the conclusions and convictions from my long life of reading, experience, meditation, and prayers. *J. E. Amstutz, 2500 Lee Road, No. 107, Winter Park, Florida 32789*

Prison pen pals

Dear Editor: In the May 17 issue, you printed a copy of my letter concerning prisoners' mail and the poem *Prison Letters*. There was a considerable response from readers requesting the names of prisoners to write. We are thankful. Praise the Lord for each one who wrote.

Being a prisoner myself and without any income or proper equipment, increased mail caused somewhat of a burden in handling requests from prisoners and those wanting to write to prisoners. I welcome the burden. As a result of your printing my letter and others

printing it almost the same time, many forgotten prisoners were reached with the message that someone does care.

Upon hearing our problems with postage and a typist to answer the mail, the Reno Mennonite Fellowship of Reno, Nevada, has agreed to take over most of the work I was doing in the Prison Pen Pal program. They will be handling requests from prisoners and outside persons who care to correspond with prisoners. Additionally, they will be publishing a newsletter to all interested persons.

Their address is: Christian Pen Pal Program, c/o Kevin Lineham, Minister, Reno Mennonite Fellowship, 1645 Sterling Way, Reno, Nevada 89512.

They need prayers and support for this ministry to those in prison. Loose stamps are welcome to help, even if an individual can't write a prisoner personally. Such may be sent to the fellowship. *David R. Hinman, Box 316, Fort Madison, Iowa 52627*

September 2

Sometimes disappointed

Dear Editor: Sometimes *The Mennonite* is a disappointment. The stories from Bluffton (August 23 and September 6) are sad. Maybe our conference needs to be treated with a broom and a dustpan.

I encircled a number of items in red. Who would want a woman that had an illegal abortion? The conference had no time for Anita Bryant and the abortion issue, but lots

of time to discuss war taxes.

The war taxes issue means nothing to me. I was not born in the USA but have lived here now for sixty-seven years. I pay my taxes and trust the government, the same way that I give to church and trust that it be used wisely.

Hope *The Mennonite* has more valuable news in the future. *Peter B. Lehman, Route 4, Decatur, Indiana 46733* September 10

Church constitutions

Dear Editor: Most of our congregations operate under some form of written guidelines, bylaws, or constitutions. These are justified because in form and substance they

follow the biblical injunction to "do all things orderly." At various intervals congregations revise, rewrite, or in some manner change the written rules and thereby come upon new documents of rules and regulations.

The intent in any modernization is to have a new product, to have a constitution that will meet current needs. What is often not recognized is that the process is as important or perhaps more important than the product. It is in the process of evaluation, of mirroring the congregation, of putting beliefs into words, of struggling with changed conditions, that the real value lies. Growth and consensus come in the process, not in the final product.

It follows then that, as much as possible,

the entire congregation should be involved in the process. This is often extremely difficult. The idea that doing, working at, or working out, is where one should plug in is foreign to many church members. Most would like to enter the process after someone or some committee has completed a new or revised document.

As one reviews existing church constitutions, one discovers striking similarities in form and substance. One then questions whether originality hasn't given way to a mild form of plagiarism. There is oftentimes a feeling of harshness in existing documents; there are strict rules on quorums, special majorities applied to the pastor in his calling and retention, several grades of membership, special rules on who may partake of communion, etc. One could perhaps explain or even justify these by the necessity to maintain a pure church. There is often no feeling of inclusiveness, of drawing persons into the fellowship with a compassion toward others, especially those of differing viewpoints. Constitutions are more than rules and regulations; they are mirrors of ourselves—how we view the church. We propose to write rules of procedure, but with this we draw self-portraits of ourselves and our concepts of the church.

We need overall views—to stand back at a distance to be certain this is really us. Church constitutions are not sacred; in fact they may become hindrances to necessary change and opportunity. A constitution may, and should be, helpful toward consensus, unity, and growth of the congregation. *J. J. Schrag, McPherson, Kansas 67460*

September 5

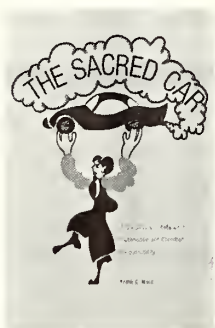
Editorial was tops

Dear Editor: The editorial "Measuring from a Zero Base" (August 23) was tops. It should be picked up by other magazines! *Jacolt J. Enz, Associated Mennonite Biblical Seminary, Elkhart, Indiana 46514*

September 7

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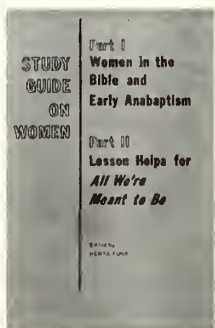
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Wichita and Oklahoma City: Men and women (skilled and unskilled) are **urgently needed** for housing rehabilitation. Seattle: Openings for skilled workers; two-year commitment wanted. Contact: Mennonite Voluntary Service, Box 347, Newton, Kansas 67114 (316) 283-5100

An open letter to the commission

Dear Commission on Overseas Mission,

We would like to share some thoughts and questions that come to our minds because of the cultural and economic differences between us and the people with whom we work. One is, how much of our resources, abilities, and training should we use in the local church? Some missionaries use all sorts of expensive audiovisual aids to present the gospel. But the Brazilian pastors and teachers don't have the money for such things nor the training in their use. Should we use the type of materials that they use? Do we limit ourselves to work only at the level they can?

When we lived for seven years in Pennsylvania, we had to look hard to find a family to whom to give a Thanksgiving basket. Now we are constantly confronted with the physical needs of people. The advice given to us new missionaries was not to give money to beggars, but perhaps food and clothing. Here, besides beggars, we have people come to the house with products or services to sell. But how much unneeded stuff does one purchase? We are used to doing our own work, but there is a poor fellow who comes to polish shoes for fifteen cents a pair. Others want to cut the lawn, do laundry, and wash the car.

The really searching questions come in relation to the people in our own congregation. The more we get to know them, the more we learn how they live and what they need. We have heard much about the problem of creating dependency. But can we allow that possibility to paralyze us? We are searching for ways to help without creating dependency, ways in which they feel they are also helping themselves. We would like to help a twenty-year-old fellow who has such poor eyesight that he cannot keep a job. Maybe new glasses would help. Should we help pay for them? A couple of families don't always have enough to eat. How can we help without hurting their sense of dignity? How do we respond when people from the congregation ask for loans? How much do we use our car to take them places? Will they depend on us for transportation?

When we learned about two teenage girls sleeping in a single bed and three more in a double bed, Erwin put his newly developing carpentry skills into use and made some bunk beds. The family is paying only the cost of the materials. By having the bunk beds, they gave the double bed to a widow so she doesn't have to squeeze into a single bed with her twelve-year-old daughter.

Not only is Erwin developing his carpentry skills, but his general handyman skills. The people have seen him fix odds and ends at the renovated church building, and now ask for his help with fixing their door locks, replacing wiring, and making simple shelves. How much of it does one do? Because of the great gaps between our culture and theirs, we think about the problem of dependency. On the other hand, we, too, are dependent on the people here for the ongoing program of the church as well as helping us to understand their language and culture.

These are some of the things our minds are grappling with these days. We know that there are no easy answers. Perhaps the underlying question is, How much do we become personally involved in the lives of the people here? We realize the more we open up ourselves to love and help, the more we are opening ourselves to the risks of being misunderstood, mistrusted, and being taken advantage of. Pray with us for wisdom as we seek to follow Christ's example and have a ministry of both word and deed. *Angela Rempel*

A prayer from the third world

Lord, listen to us. Give us of your infinite love to love those who have forgotten to treat us as your children. You can, O Lord, yes Lord, you can. Open the eyes of those who do not see you, and the ears of those who do not hear you. You can give warmth to the hearts that are frozen.

Give faith in the middle of our tribulations to avoid discouragement because of not having an assured job or not even enough to buy our daily bread. You know that we are hungry for bread.

Give us courage to proclaim your Word because you are the Truth, and if you are with us, we cannot worry us? You also know that we thirst for justice.

Help us, Lord, to walk in your path that will take us towards a tomorrow full of light. Thank you, Lord, for you will fulfill our needs. Thank you, Lord. Amen. *A prayer of an Argentinean Christian*

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Cover photo is of "Christ the Redeemer," a monument built by Argentinian sculptor Mateo Alonso which stands at the top of the mountain separating Argentina and Chile. An inscription at its base reads: These mountains will fall first before Argentinians and Chileans break the peace sworn at the feet of the Cristo Redentor (Redeemer Christ). The photo is used courtesy of Organization of American States, Washington, D.C. 20006; 648, Jean Speiser, UNICEF; 649, Good News for New Readers, American Bible Society, 1865 Broadway, New York, New York 10023; 652, Vic Reimer, GCNS; 655, RNS.

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Barriers broken

Glendon Klaassen

Since the days of the Reformation, Protestants have followed certain distinctives of Christian faith and practice. Church consultations have again and again clarified these creeds and confessions but often in direct opposition to other faiths. Anyone questioning the validity of such affirmations in a given church was viewed with great misgivings and often judged. Sometimes these distinctives have been so rigid that they have erected a wall between those Christians leaning more toward personal spiritual experiences and those who are more church oriented.

Roman Catholicism, since the Reformation, traditionally has followed a reactionary theology to Protestantism. The Council of Trent, the Papal Syllabus of Errors of 1864, and Vatican I are examples. In general, Catholic faith has been characterized by abstract knowledge rather than a relationship to a living God. Because of the barriers of history and distinctive doctrines, neither Protestants nor Catholics have responded to each other in the spirit of Christ or the common faith they both proclaim. Relationships among Protestants and Catholics have often been defensive and destructive.

We have witnessed a movement within Roman Catholicism which is affecting the total life of that church as well as their relationships with other Christian groups. While for years Rome seemed moribund, fresh winds of renewal are now blowing through the old structures. This is especially evident in Colombia since Vatican II and Pope John's *aggiornamento* (updating). Changes have affected the church's doctrine, polity, worship, and attitude toward non-Roman Catholic Christians. In a sense Rome has experienced its own Reformation since Vatican II. This is characterized by a rediscovery of the Word of God and a movement to experience Jesus Christ as living Lord in daily life. When faith and life become based on God's Word and on a commitment to Christ, then the barriers that formerly caused tensions between Protestantism

and Roman Catholicism begin to crumble.

After eighteen years of experience with Latin American Catholicism we have felt these changes of attitude and relationships. Some of this is due to our own change in attitudes. I had the opportunity to pray together with Pope Paul VI in 1968 during his visit to Bogota and talk personally with him about the mission of the Mennonite Church in Colombia. A greater expression of change within Catholicism has been experienced during the last 3½ years in our day-to-day contacts with local priests, their parishioners, and our neighbors in Bogota.

There is an acceptance of the Bible and a desire to understand it. In the 1950s and early 1960s there was open opposition to its distribution. Today, *La Biblia* is read and preached within the Catholic context and people are being transformed by the power of the gospel of Christ and witnessing to the ministry of the Holy Spirit in their lives. Because of their lack of a biblical orientation, I, a Mennonite missionary, was invited to teach the Bible in a Catholic church as well as in Catholic homes.

Barriers of faith can be extremely strong. How are they brought down to become bridges that unite and facilitate mutual understanding? We found that there is no substitute to simply sharing our humanness with our Colombian Catholic neighbors in day-to-day life. This opens active communication, and mutual help can be offered as needed. With some we began to meet together to share and to study the Scriptures and to hear the Spirit speak. Obstacles which previously seemed insurmountable began to disappear. We were actually drawn together by the common bond of faith and commitment to Jesus Christ.

Above all things "Christ himself has brought us peace . . . with his own body he broke down the wall that separated. . . ." We praise the Lord for his grace and for the Christian fellowship we enjoyed in Bogota which included many Roman Catholic friends.

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:41 NOVEMBER 15, 1977

Now we know in part

David Ewert

One of the great lessons of life is to learn where our limitations lie. The Greeks called the failure to recognize one's human limitations *hybris*, and warned that the arrogant overstepping of human boundaries brought with it the wrath of the gods. When it comes to understanding and interpreting Scripture there are also certain limitations which we must keep in mind. If the Apostle Paul felt these limitations keenly, and found it necessary to warn the proud Corinthians not to be presumptuous, then surely we all have reason to recognize our limitations.

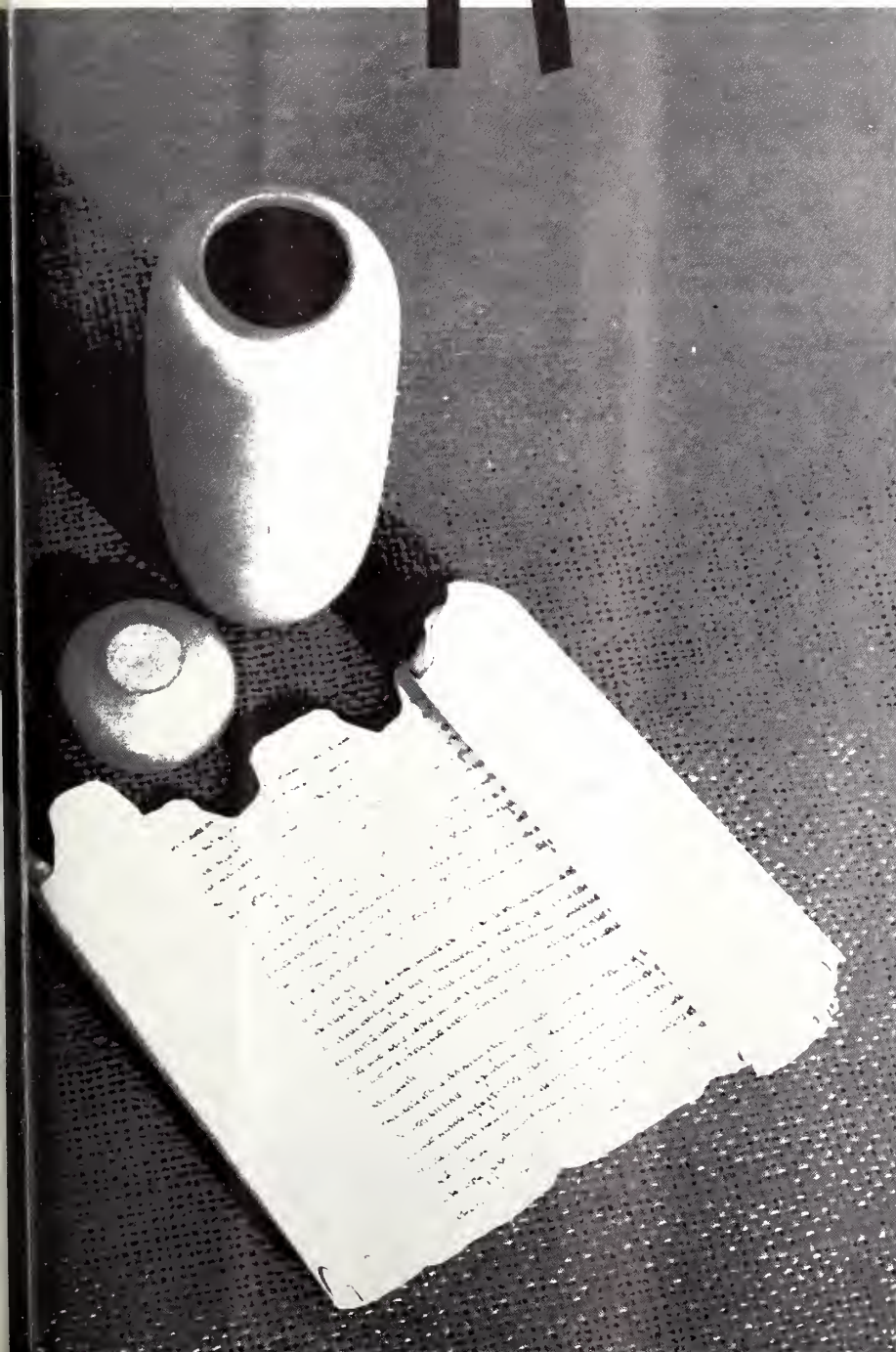
Scriptures don't say all

It may sound sacrilegious to speak of the limitations of Scripture, but we must remember that what we have in the Bible is only part of what there is to know about the deep things of God. The Scriptures represent only a fragment of the fullness of the light and the knowledge of God.

There are many subjects to which the Bible does not address itself directly, for the Bible is a religious book and is essentially the story of how God provides for our salvation. This does not mean that when a twentieth-century question is not specifically answered in the words of the Bible, that the Bible has nothing to say to it, for there are in the Bible underlying and pervasive truths which give us perspectives from which to view any questions that arise in the church.

We should not treat the Bible like an encyclopedia where one can turn to the appropriate page and find information on the subject in question.

When Galileo looked at the heavens, churchmen condemned him, because the Bible, they said, taught a geocentric universe. They even found a verse to chastise



him, "Ye men of Galilee (that sounded like Galileo) why do you gaze into heaven?" Not recognizing that the Bible is not a book on science, that is, not acknowledging the limitations of Scripture, the church (in this case at least) was wrong. The Bible is not a book on astrophysics.

Our Lord spoke in given historical contexts, and it is not always immediately obvious how his teachings are to be carried over into our modern situation. For example, our Lord's attitude toward divorce and remarriage is rather clear. But when we ask what place and ministry there is in the church for those whose marriage has failed, the answer is not readily available. The Gospels are not primarily "manuals on pastoral care." It is for this reason that the church must search together for a way, in given historical situations, to come to a consensus,

and humbly say, "at the moment this is how we understand the Scriptures." Such positions, however, are open to revision and change.

David Field illustrates the limitations of what is revealed in Scripture by the picture of a car being driven on a country road on a dark night. The headlights are on and one can see the way and can reach the destination safely, if one doesn't drive too fast and is content not to look at the surrounding landscape. "Like headlights, God's revelation is strictly functional. Its aim is the practical one of imparting enough information to enable any person to live in a godly way. There are other things we should like, but do not actually need to know, and on these the Bible is often silent. Beyond the light is darkness, and the wise student is the one who is careful, theologically speaking, to

drive within the limits of the lights."

Sometimes this is called the sufficient principle, meaning that God has given us sufficient light for our life, our mission, or calling, our salvation, but not enough to satisfy our curiosity on many matters. And we shall have plenty of catching up to do when we get to the other side (some learning and some unlearning).

The basic message of the Bible is of course plain; it's when we get to the truths that are somewhat more on the periphery that our vision becomes blurred and we see by means of a mirror. J. B. Phillips suggests that we should strenuously resist all books which make Christianity complicated. He didn't say that it was easy, but that Christianity was essentially simple (*Meditations*, p. 241). It is an accepted rule of hermeneutics (within limits, of course) that an explanation

We know that between us and the Bible there are formidable linguistic barriers.



Like headlights, God's revelation is strictly functional. Its aim is the practical one of imparting enough information to enable any person to live in a godly way. The Bible is silent on some things that we would like to know.

Scripture that is too complicated and abstruse is suspect. The Bible was written to be understood. A. M. Hunter made the facetious remark that if Paul's listeners would have had to hear all the complicated things that have been written on Pauline theology they would all have suffered the fate of Eutychus.

We know in part

We have less difficulty admitting to this limitation than the previous one. The postles admitted that their understanding of certain things was fragmentary, "We know in part." This does not mean that we cannot trust the revelation they have given us, but they confess that the full revelation of God's mysteries is reserved for the next world.

Those who take pleasure in unraveling the mysteries of the Book of Revelation should not overlook what John, the writer, says at the outset. He humbly confesses that he is sharing with his readers only "as much as he saw" (1:2). And when in his vision in chapter 1 he could not peer into the secrets of the sealed book he wept—until the Lamb broke the seals.

Paul makes it plain in 1 Corinthians 2 that without the help of the Spirit of God we cannot comprehend the things that God has revealed. God's Spirit comes to our aid.

At this point we should voice a word of caution, for it happens at times that devout people think their spirituality is the magic key which unlocks every door of the Scriptures. All they need to do is to open the Bible and pray and all is plain. And no one can question their insights either. Some time ago I received a letter from a man who disagreed with something I had written. Since he did not have much schooling he put me in my place by quoting the words of Jesus: "...thou hast hidden these things from the wise and understanding and revealed them to babes" (Matthew 11:25). Aside from the misuse of the Scripture, the implication is that heart-piety (which presumably I do not have) would have taught me better.

We must keep our minds open to new insights and discoveries. An open mind, however, is not necessarily an empty mind. Some people attend schools of biblical training, take Bible courses, attend Bible conferences, but look upon all of these

experiences as survival tests, always grateful that they have come through them without having to change their minds.

There are truths in the Scriptures which have baffled the greatest minds for centuries, and so it is only the part of wisdom to confess our own limitations. Behind the comprehensible there always stands the incomprehensible.

We look "by means of a mirror into a riddle," says Paul. Therefore at times it is much better to say, "I don't know," than to give a slick solution. There is, of course, no virtue in being agnostic where God would have us certain. Humility and openness for new truth does not mean that we are not diligent in searching out the Scriptures, or that we do not have deep convictions. But we always recognize the limitations of our understanding.

Limits of communication

Our Lord by his use of parables illustrates how hard it is to get certain truths across to human listeners. In spite of this very vivid method of teaching, he had a lot of explaining to do in private. Repeatedly he marveled at the dullness of his own disciples who would ask him privately what in fact he had meant with a given parable. And if the Master Teacher found it hard to get his teachings through thick skulls, how much more we!

Paul repeatedly confesses the limitations of the language he uses. "I must speak after the manner of men," we hear him complain. His rich use of metaphor is a further illustration that the truth he was proclaiming was too profound for the language-vehicle to carry. Think only of the many figures of speech he uses to proclaim the great truth of redemption!

We all know that between us and the Bible there are formidable linguistic barriers. How often we go astray in our interpretation because we fail to capture the nuance of certain words. Or, take the great cultural barriers between us and the world of the Bible (even the culture of the biblical world is not uniform, varying from the Canaan of the Patriarchs to the Rome of the Caesars). At times we thought we were biblical, when all we were doing was imitating first-century Palestinian customs or practices.

And the ability to quote biblical passages

and familiarity with biblical phraseology is no guarantee that we understand what the writer meant. While we deplore the inability of many of our church members to find their way about in the Bible, the ability to quote verses is no indication of one's understanding of the message of Scripture.

The very fact that supracarthy realities have to be portrayed in human categories puts certain limitations on communication. The Genesis writer conveys to us the great truth that God created everything by describing his creative activity within the framework of a workweek. How should John describe the glories of heaven for us, but by using earthly imagery which we can understand.

However, not only are there limitations of communication from Bible to reader, we also have problems communicating biblical truths to one another. Paul suggests in 1 Corinthians 2:13 that we need the help of the Spirit of God, not only in understanding, but also in communicating the things of God.

Of course, language is not the only barrier to communication. One of the more formidable barriers is prejudice. Any claim to objectivity must in itself be partially dishonest since it presupposes an impossible standard. The only redeeming factor in this matter is that we are at least in a measure aware of the color of glasses with which we read the Bible.

Another way of blocking communication is by pigeonholing people, either by the schools they have attended, or the schools where they teach. To be a graduate of a certain school is something positive in some circles, but negative in others.

Those whose calling demands that they speak in public or write know how easily people misunderstand and misconstrue what is said or written. There is an amusing illustration of how differently people hear in John 12. People heard a voice from heaven and some thought it thundered and others that an angel spoke—but they all heard the same voice.

Shortsighted

I had a professor at Wheaton College who insisted that in theology "if it's true it isn't new; and if it's new, it isn't true." So many ideas which seem to have been discovered by this generation have been tried before, and

many have been found wanting. Professor Woolley of Westminster Seminary writes: "Church history saves so much time by avoiding a lot of unnecessary, and sometimes tragic, experimentation."

If, then, we espouse certain theological views and positions, we should seek to test them in the context of history. There we can see what happens with lopsided Christologies, anthropologies, and eschatologies, to mention only a few. The pendulum is constantly swinging.

How old is dispensationalism? Postmillennialism, espoused and propagated by Matthew Henry, is almost dead today in evangelical circles, and yet it was probably the most popular view at the end of the nineteenth century.

The theological agenda changes from decade to decade. We are asking questions of the Bible today which we did not ask fifty years ago. Some things that seemed important to me as a young man, I no longer consider worth dying for. On the other hand, there are things which are more important to me now than they were when I was a youth. I

hope that is a sign of having gained perspective (hopefully not of senility).

John Mackay (*Christian Reality and Appearance*, pp. 38f.) compares theological formulations to a telescope or microscope. "Individual dogmas in a theological system correspond to the lenses in both telescope and microscope. These lenses need to be cleaned from time to time. They must sometimes be reground or replaced to give the instrument greater potency. There are occasions, also, when the position of the lenses must be readjusted and when even the telescope as a whole must be reshaped. While instruments like these are to be used continuously and should be accorded all honor, while they should also be made available for the admiring gaze of spectators who have become entranced by their achievements in opening up new worlds of physical reality, one thing must be avoided: These servants of science must never become mere museum pieces to be studied and admired and even idolized. Their instrumental servant role must never cease. So must it be, too, with Christian creeds and confes-

sions. Woe to the worldwide Christian community when ideas about God take the place of God himself, when allegiance to ideas about him takes the place of allegiance to him. . . ."

Conviction with love

We want to have convictions. But we want to hold these convictions with charity. We want to state our convictions clearly. That makes for healthy dialog and that's how we grow. We must put forth an effort to understand what the other person is saying. We must learn to cooperate with genuine believers who do not agree with us in every aspect of biblical interpretation. We want to avoid majoring in minors. We want to beware of a holier-than-thou attitude when expressing our theological convictions. If someone's mind never changes, it may not be a remaining true to the faith, but only that there is no growth. We should not give the impression that we have all the answers. "For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away."

There's a Bible just for you

Tom O'Reil

Have you ever resolved to read the Bible but found that the going was too rough? Words, phrases, and even whole passages left you wondering just what the Word of God really meant.

I have experienced this problem. I had a King James Version, an old family keepsake, and I started out on my reading journey with high resolve. But not long after Exodus, I, too, like the Israelites, lost my way in the wilderness.

Then one day I found a guide. During a coffeebreak at the office, I noticed a co-worker reading a paperback copy of the *Living Bible*.

"It's a paraphrase," the girl told me, "in everyday English. That makes it so easy to read!"

I told her about my KJV, and that I didn't want to abandon it.

She smiled understandingly and said, "Just try reading the *Living Bible* or some paraphrase like it as you go along."

When I looked through her Bible I was surprised to find the words so simple and understandable. Later I bought my own copy and made some comparisons at home.

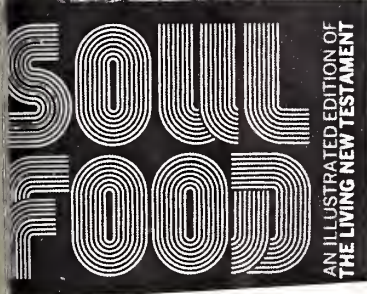
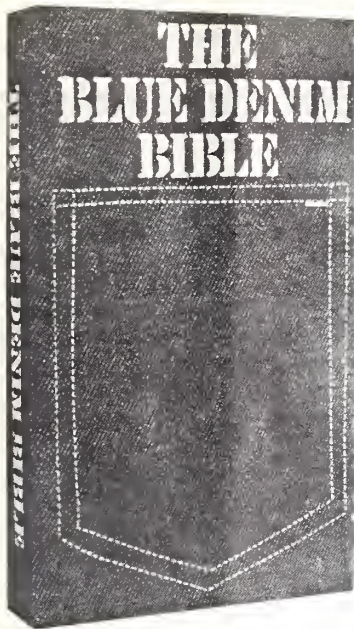
Here is an example from Isaiah 46:1-2 in the KJV: "Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; they are a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity."

Now compare this passage with the *Living Bible* rendition: "The idols of Babylon, Bel and Nebo, are being hauled away on ox carts! But look! The beasts are stumbling! The cart is turning over! The gods are falling

out onto the ground! Is that the best that they can do? If they cannot even save themselves from such a fall, how can they save their worshipers from Cyrus?"

The *Living Bible* has sold over twenty million copies since it was first published in 1971. Other versions of it include the *Holman Illustrated Edition*, with 550 color pictures detailing the life and times of biblical people. The *Living New Testament Notebook Edition* is a three-ring binder allowing for page removal, and also offering wide margins for jottings. The *Eight-Translation New Testament* puts popular translations side by side for easy comparison. Similar is the *Layman's Parallel Bible*, which compares the *Living Bible*, the King James Version, the *Modern Language Bible*, and the Revised Standard Version. Another useful paraphrase is the *New Testament*

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions: in United States and Canada, \$8.00, one year, \$15.50, two years, \$23.00, three years, foreign, \$8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114.



Modern English.

The highly popular Today's English version (*Good News Bible*, 1976) uses simple English for its text. A decade earlier it had been published in the New Testament only as *Good News for Modern Man* and has since had a distribution of more than fifty million copies, making it the best selling paperback Bible of all time.

Here is its rendition of the Lord's Prayer:

The choice of Bibles on the market today is so wide in content, as well as format, that there is one which fits your interests, whether young or old, and that can lead you into new and enriching experiences with Jesus Christ.

"Our Father in heaven, may your holy name be honored; may your kingdom come; may your will be done on earth as it is in heaven. Give us today the food we need. Forgive us the wrongs we have done as we forgive the wrongs that others have done to us. Do not bring us to hard testing, but keep us safe from the Evil One."

But what if you are not interested in a paraphrase edition either as a basic Bible or

as a supplement? Then you might be interested in the *Harper Study Bible*, with its annotations and a concordance, and also offering wide margins for notes; the New English Bible, a contemporary translation published in 1970; the Jerusalem Bible, a recent Roman Catholic translation; or the Revised Standard Version, which is a revision of the American Standard Version.

If you are interested in having reading aids at hand, consider the *Interpreter's Bible Dictionary* (five volumes), and the single-volume *Harper's Bible Dictionary*, now in its eighth edition. Well known also are the *Interpreter's Bible Commentary*, *Clarke's Commentary* (in six volumes, and first published some 150 years ago), and William Barclay's commentary in the *Daily Study Bible* (in seventeen volumes). New to Bible students is the *Expositor's Bible Commentary*, of which only two (Romans-Galatians and Ephesians-Philemon) of twelve projected volumes have been published.

Well-known concordances include *Cruden's* (first published in 1737), *Strong's*, and *Walker's*. Other worthwhile aids are *Halley's Bible Handbook*, *Baker's Pocket Atlas*, and Mears' *What the Bible Is All About*.

The *Amplified New Testament*, which Billy Graham calls "...the best study Testament on the market," and which John R. Mumaw, former president of Eastern Mennonite College, called "a unique combination of helps to serious Bible study and of aids to devotional Bible reading," is available in paperback.

"But which edition will be best for me?" you may ask.

If you are more concerned with the meaning of God's message than scholarship, then don't worry. Whatever version appeals to you will serve you well. The important thing is to be happy with your Bible, so that you will look forward to reading it daily. The choice of Bibles on the market today is so wide, in content as well as in cover (which may vary from paper to pin-seal leather), that it should be easy for you to find an edition which will bring you consolation, inspiration, and enduring joy.

Finally, for those who may prefer to hear the Scriptures narrated, there are cassettes of both the Old and New Testaments. Generally such tapes record only the voice of the narrator, but one religious house offers natural sound effects, so that you may hear "the crowd gasp as the lame man walks" and Peter "defend himself before the council." Or you can "close your eyes as you consider the wisdom of the words of Paul speaking over the voices of the throng gathered on Mars Hill . . ."

A richly rewarding journey awaits you, from the moment of creation on through the Revelation of St. John the Divine!

Be part of the solution to poverty—PARC

Two important goals—one to encourage congregations to become involved in poverty projects in their communities, and a second to set up clear guidelines for applicants wanting money—highlighted the annual two-day meeting of the Poverty-Affluence Reference Council (PARC). Members met in Newton, Kansas, on October 30-November 1.

In 1976 PARC distributed approximately \$35,000 to a wide variety of poverty-related services in the United States and Canada. Reports from these projects were evaluated. In several cases allotments were not fully used due to projects not coming on stream as scheduled. The Rosedale Housing Service in Kansas City, Kansas, used only \$70 out of its \$1,000 grant because a voluntary service person to do the work was not placed until autumn. Grants in 1976 were for services in Indian ministries (5), voluntary service (4), and community ministries (6).

The main struggle, though, centered about sensitizing local congregations to relate and respond to poverty needs in their communities. A decision to promote congregational budgeting for local poverty concerns was made. This will be done mainly through publicity about poverty. A brochure will be written to help congregations put a handle on poverty. Ideas will be given. Projects which have been funded will be described. PARC also is ready to provide direct counsel, as well as funding, if the project is too large for a congregation to finance itself. Related to the promotion of local action on poverty was the suggestion that PARC finance a pamphlet on the "theology of money." This would be directed at the responsibilities that go with affluence. It was noted, too, that the church has needs to which the poor can relate.

The second main action centered about guidelines for PARC funding. Some applications for funding are being received which do not fit into the PARC mandate. Along with clarifying guidelines and philosophy, PARC will prepare a standard application form and also a form to be used in budgeting.

During a brainstorming session committee members wondered whether PARC should simply continue to help in funding projects or should get into project planning. There was also discussion about how to tap business funds as well as government grants. Should PARC train fund raisers?

One day of the meeting was used in

evaluating current requests for money. A total of \$27,450 was promised to various organizations for this year, a cut of 21 percent from the previous year. Indian ministries projects received more than half of PARC's budget, \$14,200; voluntary service-related projects were granted \$5,250; and the balance of \$8,000 was allocated to community ministries. In all, there are seventeen projects which received grants.

Among these poverty-related ministries are the following: (1) Members of the White River Mennonite Church, Busby, Montana, received a grant of \$3,000 to offer alcoholism rehabilitation treatment. Over 50 percent of the adults in Busby are afflicted with the disease. (2) A grant of \$3,000 will help the Northern Cheyenne in Lame Deer, Montana, in their legal battle to retain control over their land. Large coal companies are seeking to take over the reservation land for mining.

(3) One thousand dollars was granted for a small day-care center in the black ghetto of Liberal, Kansas. It is directed by Leann Ediger of the Turpin Mennonite Church, Turpin, Oklahoma. (4) At the Welcome Inn in Hamilton, Ontario, a team of volunteers is developing self-help and children's program in the poverty section of the city. Two thousand dollars was granted. (5) One thousand dollars in matching funds was given to La Academia de la Gente, Denver, Colorado. It is an academy for dropouts which seeks to reduce unemployment and juvenile crime. The school had a success rate of fifty-six out of sixty last year. (6) Church Persons for Change and Reconciliation, an interdenominational ministry in Lima, Ohio, was granted \$500 for work rebuilding deteriorated neighborhoods, arts and crafts for offenders, and a halfway house.

U.S. federal court rules TM unconstitutional in schools

On October 19, U.S. District Judge H. Curtis Meanor issued an extensive opinion holding that the Transcendental Meditation (TM) technique of the Maharishi Mahesh Yogi is religious in nature. The opinion stated that the teaching of TM in New Jersey public schools is a violation of the First Amendment to the American Constitution and is therefore prohibited. The First Amendment requires the "separation of church and state"; the courts have consistently interpreted this as a prohibition of any form of religious teaching or practice in public institutions.

Judge Meanor's decision is the culmination of a 1½-year legal battle which began in February 1976, when legal action was instituted to prevent the use of taxpayers' money to teach TM and its theoretical counterpart, known as the "Science of Creative Intelligence" (SCI), in six New Jersey high schools. The lawsuit was instituted by various taxpayers of the State of New Jersey and by three nonprofit corporations and associations interested in the separation of church and state: the Coalition for Religious Integrity, the Spiritual Counterfeits Project, and Americans United for the Separation of Church and State.

The lawsuit was spearheaded both in

research and financing by the Spiritual Counterfeits Project (SCP). The SCP is Berkeley (California)-based evangelical Christian ministry which does research and publishing on the subject of cult and occult groups and personalities. With plaintiff's total expenses currently approaching \$80,000, the SCP has raised approximately 55 percent of that amount. Both before and during this lawsuit, the SCP has engaged in an intensive research and educational effort to expose the Hindu religious nature of SCI-TM and to confront its presence in public institutions such as schools and prisons. In the case of the New Jersey schools, its presence was subsidized by some \$40,000 of federal taxpayers' money.)

Research by the SCP and others has revealed that among the salient religious elements of SCI-TM are: (1) its essentially Hindu world view; (2) the use of a Sanskrit prayer of adoration to Maharishi's guru master and assorted Hindu deities (the *puja*) during a clearly religious ceremony of worship which constitutes the initiation into the practice of TM; (3) the use in meditation itself of the *mantra*, a Sanskrit word or syllable which has religious significance and is frequently the name of a Hindu god; and (4) the clearly religious orientation of the practice as described in the Maharishi's

writings on the subject.

On September 22, 1976, the plaintiffs brought a motion for summary judgment, asking Judge Meanor to rule that SCI-TM is religious by definition, which would make a trial unnecessary. By his opinion of October 19, 1977, Judge Meanor granted the motion for summary judgment, agreeing with plaintiffs that there was no real issue on any material fact, and that SCI-TM, its underlying philosophy, and its prayer of initiation, the *puya*, were religious as a matter of law.

Judge Meanor prepared an eighty-two-page opinion to accompany his decision. In it he ruled that the textbook used in the course and the *puya* were not secular as its proponents claimed. Mr. Meanor said that the textbook clearly taught that "there exists and has existed eternally an unmanifested or uncreated field of life which is unbounded or infinite."

The judge's opinion concludes: "No inference is possible except that the teaching of SCI-TM and the *puya* are religious in nature. No other inference is permissible or reasonable. . . .

"Although defendants have submitted well over 1,500 pages of briefs, affidavits, and deposition testimony in opposing plaintiffs' motion for summary judgment, defendants have failed to raise the slightest doubt as to the facts or as to the religious nature of the teaching of the Science of Creative Intelligence and the *puya*."

The decision itself and the strength of the judge's language in describing the religious nature of SCI-TM are expected to have a significant impact on Maharishi Mahesh Yogi's avowed strategy of using government and other public institutions as the primary missionary vehicle for TM.

Believers' Church Conference planned

A conference bringing together representatives from forty different groups of believers' churches in Canada is being planned for May 15-18, 1978, in Winnipeg.

Sponsored by the Mennonite Central Committee (Canada) and the Baptist Federation of Canada, the conference is to contemplate the role of the believers' church in society. Approximately 150 persons are expected to attend as delegates.

Believers' churches are those practicing adult or believers' baptism. The conference will include major addresses by prominent theologians and leaders, Bible studies, and seminars on the believers' church in congregational, Canadian, and global contexts. Two evening public meetings are scheduled. Speakers include J. K. Zeman, C. J. Dyck, H. Littell, Sam Mikolaski, Roy Bell, and David Ewert.



There were three good reasons for joy and praise at the Meilun Mennonite Church, Hwaiien, Taiwan, September 3. The church celebrated its twentieth anniversary, installed a new pastor, and dedicated a guest center. From left, Elden Chen, Eric Lai, Benjamin Chhai, Andrew Lu during the dedication of the guest center. In the background is the church choir.

Three good reasons for joy

The Meilun Church, the largest Mennonite church on the east coast of Taiwan, started in 1957 with Sunday school and English classes in Marie Regier's home, shortly after the founding of Mennonite Christian Hospital in Hwaiien. Mark Chen was the first pastor. Throughout the years the church has had a strong service and evangelistic outreach including typhoon relief, kindergarten, student work, special classes for disadvantaged mountain students, and lately a center for retarded children. Membership in the congregation is eighty. Throughout its twenty years of existence many of the congregation's young people have gone on to the capital city of Taipei for study and work. These young adults have strengthened the Taipei churches.

Pastor Andrew Lu, chairperson of the Fellowship of Mennonites in Taiwan, installed the new pastor, Eric Lai, a young seminary graduate. The Meilun Church's second pastor, Benjamin Chhai (1962-77), was also present for the service. Eric Lai indicated that his call to the pastoral ministry was "a natural outgrowth of the fine Christian spirit and atmosphere we had in our home church (Taipei) and our large youth group." He also said that one of his visions for the Mennonite church in Taiwan is "that it become truly indigenous, a Chinese church suited to its own culture." Pastor Lai received his university and theological training at Tung-hai University and Taiwan Theological (Presbyterian) Seminary.

A third reason for praise that day was the dedication of a guest center built as a second floor over the parsonage. Many Mennonites travel to Hwaiien from Taipei and the west coast of Taiwan for meetings, business, and

vacations. The center will also provide space for a library, reading room, and youth meetings.

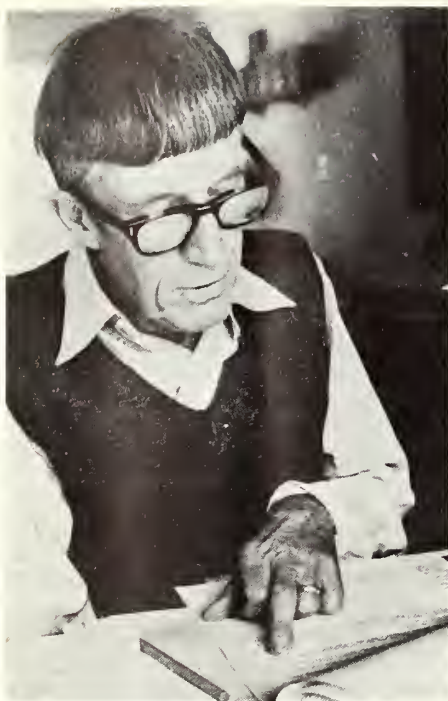
Peacemaking is where the action is

Brethren, Friends, and Mennonites met for a two-day dialog in the McPherson (Kansas) Church of the Brethren in a regional six-state conference of the New Call to Peacemaking. Sixty-three delegates were present at the September 30-October 1 consultation.

The delegates divided into nine small groups to discuss two papers—the first on theological and biblical considerations, and the second on the peacemaking life-style.

Peacemaking, it was agreed, is where the action is. Dale Brown, professor of theology at Bethany Theological Seminary, Oak Brook, Illinois, said, "The peace position comes close to the heart of what the gospel of Jesus Christ is all about; it's at the heart of the person of Christ, of our eschatology, and of our view of the future." Concern was expressed for a more articulate biblical statement that would be a tool for dialog with nonpeace church groups.

The life-style paper drew considerable fire particularly in its call to "make church membership a serious commitment and expect a faithful life of discipleship," and the call to "defenseless suffering love" and to "a life of voluntary poverty." Criticisms were that discipleship implied a standard too high for new members; expectations should be dynamic rather than static. "What does it mean to be defenseless? Do you let people walk over you?" "Would we really want to live in poverty?"



Postmortem

Morgan Sibbett reflects over a letter written by his friend of thirty-nine years, Wallace Proctor of Idaho. Mr. Proctor, a dermatologist wracked by advancing Parkinson's disease, planned his own suicide, then came to Mr. Sibbett's home in Swarthmore, Pennsylvania, to carry it out with an overdose of drugs. The two friends spent five days talking and preparing for the death. In the letter to relatives, Mr. Proctor wrote, "Some of you may look upon suicide with uneasiness or disfavor, but it may also represent a logical, considerate, and effective means to satisfy one's responsibility to the world." A week after the August 16 suicide Mr. Sibbett informed Delaware County district attorney Frank Hazel by letter of the circumstances surrounding his friend's death. Mr. Sibbett told the prosecutor that his friend, aged seventy-five, "wanted those last days to be peaceful and free from melodrama. And they were in a measure that is difficult to imagine." District attorney Hazel said he will not bring charges against Mr. Sibbett and that as far as the county is concerned, the case is closed. "What, in effect, Mr. Sibbett said he did here was to allow Wallace Proctor to be at his home, to offer him support and pleasant surroundings where he could be comfortable," Mr. Hazel stated. Pennsylvania law makes it an offense only to aid in a person's suicide. "Our leave-taking was quite matter-of-fact," said Mr. Sibbett. "They were just quiet days of reminiscence."

Congregational caring is fading away

Mennonites are not free to care for others in congregational settings. This was the major concern arising from a two-day consultation on servanthood in the local church, convened at the Center for Discipleship, Goshen (Indiana) College. The consultation was to bring awareness to about forty General Conference and Mennonite Church leaders on where things are at in the local congregation.

The consultation was initiated by Mennonite Mutual Aid out of a judgment that forces in society are adversely affecting the quality of caring at the local level. In particular MMA wondered whether their bigness was overshadowing the efforts of the local congregation and even eliminating local material aid efforts altogether. However, the October 21-22 confab came out at a different point, leading to an awareness of other needs.

Participants observed that the congregation is often the last resort for help because Mennonites generally depend on professional agencies for assistance and security. This occurs not only with material aid needs—which are now met primarily by medical, life, auto, and home insurance, and by welfare—but also in seeking help with mental and emotional problems. Professional counselors, not necessarily church related, are sought after. The church is being bypassed. Often its role is simply one of referring persons with needs to professional and government agencies. Welfare legislation has often preempted the church's role. And the church at large has also institutionalized its "helping" role in mental health services, mutual aid, disaster, etc.

In the context of all the specialist agencies, what does the generalist (local congregation) do? The consultation agreed that the local congregation has a reduced role in meeting the needs of its members and that members have reduced expectations of the local church.

Though Mennonites are usually able to meet cries for physical help, there is a definite deficiency, the forty-member group declared, in congregational readiness to meet personal problems. Mennonites function well at meeting physical needs, but there is not the same readiness and commitment to encourage quality in relationships.

Participants said that the erosion of the ability of persons to care for each other was a consequence of the drift into individualism and privatism so characteristic of North American culture. Somehow persons have to be "freed to care." There is often a need for persons to function as reconcilers. Although the consultation was initiated by Mennonite Mutual Aid, an institutionalized agency for

material help, the consultation came out and said that Mennonites need help in bringing about spiritually and relationally caring congregations. Mennonites are hurting mainly in those areas. What to do about it was not the focus of the meeting. But the hope was expressed that awareness of the situation would be a first step toward helping persons care more effectively.

Among those attending the consultation were congregational ministry personnel from both the General Conference Mennonite Church and the Mennonite Church representatives from Mennonite Mutual Aid, pastors and leaders from the Central District of the General Conference and from the Indiana-Michigan Conference of the Mennonite Church. A wide cross section of people were present: rural and urban, men and women, young and old, traditional congregations and intentional communities as well as administrators of church agencies. Norman Kraus of the Center for Discipleship organized and led the consultation.

Conference issues special appeal for funds

With less than two months remaining in the current fiscal year, the General Conference Mennonite Church faces a financial crisis. The budget for 1977 is \$3,179,883. But to the end of October only \$1,798,845 had been received. This represents 56.6 percent of the budget.

Ted Stuckey, conference treasurer, in his assessment of this situation indicated that although delegates to the triennial conference in Bluffton during July were told of the serious shortfall in donations, General Conference administrators did not give feedback to begin cutting program. "At this point," Mr. Stuckey asserted, "I stated that we received the same amount of money in the last six months of 1977 as we did during the last six months of 1976 we would receive less than 90 percent of our budget. Our position has not improved from July through October."

Donations usually pick up during the last three months of the year. Although giving was up marginally for the months of August and September, during October this year receipts were \$63,000 less than in October 1976. By the end of October giving was \$201,000 behind receipts at the corresponding time in 1976.

Heinz Janzen, general secretary, has written a special appeal mailed to all congregations to inform them of the financial crisis. Donations during the remaining weeks in 1977 will have a significant impact on budget planning for 1978.

Words & deeds

The Council of Mennonite Seminaries Summer School in July 1978 will be held on the Bethel College campus, North Newton, Kansas, July 9-21, prior to the Mennonite World Conference sessions at Wichita, July 25-30. The courses to be taught will be related to the theme of Mennonite World Conference, focusing on the kingdom of God in a changing world.

One of the most ambitious building projects by any denomination in British Columbia is being undertaken by the Fraserview Mennonite Brethren Church, ten miles south of Vancouver, in the community of Richmond. The church and a limited company made up of members of the church have embarked on the construction of a complex of forty-eight town houses, forty-eight condominiums, a church, a gymnasium, a four-acre park, and possibly an intermediate care home for twenty residents. The project will cost about five million dollars. The project was conceived three years ago "as a place to serve the Christian public and to create a Christian community," said pastor Loyal Funk.

A Japanese equivalent of a North American relief sale netted about \$5,000 near the end of June. Sponsored by the Obihiro Mennonite Church, the bazaar attracted about 500 persons including non-Christians who expressed support for the congregation. The church wanted to provide a setting in which university students and others with social concern and an interest in work outside Japan could work alongside Christians. An outstanding feature of the bazaar was the restoration of discarded old clocks. Mennonite missionary Marvin Miller indicated that the restoration of the clocks was a way of saying "no" to the galloping materialism in Japan.

Pregnant heifers have been sold to eleven Jordan farmers in a continuing effort by Mennonite Central Committee and the Ministry of Agriculture to create a dairy industry in Jordan. Jordan still imports most of its milk in the form of powdered milk. The heifers are offspring from a herd of fifty Holstein-Friesian dairy cattle flown to Jordan in 1975. Recipients of this first heifer distribution were required to attend a three-day seminar at the Deir Alla agricultural research and extension station.

In another Jordan project five Palestinian girls became the first graduates of an Arabic-language typing course for refugees near Amman, Jordan. Jordan's recent economic growth has brought with it a high demand for persons with secretarial training. Currently women provide only 10 percent of the labor force. A second session, a joint project of MCC and the Women's Union of Jordan, has eighteen girls enrolled and teaches both English and Arabic typing.

A wide range of foreign policy and domestic rights issues will be considered by the governing board of the National Council of Churches in November. Among the agenda items are a policy statement on Southern Africa which calls for church support of liberation movements, a statement opposing the neutron bomb, and resolutions urging the United States to provide reconstruction aid to Vietnam and endorsing the Panama Canal treaties.

The ten Manitoba MCC thrift shops contributed 17 percent (\$99,828) of the total income of MCC (Manitoba) during the eleven-months period ending August 31.



"For even the son of man came not to be ministered unto, but to minister and to give his life a ransom for many." Mark 10:45

We are pleased to announce:

The General Board and Mennonite Central Committee recently reviewed the pattern of giving from General Conference congregations and concluded a new arrangement involving an annual direct financial appeal by MCC to congregations. The first appeal will take place in January 1978.

The board also approved an annual MCC church bulletin insert. The first insert is coming to the churches this month. Further, the General Board agreed to recommend an annual goal for giving to MCC. The General Conference has not included MCC in its budget for the past several years, but has channeled receipts designated for MCC work to Akron.

The strong support of General Conference congregations has always been very important in the inter-Mennonite ministries of MCC. The board expressed support for the trend of increased giving to the work of

MCC over the past seven years but noted at the same time that the contributions from General Conference congregations in the United States were down substantially in 1976 and the first nine months of 1977.

General Conference congregations and families will shortly be planning their budgets and giving for the next year. Contributions to MCC should be sent to the conference headquarters clearly marked for MCC program, to MCC in Akron, Pennsylvania 17501, or to the MCC regional offices. Your MCC and Conference programs are mutually supportive, and strong endorsement of both should continue.

Workers

Debra deZeeuw, Clearbrook, British Columbia, is beginning one to two years with Mennonite Voluntary Service at the Welcome Inn Community Centre, Hamilton, Ontario. Her main responsibility will be with women's sewing and cooking clubs. She is a 1977 graduate of Columbia Bible Institute, Clearbrook, and attends Fort Garry Mennonite Brethren Church, Winnipeg, Manitoba. Her mother is Mrs. deZeeuw, Clearbrook.

New faculty and staff members at Rosthern Junior College, Rosthern, Saskatchewan, for the 1977-78 school year include: *Juanita Epp*, teaching English and home economics; *Wesley Ens*, physical education and geometry; *Sandra Hess*, Christian ethics and French; *Randy and Frieda Lepp* of Ontario serving as resident deans; *Pat Cooley* of Rosthern, psychology; and *Ted Janzen*, returning from a sabbatical year, teaching chemistry and serving as vice-principal.

Celia Enns, Grace Church, Winkler, Manitoba, began one year of Mennonite Voluntary Service in June as a secretary at the Crossroads Community Center, Philadelphia, Pennsylvania. She is a graduate of Winkler (Manitoba) Bible School and has also studied elementary education for one year at the University of Manitoba, Winnipeg. Frank and Josie Enns of Winkler are her parents.

Hazel Giesbrecht, Waldheim, Saskatchewan, has begun two years of Mennonite Voluntary Service as a day-care worker in Liberal, Kansas. She is a graduate of Swift Current (Saskatchewan) Bible Institute, and is a member of Mayfair Church, Saskatoon, Saskatchewan. Her parents are Jake and Dorothy Giesbrecht of Waldheim.

Dorothy Glanzer, Canistota, South Dakota, has begun two years of Mennonite Voluntary Service providing home health care for senior citizens in Cincinnati, Ohio. She is a graduate in nursing from Goshen (Indiana) College and has worked in a hospital and as a camp nurse. She is a member of the Hutterthal Church, Freeman, South Dakota. Her parents are Moses and Reva Glanzer, Canistota.

Ron and Edith Regehr, Rosthern (Saskatchewan) Church, have begun a thirty-months assignment with Mennonite Central Committee in Brazil. Ron holds a diploma from the University of Saskatchewan and was last employed as a warehouseman and salesman for a farm service center in



deZeeuw



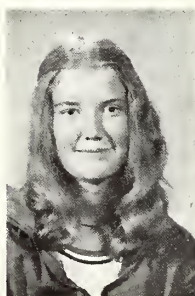
Enns



Giesbrecht



Glanzer



E. Regehr



R. Regehr



Rempel



Wedel

Saskatoon. He will be working as an agriculturist. Edith holds a diploma in nursing from Kelsey Institute of Applied Arts and Sciences and was last employed as a registered nurse by St. Paul's Hospital, Saskatoon. She will be serving as a nutritionist. Edith is the daughter of Peter and Katherine Hooze, and Ron is the son of Vern and Olga Regehr.

Eleanore Rempel of Steinbach, Manitoba, has recently begun a three-year term of service as a volunteer with Mennonite Central Committee in Molepolole, Botswana, where she will be working in medical technology. Eleanore has served previously with MCC in Botswana from 1971 to 1974. She worked in medical technology in Winnipeg before her present assignment. A member of Northdale Mennonite Fellowship in Winnipeg, she is the daughter of George and Katherine Rempel.

Robbin Runge, Bay Village, Ohio, has begun two years with Mennonite Voluntary Service as a day-care worker in Markham, Illinois. She is a graduate in early childhood education from Cuyahoga Community College, Cleveland, Ohio. Her home church is Christ the King Lutheran Church, North Olmsted, Ohio. Her parents are Louis and Dorothy Runge, Bay Village, Ohio.

Jane Shultz, Clarion, Pennsylvania, began one year of Mennonite Voluntary Service in September as an assistant teacher at the Edgewood Open-Living School in

Arvada, Colorado. She is a graduate education from Clarion State College and a member of Clarion United Methodist Church. Her parents are John and Kathryn Shultz of Clarion.

Nancy Sweeny, Lima, Ohio, has been named assistant professor of nursing Bluffton (Ohio) College. She holds master's degree from Ohio State University. She has been a nursing instructor at Lima Technical College and an in-service instructor at St. Rita's Hospital, Lima.

Duane Wedel, Eden Church, Moundridge, Kansas, will begin two years Mennonite Voluntary Service in December working in home repair in Philadelphia, Pennsylvania. He has studied at Beth College, North Newton, Kansas, for two years. His parents are Ronald and Florene Wedel of Moundridge.

Published

Sharing Global Resources: Toward a New Economic Order, a thirty-five-minute film strip produced by the American Friends Service Committee, challenges viewers to study the connection between the resources we consume in North America, the structures of international trade that provide them to us at low prices, and the conditions of poverty that persist in the resource-producing countries, focusing particularly

Latin America. The filmstrip plus study guide can be ordered from Mennonite Central Committee, 21 South 12th Street, Akron, Pennsylvania 17501. A similar set titled *Cultivating Famine* is available in Canada from the IDEA Centre, 418 Wardlaw Avenue, Winnipeg, Manitoba R3L 0L7.

Calendar

December 2-3—General Board executive committee meeting, Chicago
January 13-14, 1978—Conference on Women and Development, sponsored by the General Conference Commission on Education in cooperation with Women in Mission; Faith Church, Newton, Kansas; speakers, Cornelia Flora, Fremont and Sara Regier, Vonne Platt
July 25-30, 1978—Mennonite World Conference, Wichita, Kansas
Canadian
November 18-19—MCC (Ontario) annual meeting, St. Andrew's United Church, Markham, Ontario
November 25-26—MCC (Alberta) annual meeting, Highland Mennonite Brethren Church, Calgary, Alberta
November 26—MCC (Manitoba) annual meeting, Morrow Gospel Church, Winnipeg
December 3—Conference of the United Mennonite Churches of Ontario delegate meeting, Rockway Mennonite School, Kitchener, Ontario

Northern

November 18-19—Farm and food seminar, Bethel Church, Mountain Lake, Minnesota; resource people, Cecil Graber, Arnold Fader, Doris Longacre, Russell Mast, Harold Regier

Associate director required

An associate director for the Mennonite Voluntary Service office of the General Conference is required, effective June 1, 1978. Tasks include administrative responsibilities for regional units, with some traveling involved. Apply by December 31 to: Mennonite Voluntary Service, Box 347, Newton, Kansas 67114 (913) 283-5100
A equal opportunity employer M/F

Pastor required

A calling minister is required for a congregation of approximately four hundred members. Language—bilingual preferred. Please direct inquiries with resume of education and experience to Bergthaler Mennonite Church, Box 997, Morden, Manitoba ROG 1J0.

Letters

Some "cosmetic" thoughts

Dear Editor: A writer in *Christianity Today* made a few comments about Patricia French cosmetics which were advertised as being "created especially for Christian women."

His thoughts on what this could mean were: "Mudpacks from the River Jordan," or "How firm a foundation cream," "Whiter than snow cleansing cream," followed by "My salvation perfume." Or "maybe these cosmetics have a special quality that sets Christian women apart. That would be helpful, then we could tell the Christian women from non-Christian by smelling them."

I thought it was a good observation and comment, said in humor yet very deep in its message—explicit and implicit. Does it have something to say to us as Christians (Mennonites) and many of our "cosmetic" issues, concerns and methods of sharing the gospel? How much do we depend on the "cosmetic" called works and leave the guesswork to those who should get "some kind of message" to indicate a "Christian connection"? Just some thoughts. *Clare Neufeld, Box 33, Mather, Manitoba R0K 1L0*

October 5

Liked Bluffton summary

Dear Editor: Your summary of Bluffton was excellent. *Donovan E. Snucker, Waterloo, Ontario N2L 3G6*

October 5

Questions tone of letter

Dear Editor: Gus Konkel's letter (September 27) depresses me a bit. I do not find the convictions expressed about abortion very disturbing, but the tone of the letter makes me sad.

He suggests the delegates had "dubious motives" in passing the energy resolution. He says that "the naive and soft-headed thinking of leadership and laity that leads to such decisions is due to a distorted sense of mission." He calls the action of the conference "presumptuous and belligerent," and concludes that "mature Christians will wisely participate in the affairs of this world."

If Brother Konkel had been present at the Bluffton sessions he would have sensed on one hand much joy and brotherhood, and on

the other hand a painful searching for responsible Christian conduct in a complex society.

I do not sense in the letter any sympathy for such an honest search by a community that "sees through a glass darkly." I sense in it a detached condemnation. Because Gus Konkel is minister of a congregation whose members have largely been nurtured in the cradle of the General Conference, this tone in his letter is painful.

It is also hard to believe that Brother Konkel is serious about some of the statements in the letter. For example, he says, "We pay governments taxes to make responsible decisions about the well-being of society." Does he really mean that our responsibility to society ends with the paying of taxes? Then we also have no responsibility for abortion legislation and practices. If that is the extent of my responsibility to society, if that is "wise participation in the affairs of this world," then I think I can become a more relaxed, happy person. *Jakob Letkemann, 594 Strathcona Street, Winnipeg, Manitoba R3G 3E7*

October 7

Human rights day

Dear Editor: I am writing to U.S. congressional representatives to support a resolution naming May 1 as "International Human Rights Day."

Recently the ancient Christian Coptic Church in Egypt appealed to President Carter for aid. Under a new Egyptian law converts to Christianity are subject to death. In Lebanon Christian genocide is in progress.

The international recognition of human rights will aid these besieged groups and other oppressed people. Readers of this letter who agree with me can join the movement by also writing letters. *Joseph S. Wright, 8 Waring Row, Yonkers, New York 10701*

October 6

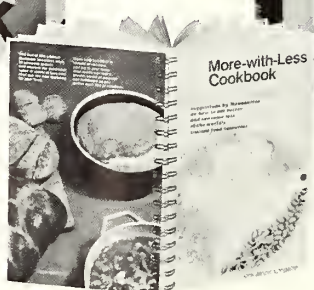
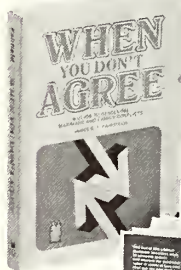
About letters: To encourage readers to express themselves on a variety of issues we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor



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Discussion

Our homecoming

Liana Fern Graber

We arrived late one night in Santa Cruz. There was no one at the airport to meet us and we were tired and hungry with no money. None of us knew Spanish. We didn't know where in Bolivia we would be assigned. From then on things went downhill."

A volunteer from the late sixties was sharing some of the struggles of his teaching experience in Bolivia under the Teachers Broad Program of Mennonite Central Committee. It was an old joke, but I laughed along with the other participants at the MCC workers' reunion that was held at Hillsboro Mennonite Brethren Church last January. I thought back to our own welcome to La Paz, where we had served from 1974 to 1976. Friends had waited up for our 2:00 a.m. arrival with drinks and fruit. The Peruvian assistant MCC director helped us quickly through the dreaded customs, and we were able to answer the officers' questions in good French, which we'd learned the year before in Belgium. A week later after orientation we traveled to our new assignment, one that we'd practically picked out for ourselves, where an even bigger welcome awaited.

My mind touched on some high points of our term, the young girls I taught (how I miss them!), and the African friends we'd left behind. I thought of our pretty little tin-roofed house with jasmine bushes out front, the odor on a cool evening laden with jungle sounds and people calling to each other. I remembered the spontaneous joy of church service, the smell of new rice cooking, a thousand other things that we'd learned to love. Although part of our term had been unhappy because of disorder in the school, being had been so hard.

My thoughts went back to the poor fellow who'd had the bad service experience. But as I was congratulating myself on our own good fortune, an uneasy realization crept up on me. His anecdote described almost exactly the feelings I'd had on arriving back in the United States.

Even the scenario at the airport rang true. After the long transatlantic flight we had landed in Washington. Our trunk was lost. We spent a frantic few hours working our way through a maze of offices, warehouses, shipping records, and found nothing. After the plane had left, we found ourselves confused and without contacts or money to finance an overnight stay. The

feeling of panic, as things started going wrong and the night in a big city closed in around us, was real. Had this happened abroad, we would have accepted it as a not-so-unusual part of getting around in a foreign country.

From then on—you guessed it.

The temporary job that was supposed to be there, wasn't. The year that was to be one of exploring new directions turned into bouts of uncertainty and more panic. Winter—our first in years—came too soon, closing off the outdoors in which we were used to doing most of our living and working.

Day-to-day living was a little boring. Although there were many more "things to do," they all seemed barren to the point of mere self-entertainment. Even as I tell it, I realize that I risk sounding self-righteous. But it had felt good to cook on a wood stove, grind flour, or feel the warm glow of a kerosene lamp late at night. The modern home was like a factory to us, with lights blazing, machines whirring, bells ding-dong, and meals appearing as if by magic. A trip to the supermarket was bewildering in the variety and strangeness of the impossible delicacies offered.

Old friends were gone, divorced, preoccupied, even dead.

People seemed to be speaking a brand new language—economic security (or the lack of it). And with no wonder. Inflation had pushed the price of staying alive far above what many people could afford. Other formerly easygoing people were working incredible hours to be able to afford to make certain investments, build a new house, or buy that Winnebago.

We had been suspended from this changing world. Our values were based on what we remembered from our footloose student days, plus those we had taken on as a result of a service life-style. We found that to our contemporaries the idealism of the late sixties hadn't died, but had somehow become irrelevant.

For the first time in our lives we realized that we didn't own anything.

In that kind of climate, people mostly no longer felt that the alternative life-styles were options anymore. One lived the life-style one could afford. Everyone was busy building this kind of comfortable life. We tried without success to want to be tied down,

though we wanted to keep service open as a future possibility.

Relocating in the United States was difficult for us. Overseas workers will admit that regardless of the culture shock experienced while beginning an assignment, they are not prepared for the changes of reentry to the life they had considered somehow unchanging.

I remember the kindnesses of one sort or another from friends and strangers alike, probably unaware that they were helping, that transformed a particularly bleak hour back into pure joy.

Families are great. They make a special effort to tune into the complexities facing volunteers. But they can't be around all of the time, and can't and shouldn't do it all alone. Other returned workers possess the sensitivity to be helpful, but are mostly caught up in their own lives. And from just about everybody else comes: "Tell me all about Zaire-Bangladesh-Bolivia"; then, "You know, my nephew just took this great ski trip," disintegrating to, "I just don't know what to fix George for supper."

There is the guilt reaction from those who have never done voluntary service. They want to make sure it is known how glad they are that "somebody did something" while they stayed home to accumulate possessions; or, in the words of an old friend of mine before I gave a program for her women's group, "Just tell us how good you are and how bad we are." A joke, of course, but probably told with the idea that that was just what I was about to imply. That kind of thinking is absurd because this same woman had probably given hundreds of dollars to mission projects that year.

As the trauma of returning begins to wear out, as people begin to reach out to us and we to them, as spring comes and they call to us on our front porch, we feel lucky to have sorted things out, found new directions and commitments, and found the strength to offer support to other returning workers. Just as individuals and organizations are affirming that going overseas "to find oneself" is a rotten service motive, they are also realizing that coming back home to restore normality to one's life may be even more difficult. Being sensitive to the needs of the returning workers can mean so much as they grope their way in a strange culture looking for new assignments.

God's special children

La Vernae J. Dick

"Did you know that Nancy and Bob had their baby yesterday?" Jane asked her friend.

"Good," her friend responded, "I hope it was a boy. They wanted a boy so badly."

"Yes, it is a boy," Jane replied. "But he is a mongoloid."

"Oh, no," her friend gasped, "how could that happen? Well, maybe they won't take him home from the hospital. Some people put babies like that into a special training school. It might be best if they do it before they get too attached to him."

But that's not what happened. From the beginning, Nancy and Bob knew that they wanted to take their child home where they could raise him in an atmosphere of love and concern. They named him Johnny.

One of the first problems they had to face was not with the baby but with themselves. Was it something that they had done which had caused Johnny to be a mongoloid? Was it a sin of their ancestors?

Mongolism, just one of the many mental and physical developmental problems which children can be born with, is caused by too many chromosomes in the genes.

Nancy and Bob were helped by a sermon their pastor preached shortly after Johnny was born. The emphasis of the sermon that morning was that God places within families those children that can grow best under its particular protective care. The parents are as special as their babies. God knew that they could take care of Johnny better than any other family could. But that did not mean that their task was going to be easy.

While Johnny was small, he was not really different from other babies his age, although since he was mongoloid he was more

susceptible to viral infections causing pneumonia. He had several bouts with that. But like all the other babies in the church family, he could be taken to the nursery and left there under the care of the nursery attendants while his parents attended church. He was an unusually good and happy baby. The attendants looked forward to having him in the nursery.

Problems with Johnny began when his body developed at a much faster pace than his mind did. He was physically strong and aggressive, but mentally slower than the other children. He did not understand what was going on so he acted out his bewilderment with hostile and attention-getting actions.

When he attended Sunday school, everybody became upset. The teachers were ready to resign. Parents were ready to keep their children out of Sunday school so they wouldn't be hurt by this unhappy little boy. Should Johnny be forced to stay with his parents instead of being allowed to go to Sunday school and enjoy its activities like other children did? Some thought that was the only solution available.

It was then that an understanding Sunday school department superintendent stepped in. She suggested that since it was so hard for Johnny to adjust, maybe the teacher and the rest of the Sunday school class could adjust to Johnny.

The teacher could do this by adapting the Sunday school lessons so that Johnny could understand what they meant. It took a lot of imagination and creativity on her part. She learned to teach the lessons using all five senses instead of only the intellect. And those

who followed her in teaching Johnny and his class did the same.

One morning a boy shared his lunch with his classmates to help the children learn why it was like when Jesus fed the multitude. Another time a special way was found to make a storm in a small tub of water so the children could see why the disciples were frightened when they were on the Sea of Galilee in a storm with Jesus asleep in the bottom of the boat. They were amazed when the storm stopped as rapidly as it started. They went to the beach and tried to count the grains of sand and learned how much Jesus cares for them because he knows how many grains of sand there are. The children used their hands, eyes, noses—all of their senses—experiencing the truths which are so often only taught to the intellect.

As they progressed through the kindergarten, primary, junior, and junior high departments, the teachers and parents were amazed at this special class who came to understand the meaning of Christianity so well. They were also amazed at Johnny's learning. He became one of the most interested children in his class. While he didn't learn as rapidly as the other children, he learned and was continually showing them how well he understood.

When Johnny was baptized and received into the church it was a special time for the congregation. Not only had Johnny been given to special parents who could love and nurture him; he had been given to a special church which was willing to find ways to adjust to his needs and help awaken in him a response to be one of God's special followers.

Meditation

The Word of God

In the beginning was the Word, and the Word was with God, and the Word was God" (John 1, KJV).

The Word? The Word of God? What is the Word of God? Where do we find the Word of God? Most Christians would probably say that the Word of God is the Bible.

God? Who is God? What is God to us? Where do we find God? Christian people would say at God is present in the Bible.

If we are Christians, shouldn't we be trying to have close fellowship with God? Shouldn't we be trying to get to know more about God, and learn to understand him? When you try to develop a close friendship with someone, don't you try to get to know all there is about that person and to understand that person? Usually you try to do this without receiving the information secondhand.

Nowadays when people want to learn about God they turn to commentaries on the Bible, Bible dictionaries, and all sorts of materials written on the subject. People have a tendency to emphasize these other materials and interpretations, and they almost forget to read the Word of God, the Bible. People have come away from reading the Bible to reading books about the Bible. I'm not saying that commentaries and helps are bad. They can be good and useful in studying the Scriptures, if one doesn't forget to read the Bible along with them.

There is a trend in church of people leaving their Bibles at home; and if they do bring them along they only during Sunday school and not during the worship service. Until recently, I didn't follow along in my Bible during reading in the worship service. My Bible was usually a different version and I thought it didn't help to follow along. But lately the minister has been enthusiastically encouraging people to bring and to use their Bibles. So I've tried it. I've followed along easily and have gotten much more out of the sermon.

I wonder how many people have ever read the Bible completely through. I've often told myself I would but I never got around to doing so. I've thought that I don't have enough time to read a chapter or two in the morning and I'm too tired at night.

This year I'm taking a course in New Testament studies. For the class we are required to read the New Testament. A group of us has been reading the New Testament in succession each morning for half an hour before classes start. Those that show up take turns reading in whatever version they have. It is amazing how much can be read in half an hour. It's also interesting to note the differences in the various versions. I used to think that it would be boring to sit and read a book or two of the Bible. But it can be quite exciting to read some of the events that went on in biblical times, as well as the prophecies for the future. It's also neat to read about Jesus' radicalism. I can identify with what Paul has to say in his letters to the churches. The Bible even covers time from the beginning to eternity.

The Bible is God's Word. It has portions in it to suit everyone's taste in reading. The Bible can tell us a lot about people and a whole lot more about God.

Your Bible has been gathering dust, take it off the shelf. It has something special in it just for you.

Brenda Schroeder

Found in an old Bible

Following was found in the Bible of E. E. Shelhamer after his death, January 21, 1947. "Forget the things that are behind; forget injuries, slights, unkind words. Be too big to be hurt; be too great to be unkind; be too busy to quarrel; too wise to engage in unseemly gossip; too strong to permit little annoyances to turn you from life's big road; too clean to stain your character with any kind of impurity."

Source unknown

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The thread of hope

Human behavior proceeds from attitudes. Attitudes come from values. Values are those commitments which move us and for which we won't compromise.

Education, psychology, and religion are today reminding us that we must have values to sustain healthy human life. Values are the foundation stones for character and for personality.

Paul, in that great treatise on love in 1 Corinthians 13, tells us that faith, hope, and love are three basic values for Christians.

It is not difficult to realize why we need reminders. Faith is often scoffed at in light of twentieth-century scientific achievements. The realm of mystery (the unknown) is being whittled away as we travel to the moon, send probes to Mars and Jupiter, and overcome the speed of sound. The technofixers say, "Just give us time and our technology will explain it all and solve all the human problems." Faith will become an antique, according to them.

Love has been diluted and polluted thoroughly. People "love" anything, from cars to people to soap. The highest kind of human love is proclaimed to be the sex act. At the same time, sex is being exploited for profit and turned into a game of thrill-variations and violations of traditional expressions. An undeserved and unreserved love, such as Jesus showed for us on Calvary, is rarely to be found.

Hope is that value which always leaves the door open. The final chapter is yet to be written. We see "in a mirror dimly" and "know in part" (1 Corinthians 13:12).

This value too has been undermined. The doomsayers look at the Middle East, Uganda, the nuclear stockpiles, the energy crises, the world hunger and urban crime rates, and predict that planet Earth will self-destruct. They see no light for the future, only a pitch black tunnel.

Kurt Vonnegut (*Time*, June 29, 1970) writes, "Everything is going to become unimaginably worse and never get better again." Tennessee Williams is quoted in the same essay, "There is a horror in things, a horror at the heart of the meaninglessness of existence. . . . We are in this jungle with whatever we can work out for ourselves. It seems to me that the cards are stacked against us. The only victory is in how we take it." The magazine goes on to say that Tennessee Williams "takes it" to the daily consumption of a half-bottle bourbon, a half-bottle vodka, assorted drugs and tranquilizers, along with

Scotch whisky and forty cigarettes.

Paul tells the Corinthians that love is the greatest value. I agree.

Today I want to write of hope. When hope dies, the consequent attitude is to give up; the resultant behavior is a feeling of worthlessness and ultimately, suicide.

Many Christians are being bothered by these symptoms. We are down on ourselves and are not sure that life is so great. Parents say they'd rather not bring children into today's world. More young people entertain thoughts of suicide.

Such signs point to an erosion of a basic Christian value. It is an erosion that we can stop. In Christ there is always hope.

The Bible carries the thread of hope from beginning to end. There are promises from God and fulfillment comes as people respond. Abraham goes forth in faith and hope; God makes of him a promised people. God promises a new son of David; Jesus Christ comes among humankind. God keeps promises.

God has promised never to leave or forsake us, even if the earth and sky disappear. This is more than a contractual offer; it is a covenant. It is an unconditional commitment.

We catch the occasional glimpses of this hope. Captian Robert F. Scott was one of those who died in a tent near the South Pole in 1912. He wrote in his diary, "If this letter reaches you, Bill (Wilson) and I will have gone out together. We are very near it now, and I should like you to know how splendid he was at the end, everlastingly cheerful and ready to sacrifice himself for others. . . . His eyes have a comfortable blue look of hope, and his mind is peaceful with the satisfaction of his faith in regarding himself as part of the great schemes of the Almighty."

The German philosopher Friedrich Nietzsche said, "He who has a why to live for, can bear almost any how."

A Jewish refugee scratched these words on the wall of a dark cave near Warsaw, Poland, during World War II: "I believe in the sun even when it is not shining. I believe in love even when I am alone. I believe in God even when he is silent."

Hope is not an ignoring of reality. Hope is the capacity to see through and beyond the facts. This value is basic. The thread is there. Never let it go. BW

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST



92.42 NOVEMBER 22, 1977



God met me in a strange way one day. I got up early, placed a long-distance call to the Swan Lake Christian Camp in South Dakota (where I was to participate in a workshop), and by 7:00 a.m. I was on my way to Washington, D.C., to catch a plane.

En route I watched the sun paint the sky, changing it from a somber gray to a soft pink, then splashing with vibrant oranges before going back to pinks that blended into a cloud-speckled blue.

Cars sped by me and around me; they kept on feeding in from many side roads and highways onto the freeway. I arrived at Washington just in time to experience the rush-hour traffic. What a marvel of technology!

When I finally climbed aboard the 727 jetliner, the flight was almost anticlimactic. A few moments during lift-off recalled some of the excitement I'd felt when first flying, but that was all. Bored, I glanced around the plane, noticing that almost everyone had buried themselves in books, business papers, or magazines as though that would shield

them from any human contact or conversation. Beside me sat a young man reading the works of Lao-Tzu, an ancient Chinese philosopher, while across from me a respectable-looking man read a book on corporate management. Feeling cut off and lonely, I pulled out my own book and began making notes from John Howard Yoder's *The Politics of Jesus*.

Later when we arrived at Chicago and were getting off the plane, the man who'd been reading the book on corporate management touched me. "I'm sorry to bother you, but I was absolutely fascinated by the title of the book you were reading. *The Politics of Jesus*! That really intrigues me. Can you tell me about it and whether it would be worth my reading, too?"

Chicago's O'Hare is a big airport and we both had a long way to walk to our destinations. We talked and walked. I explained that before we can really understand or appreciate the significance of the life and teachings of Jesus, we need to be familiar with the Old Testament, the Mosaic Law, and the political and economic system in which Jesus lived and functioned.

"Jesus did not teach only about spiritual matters," I said. "His teachings cover all aspects of human life—the social, spiritual, economic, and the political. We avoid a lot of that, partly because we don't like what he

says and partly because we separate Jesus from the Old Testament where we find the basic assumptions and ideas upon which he based his economic and political theories. The man nodded, eager to hear more.

As quickly as possible, using my Bible as guide, I sketched the basic outline of the Jubilee Year and the system it represented with its cycles of six days of work, one day of rest; six years of work, one year of study and rest; and the forgiving of debts and freeing of slaves. I showed how all of this culminated in the Jubilee Year every forty-nine or fifty years; when everyone stopped to celebrate their sense of community, to affirm the covenant, to remember that God was the center of their lives and nation, and redistribute the land, power, and wealth that had changed hands over the years by returning all property to the original tribal owners. The man kept nodding, occasionally asking a question which indicated that he understood.

"In essence," I concluded, "this system helps the individual find identity and meaning, not from individual achievement, but from the community, family, and tribe."

He broke in, "And in a most interesting

Joyce M. Shutt

Snowflakes. jumbo jets. and

way it provided a structure which prevented the more clever individuals or groups from amassing great fortunes and power bases by taking advantage of the weak." He laughed. The Bible has a way of hitting us where it hurts, doesn't it? I'm a systems analyst for major corporations and, interestingly enough, I also preach Jubilee. 'Decentralize,' I tell them. 'Spread out the responsibility and control. That creates a feeling of belonging and prevents things from going stagnant.' "

When we parted, he took my hand and shook it warmly. "Thank you for sharing with me. I'm going to get that book and some of the others you've mentioned. I think I understand what you've said and while it makes me uncomfortable, it makes sense. For the first time I feel as though the church may have something to say to people about politics and economics. All I've ever heard is spiritualized nonsense that doesn't really answer any of the hard questions about power, relationships, and structures. Thanks again." And with that he was gone.

I checked in at the Ozark Airlines desk, and walked off. A few minutes later, I heard my name boom over the loudspeakers. Hare is not just a big airport; it is a perhuger. Hearing my name was some experience. I walked, as casually as possible, back to the ticket counter.

They told me to call a certain number. "Our meeting has been called off. Sioux Falls is snowed in. Visibility is down to zero."

"Well," I said to the fellow at the ticket

counter a little later, "can you get me back to Washington today?" He pushed some buttons on his computer. It clicked and flashed numbers and letters across its little screen and in less than two minutes had spat out a ticket. Teehnology!

The plane was in another wing of the airport, but I had plenty of time to walk. On the way, a dark-haired girl in a sari stopped me. "You certainly have a lot of books with you," she said. "I'd like to give you another book, the *Bhagavad Gita*. I think you would profit from reading it." Then she told me about the Hare Krishna movement and how they were helping to feed the starving in India. In return, I told her about the Mennonites and our MCC programs and gave her my Bible, suggesting that she read it to further her education.

As the flight took off, heading back toward Washington, I watched the complex of runways, buildings, roads, cars, trucks,

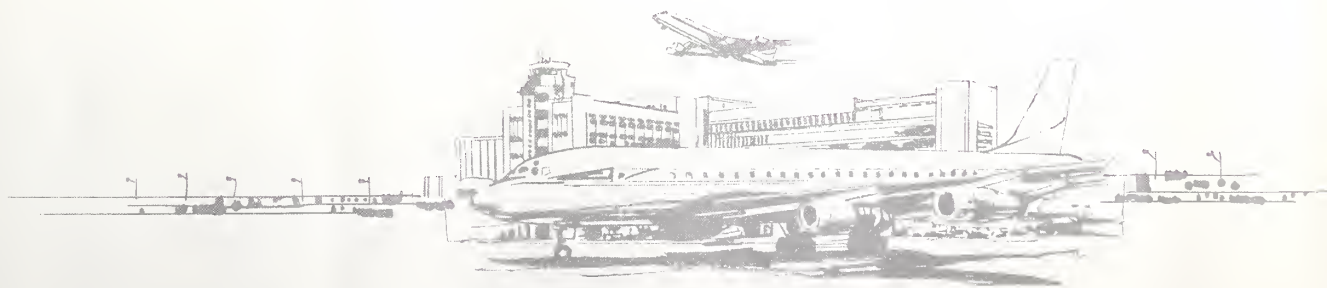
buses, planes, and railroads slip by, and I marveled once again at the human accomplishments in the realm of technology. "Why, we've almost conquered the world," I thought. And then I laughed out loud.

I had flown all the way to Chicago in a marvelous machine, the undisputed master of the skies. But snowflakes, in spite of their tiny size, had whispered a soft raspberry to my jumbo jet and the technology it represented.

I felt a fantastic sense of relief. I sensed once again the wisdom of Jesus and his teachings, the greatness of God, of the Jubilee system in which land, wealth, power, and yes, even technology, are viewed not as ends in and of themselves, but as tools we can use to enhance our individual and corporate lives. In that moment I became aware of a Power far greater than any of our superstructures, our guns, computers, or machines.

A funny thing happened to me one day. Because of a snowstorm I never saw—I touched fingertips with God.

od



Shalom

Shalom is the one Hebrew word almost everyone knows. Chances are you have a poster in your house or a piece of jewelry or something in your possession that has this word printed on it. Although it is usually translated "peace," sometimes this translation doesn't quite work. For example, to ask, "How are you?" in Hebrew, you say, "*Ma shalom ka?*" (literally, "How is your peace?"). Obviously, the meaning of *shalom* here is more like "welfare" or "well being" than the usual conception of peace as the opposite of war or as a state of tranquillity and rest. In fact, the word *shalom* and the word for battle can be used together, as for example when David asked Uriah, "*Ma shalom Joab?*" (the general), and "*Ma shalom ha 'am?*" (the army), and finally "*Ma shalom ha milchama?*" (the battle). Our English conception of peace is clearly different than the meaning of the word *shalom* as it is used in the Bible.

It is in studying the prophets that we get the best insights into the biblical idea of peace. From the prophetic books we know that there was a deep division in Israel about whether there was or would be peace. Some felt that peace was just around the corner, others did not. Some prophets felt that there would and could be no peace. They were prophets of woe and doom. Jeremiah complained bitterly to

God about the false prophets of peace: "Ah, Lord God!" I said, "Look, the prophets are telling them, 'You will not see the sword nor will you have famine, but I will give you lasting peace in this place.' "

This difference in opinion as to the nearness of peace rested on a fundamentally different notion about the basis of peace. The false prophets thought of peace as a time when the nation was not at war and was prosperous. But the true prophets saw peace as the result of a society in which justice and righteousness prevailed. By "righteousness" the prophets meant right order in society—a condition which existed when the widows and fatherless were taken care of and the poor were given a fair chance. The prophets who gave their messages before the Exile—Amos, Hosea, Micah, Jeremiah, and others—prophesied doom unless the nation would repent of its social oppression. They complained that the system was corrupt—the courts rigged, the economic system unfair, the powerful uncaring for the plight of the poor. The Prophet Isaiah wrote: "Woe to those who add house to house and join field to field until there is no more room, so that you have to live alone in the midst of the land" (5:8); and "who justify the wicked for a bribe, and take away the rights of the ones who are in the right" (5:23). This lack of social justice in the nation would doom it to a dismal fate, the prophets predicted.

On the other hand, if the nation would begin to practice justice and righteousness, then its future would be different: "For if you truly amend your ways and your deeds, if you truly practice justice between a man and his neighbor, if you do not oppress the alien, the orphan or the widow, and do not shed innocent blood in this place, nor walk after gods to your own ruin, then I will dwell in this place, in the land that I gave your fathers forever and ever" (Jeremiah 7:5-7; cf. also 22:1-5). In

other words, whether there will be peace in the land depends on whether people are willing to establish social justice.

Consequently, when the prophets looked to the future, they looked for a time of peace that could only come as the result of a just social order. The Messiah, the coming descendant of David, would establish his throne in justice and righteousness and there would be peace: "Then justice will dwell in the wilderness and righteousness will abide in the fertile field. And the work of righteousness will be peace, and the service of righteousness, quietness and confidence forever" (Isaiah 32:16f).

For the Old Testament prophets, then, peace was not so much the absence of war or the presence of material prosperity in the country; instead, it was the result of a situation where social justice existed.

What can we learn from the prophets about the meaning of peace in our time? For one thing, we can learn that our understanding of peace has often been too limited. To be nonresistant, to be against war and violence, is not necessarily a peace position in the deepest biblical sense. To be a peacemaker in the biblical sense is to work for social justice. Along with the true prophets, we must understand that violence expresses itself not only in behavior such as interpersonal conflicts and international tensions, but also in oppressive social, judicial, and economic structures.

The next time you see the slogan *Shalom*, try to see it as the true prophets saw it—as "Down with oppression!" or "Power to the people!" As "Help stamp out poverty!" and "Freedom now!" rather than as a simple affirmation of the desirability of a world where there are no more wars. *Perry Yoder, part-time faculty member, Bethel College, North Newton, and part-time staff, Commission on Home Ministries, Newton, Kansas*



Open your Bible

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second class postage paid at Newton, Kansas 67114 and at additional mailing offices. Subscriptions: in United States and Canada, \$8.00, one year, \$15.50, two years, \$23.00, three years, foreign, \$8.50 per year. Retail office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114.

Hamilton Welcome Inn

Hugo Neufeld



May 27-29 marked a special celebration of the Welcome Inn's tenth anniversary. Former Mennonite Voluntary Service workers came from five provinces and four states to join the present voluntary service unit, the Hamilton Mennonite Church, Mennonite churches in Ontario, and other community people for special services. As the weekend evolved, it became clear that most people spoke not only of serving through this project, but they felt that they had also been served.

The late Herman Enns had given the initial vision for the Welcome Inn. It was on this weekend that he preached his last sermon—stressing a need for Christians to take outreach seriously and to build on each other's footsteps.

Since 1966, forty-seven Mennonite Voluntary Service workers have been at Hamilton,

in addition to the present unit of five. Two director couples have served: Menno and Margaret Ediger 1966-1971, and Hugo and Doreen Neufeld since that time. Almost every member of the Hamilton Mennonite Fellowship has at some time served at the inn for one task or another.

The Welcome Inn has always been a community project. The local church, several Mennonite conferences, the citizens of the North End, and the Hamilton social agencies have worked to make it possible.

Young men, once unruly members of the inn's boys' club, now are holding management positions; a Bible study growth-group of twelve adults meets regularly because of what they learned at the inn. Several families from the service area attend the Hamilton Mennonite Church.

The Welcome Inn has provided ten years

of Christian presence in Hamilton's North End. Many close relationships have been built between North-Enders and people from the voluntary service unit and the Hamilton Mennonite Church, which is in the West End.

An ongoing ministry of child-care, boys' and girls' clubs, classes for practical skills, mind and soul enrichment, referrals to proper sources of special help, camping programs—in a low-income and education area for people of non-Mennonite background—has helped the people who sponsor and work with the Welcome Inn to realize that a message of peace, forgiveness, and Christian love does make a difference to many lives. The fact that several hundred people shared in the tenth anniversary celebration (about half of non-Mennonite background) provided abundant evidence.

past and present Welcome Inn voluntary service workers gathered together with staff and several support people at the tenth anniversary celebration, May 27-29.



Panama Canal treaty: The test for future inter-American relations

"We bought it. We paid for it. And they can't have it. . . . There is no Panama Canal. There is an American canal at Panama." Seldom in recent history has an international policy decision generated such a barrage of jingoistic emotion and slogans with so little relation to historical facts as has the vocal opposition to the negotiation and ratification of the new Panama Canal treaty. Yet the nature of the future relations of the United States with all of Latin America will be profoundly affected by whether or not this treaty is ratified by the United States Senate.

The roots of the injustices which the Panama Canal symbolizes to all Latin Americans in general, and to Panamanians in particular, are found in the earliest chapters of this United States-Panama relationship.

Panamanian separatists had for years sought independence from Colombia that would change their status from being the "Department of Panama" to the Republic of Panama. Having long been plagued by armed incursions from Colombia, separatist Panamanian leaders sought an opportunity to secure their status. They did not adequately foresee, however, what cooperation with the United States would mean for Panama's future. Theodore Roosevelt, seeing the irresistible military and economic opportunities on the horizon by gaining a foothold in Panama, lost little time in exploiting the situation. All that was needed was to create a republic on the Panamanian Isthmus and then require the republic to turn over canal jurisdictional rights. This would counter adverse world opinion.

This coincided with the needs of the Frenchman Phillipe Bunau-Varilla, who as director of the bankrupt French Canal Company saw the opportunity to salvage his financial losses by selling his company's rights to the United States. The failure of nine-years effort to construct a canal could be recouped. The United States agreed to provide military backing to dislodge the latest Colombian military threat on the Isthmus of Panama. The Frenchman got the hasty consent of the provisional leaders of Panama to serve as their special envoy to the United States, and only hours before Panama's negotiating team arrived in New York on November 9, the infamous Isthmian

Treaty of 1903, that created the Canal Zone, was signed by Secretary of State John Hay and Frenchman Phillipe Bunau-Varilla, without the participation of a single Panamanian—a treaty which Panamanians had never read. Under the 1903 treaty the United States was granted control over a ten-mile-wide strip through the heart of Panama on which to build a canal.

Construction of the Panama Canal by the United States Government, from 1904 to 1914, is consistently depicted in North American history books as the genius of American engineering and medical skills. This ingenuity was possible, however, because of two other factors: total U.S. control over the Canal Zone and unlimited government funding. Furthermore, Americans are seldom told of the exploitation of Panamanian laborers and the fact that of the 45,000 work force—mostly West Indians—who dug the big ditch, nearly 5,000 died as a result of landslides, dynamite blasts, and malaria. Some 150 West Indians are still living to testify of the conditions under which they labored for 10 cents an hour.

At a recent meeting in the White House prior to the September 6 ceremony to initial the new treaty by President Carter and Panamanian head Omar Torrijos, we were informed that the initial responses coming in from countries around the world were very favorable. It is principally from within our own country that the response has been so negative. In many congressional offices the mail is running as strongly as 100 to 1 against the Senate's ratification. This mail is in large measure being generated by a massively funded campaign of extreme right-wing organizations. But the most serious factor is the gross misinformation of the American public, fed by a series of persistent myths.

*Myth No. 1—The treaty of 1903 gave U.S. sovereignty over the Canal Zone—*inaccurate. The treaty of 1903 did not grant the United States sovereignty over the Canal Zone, but rather "rights, powers, and authority" within the zone to build, operate, and maintain the canal. . . . "as if it were sovereign." According to international law, Panama retains titular and reversionary sovereignty. Indications of the fact that the United States is *not* sovereign include: (a) the import taxes levied on goods brought to the



United States from the Canal Zone (as done for all goods entering the United States from foreign countries); (b) the nonconferral of U.S. citizenship on all persons born in the Canal Zone; (c) the annual fees paid Panama for the use of the canal and the zone.

Myth No. 2—U.S. military bases are essential to the protection of the Panama Canal and to U.S. national security—false. While the U.S. military presence in the Canal Zone is considerable (fourteen bases at some 9,000 troops), this force neither protects nor protects the canal, mainly because the canal, extending through miles of tropical jungles and hills, is virtually defenseless against sabotage. A State Department spokesman testifying before the Senate Foreign Relations Committee said, "The canal complex is susceptible to varying degrees of sabotage. The political environment, therefore, is a very important factor in canal defense. The preferred defense of the canal would be in conjunction with a friendly Panama. Thus, a new canal treaty, by fostering a cooperative relationship with Panama, would be more conducive to effective canal defense."

The large U.S. military presence exists then, not to defend the canal, but for the so-called "defense" of the hemisphere. The U.S. Army's School of the Americas at Fort Gulick (in Panama) has trained many Latin American army officers and special forces in counterinsurgency and interrogation techniques. Many of these officers have gone on to become some of Latin America's worst violators of human rights, overseeing

orture of their citizens (including some North American personnel—Mennonites, Methodists, Catholics, etc.).

Myth No. 3—U.S. and international trade require continued U.S. ownership and operation of the canal—wrong. While the canal has been important to U.S. trade, that importance continues to diminish. Only 16 percent of the total U.S. export and import tonnage comes and goes by way of the canal, and the percent continues to shrink as more of our newer vessels are too large to pass through the antiquated canal. The United States ranks fifth in volume and number of ships using the canal. The best guarantee for continued international canal trade is the fact that Panama is economically dependent on the canal. It is to Panama's benefit to be sure the canal remains open, efficient, and cost-effective. U.S. presence is not necessary or Panama to look after its own self-interest. About 80-85 percent of all canal personnel today are Panamanian. They function at all levels of the canal's operations, including the canal's engineers.

The highlights of the treaty include:

(1) *Control.* Panama immediately assumes responsibility for 65 percent of the canal Zone; remaining control passes to Panama on December 31, 1999; Panamanian courts assume civil jurisdiction over the zone immediately after treaty ratification.

(2) *Defense.* The United States will assume primary responsibility for the canal's defense for the duration of the treaty. Panama will participate and take over the defense when the treaty expires. The United States can decide on its own whether to dispose of the fourteen American bases in the zone or withdraw the 9,000 troops there. (Many Panamanians are opposed to the optional language that would permit the continued presence of U.S. military bases and troops in the soil for another twenty-two years—an unwelcome factor in the minds of many Latin American people throughout the Southern Hemisphere. The U.S. Government would still be subject to the influence of citizenry on legislation that could call for withdrawal or diminution of this military presence.)

(3) *Economic cooperation.* The United States will pay Panama \$40-50 million annually from revenue from canal tolls (not U.S. taxes), an additional \$10 million annually for the canal's operation. Panama will also receive \$50 million in military assistance over the next ten years.

The Senate will not vote on the treaty ratification until February or March of next year. U.S. citizens wishing to influence the ratification should write to their senator, U.S. Senate, Washington, D.C. 20540. Delton Franz, MCC Peace Section, Washington, D.C.

Irish Anabaptist shares the vision

"I've been sent out as an apostle of the London Mennonite Fellowship to speak on Anabaptist theology and to put forward the divergencies and complexities of the Irish situation," stated Michael Garde, Irish Anabaptist, during his recent visits to Mennonite colleges and institutions. Next spring Mr. Garde will be sent to Dublin, Ireland, to participate in establishing a Mennonite presence in the strife-torn nation.

Mr. Garde, who is from Cork, Ireland, became a Christian in 1966 and experienced a second conversion, to Anabaptism, through contacts with Marlin Miller, president of Goshen Biblical Seminary, and David Shank, Mennonite missionary in Belgium. Mennonite Board of Missions and Mennonite Central Committee have indicated interest in supporting a ministry in the Republic of Ireland.

The plan is for a group of European and North American Anabaptists to move to Dublin, find a house, and begin being an Anabaptist presence. "Our goal is not getting a church building or to engage in sheep stealing," declared Mr. Garde. "The early

Anabaptists did not willingly leave the existing church, but tried to reform from within the church until they were thrown out."

Although a primary goal will be instilling the Anabaptist vision within members of existing churches, Mr. Garde is also open to the formation of a new group of persons committed to Anabaptism.

His concept of the church's mission in the world is sprinkled with the word *revolution* which he uses to refer to the coming of the kingdom of God rather than an earthly kingdom. Political insurgents do not bring real revolution. Although they may overthrow a government and become a "new" government, they exploit people just as the previous government did. This gives rise to further insurgency. There is no real change for the people.

A real revolution changes things, and that happens when Christ intervenes. "The way in which Christians have power is not through killing or force, but through willing to be killed. The way of revolution for the Christian is the cross."

Disaster psychology theme of seminars

Special seminars to sensitize Mennonite mental health center staffs and Mennonite Disaster Service workers to the psychological needs of disaster victims were held at Mennonite Mental Health Services centers throughout North America during the last week of October.

The seminars were under the direction of Nels Hostetter, executive director of MDS, and featured Glen Sage, Church of the Brethren minister from West Virginia, as special resource person.

Each seminar included two sessions—one for professional staff at the mental health center and the other for local MDS personnel. Meeting with professional staff, Mr. Sage described for them what happens to people emotionally, psychologically, and spiritually in a disaster situation and suggested practical ways to intervene.

His second input section for health center staff stressed the importance of support groups for the MDS volunteers as they are exposed to and work with extensive property damage and the emotional problems of property owners. Mr. Sage's third topic was grief, the basic emotional response of disaster victims, and what its long-term effects are if it is not resolved.

Several responses and byproducts are hoped for as a result of the seminars. "Workers tend to be less anxious about their service if they know what to expect in the persons they work with," Mr. Sage noted.

"In my first experience with disaster victims I had expected hysteria and weird behavior, but what I actually found was passive shock."

Another response will hopefully be continuing relationships between mental health center staffs and MDS workers in nearby areas. "MDS has expertise in the disaster experience," Mr. Sage observed. "Mental health center staffs have expertise and training in responding to emotional needs. It will be of mutual benefit for them to be in touch."

Another function of the seminars is to give clues for the next steps by which the centers and MDS persons can be more closely related, Nels Hostetter indicated. Once acquainted with center service and staff, MDS field persons will hopefully feel free to refer persons to the center.

The joint MDS-MMHS seminars were held at the following centers: Brook Lane in Hagerstown, Maryland; Philhaven near Lebanon, Pennsylvania; Oaklawn in Elkhart, Indiana; Eden in Winkler, Manitoba; and Prairie View in Newton, Kansas. These seminars focused on disasters such as floods, tornadoes, and hurricanes.

A future seminar is planned involving Kern View and Kings View, two MMHS centers in California, which will focus on special psychological needs created by earthquakes and disasters affecting large population centers.



No Thanksgiving turkey here

This dump outside an unidentified city in South America becomes a sordid supermarket as men, women, and children follow a bulldozer, hunting for anything that might be sold to buy food. In their perhaps epoch-making book, Food First: Beyond the Myth of Scarcity, Frances Moore Lappe and Joseph Collins suggest that people are hungry because of the unequal distribution within countries of land, income, and power. Representatives of the Christian Children's Fund from twelve nations recently held a press conference at a New York garbage dump to dramatize the need for improved distribution of world resources to feed needy children.

World hunger is seen then not as a consequence of food scarcity or of population growth, but of political and economic policy actions, both by Third World governments and by rich nations. Many poor countries—tied to U.S. agribusiness corporations—export food at the expense of their own subsistence farming. In Mexico, where millions of children are fed poorly, whole valleys grow strawberries for America's frozen desserts. Vernon King, a returned Mennonite Central Committee program director in Haiti, the poorest country in Latin America, has observed: "Haiti could feed

itself and it has the people who are able and willing to work. Instead, the government has committed itself to 'development' with tractors and large farms that produce sugar for export while the local people starve. Food imports from foreign agencies relieve the pressure on the government to make changes in the land policy."

North Americans would, of course, be healthier and perhaps more sensitive to a hungry world if they ate more simply and wisely, but one less hamburger a week (or one less turkey a year) does not readily translate into more food for the hungry. Individual actions like this, say authors Lappe and Collins, do not change the underlying causes of hunger, namely government policies, corporate agribusiness, and land monopolizers. These entities, Lappe and Collins clearly document, continue to undermine food security both at home and abroad. Dealing with hunger is primarily a justice question, not a charity activity.

This does not mean that food aid and agricultural development is not needed. It does underscore that how the programs are carried out and with what objectives and conditions are extremely important.

Students explore peacemaking strategies

More than 100 students from Mennonite colleges and seminaries gathered at Conrad Grebel College, Waterloo, Ontario, October 10-22 for the annual Intercollegiate Peace Fellowship Assembly. The assembly theme was "Minorities and Conflict: Strategies in Peacemaking."

The assembly focused on the intervention and resolution strategies used in a number of Canadian and American conflict situations. Howard Zehr and Hubert Brown related the case of the "Wilmington 10" seeking justice in the courts. Mr. Zehr noted there are serious dangers in premature conflict resolution, as a premature or superficial settlement may prolong oppression and sustain the status quo. Alternatives to violent confrontation can often be found through sensitive observation of an emerging conflict and changing the course before approaching the brink of disaster.

John Adams, of the Board of Church and Society of the United Methodist Church and author of *At the Heart of the Whirlwind*, presented a case study on his personal involvement in conflict intervention at

Wounded Knee, South Dakota, in 1973. He decried the tendency of the church to serve as chaplains after disasters, "picking up people and putting them on spiritual stretchers. We don't only need to be ambulance drivers; we can also be traffic engineers," he said, calling attention to the need for greater initiative by the church in situations of potential conflict.

Mr. Adams made a strong case for the church to develop lines of communication between defensive positions in a conflict. He moved physically between the armed federal authorities and the armed residents of Wounded Knee in 1973. "The gun is often the only instrument of communication people can think of; the church should work like heaven to find other ways," Mr. Adams concluded.

Lupe de Leon opened up the plight of undocumented aliens, many of whom came to the United States for economic reasons as did Mennonites of European ethnic background. "Hispanic aliens," he said, "are here because our society needs them for menial tasks—dishwashers, maids, bellhops, and other low-paying positions." He under-

scored the neglect of U.S. officials to look after Hispanic affairs.

Jerry Antoine and Herby Norwegian from the Dene people of the McKenzie Valley, Northwest Territories, assisted by Menno Wiebe of MCC (Canada), told of the Dene effort to preserve native land rights and the effort of the Canadian churches to assist the Dene. They reported that the McKenzie Valley pipeline was defeated because the Dene are the majority in the Northwest Territories, and they succeeded in articulating their claims.

Urbane Peachey, executive secretary of Mennonite Central Committee Peace Section, said he was impressed by the serious and knowledgeable participation of students and minorities in the assembly. He noted further that the wealth and diversity of ethnic resources in the United States and Canada is striking. "We in North America," he concluded, "would do much better in our attempts to think and serve internationally if we would do a better job of thinking and behaving interculturally within our own North American societies."

Words & deeds

Hispanic women's conference is planned for April 27-30, 1978, at Goshen (Indiana) College on the theme of "Freedom and Responsibility in the Christian Family." The conference will bring together delegates from all the Hispanic congregations in the United States. Mass sessions are open to all interested persons. Persons interested in more information should write to Mary Santos, 1423 Mississippi Avenue, Davenport, Iowa 52803.

Participants in a Teach-In on Aging sponsored by the Ontario Mennonite Church were told that old age is not a crisis, but a law of life. Congregations were advised to do an analysis of the needs, problems, and resources of its older members. They were also cautioned about putting too many eggs in the brick-and-mortar basket (nursing homes) because the majority of persons over sixty-five can benefit from other services.

Suke Voolstra, pastor of three Doopsgezinde (Mennonite churches) in the Netherlands, will visit with North American Mennonites in the latter part of November and early December. He will visit Pennsylvania, Ontario, Manitoba, Kansas, Illinois, and Indiana. In addition to visiting Mennonite organizations, churches, and colleges, he will attend meetings of Mennonite Central Committee Peace Section where he

will bring presentations on Dutch and European peace efforts and on the topic "In Search of a Biblical Peace Theology."

Gabriel Pavlenko, the bass soloist who shared many of his Russian songs with North American audiences during the spring 1976 visit of a Soviet Baptist-Mennonite delegation, was recently killed in a head-on collision. The Soviet Baptist churches were celebrating Thanksgiving Day, and Mr. Pavlenko had just completed a sermon in his home church on John 12:24—"Unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies it brings forth much fruit."

A fund-raising campaign for rebuilding Grace Mennonite Church, Chicago, has been initiated by the Central District executive and mission committees. Their goal is to raise \$75,000. The total cost of rebuilding will be at least \$175,000, of which only \$25,000 was covered by fire insurance. Already the congregation has raised about \$12,000 toward its \$75,000 share. The church was severely damaged when a person or persons threw fire bombs in the building. The fund-raising drive will extend until January 1979.

More than 500 Sunday school teachers attended the annual Winkler (Manitoba)

Sunday school conference October 23. The greater-than-expected attendance was attributed to enthusiastic interest in the Foundation Series curriculum. Eight of the twenty workshops planned for the day dealt specifically with Foundation Series materials. Other workshops covered a wide variety of topics including worship for children, principles of biblical interpretation, evangelism, and visual aids. Special speaker at the conference was Jan Gleysteen, Mennonite historian and artist, who said that Christian education must emphasize discipleship and community as well as individual conversion experiences.

Elim Bible Institute, Altona, Manitoba, held formal opening ceremonies October 16. The school has enrolled forty-two full-time and twenty-two part-time students. Guest speaker for the occasion was John Froese.

The Mennonite Clothes Basket, an MCC thrift store in Rosthern, Saskatchewan, has purchased its premises and the local committee is planning a twenty-six-by-fifty-foot addition to the building. Since opening in November 1976, gross receipts in the store have totalled over \$16,000. The \$20,000 needed for the purchase and the addition is being raised through donations and loans. Rosthern is a community of about 1,700 persons.

Record

Ministers

J. J. Esau, completing fifty years in the ministry, was honored at a special service held October 23 at the Gospel Church, Mountain Lake, Minnesota. Assisting in the service were his sister Anna Esau, son John A. Esau, Peter Tschetter, and Bruno Penner.

John R. Friesen of Winnipeg has accepted the pastorate of the Home Street Church in Winnipeg, effective early in 1978. He returned to Canada in 1976 from a ten-year pastorate at the Berlin Mennonite Church, West Germany. He is currently completing a research project in Anabaptist history and thought.

Calendar

December 2-3—General Board executive meeting, Chicago

February 2-4, 1978—Canadian Council of Boards, Winnipeg

February 10-14, 1978—Council of Commissions, Newton, Kansas

February 10-11, 1978—Mennonite Disaster Service annual all-unit meetings, Phoenix, Arizona

Canadian

November 25-26—MCC (Alberta) annual meeting, Highland Mennonite Brethren Church, Calgary

November 26—MCC (Manitoba) annual meeting, Morrow Gospel Church, Winnipeg

December 3—Conference of the United Mennonite Churches of Ontario delegate meeting, Rockway Mennonite School, Kitchener

February 24-25, 1978—Conference of Mennonites in Saskatchewan annual meeting, Zion Church, Swift Current

April 8, 1978—Music festival sponsored by the Canadian Association of Mennonite Schools, Winkler Berghaler Mennonite Church, Winkler, Manitoba

Central

December 11—Presentation of Handel's *Messiah*, Bluffton (Ohio) College

Workers

William Dunn, executive vice-president of Mennonite Hospital, Bloomington, Illinois, has been elected secretary of the Illinois Hospital Association board of trustees. Mr. Dunn has served as the Mennonite Hospital's chief executive officer since 1959.

Peter and Esther Hiebert, Winkler Berghaler Mennonite Church, Winkler, Manitoba, have begun a two-year term of service under Mennonite Central Committee as volunteers with the Intercultural Development Education Association (IDEA) Centre in Winnipeg. The centre draws public attention to food and development issues. Peter holds a BTh degree from Canadian Mennonite Bible College in Winnipeg and has also attended the University of Manitoba. The Hieberts returned from Upper Vol in August where they served a three-year term under MCC. Peter previously served three years in India as well. Esther is the daughter of Cleason B. and Salome Gingried.

Send Christian





Hiebert

P. Hiebert

Janzen

B. Petkau

E. Petkau

B. Trussel

W. Trussel

artin of Floradale, Ontario, and Peter is the son of Margaretha Hiebert of Winkler, Manitoba.

James L. Janzen of Aurora, Nebraska, has begun a thirty-months assignment with Mennonite Central Committee as an agriculturist in Recife, Brazil. James has experience farming and has attended Grand Island School of Business, studying in accounting and business administration. He is a member of Bethesda Church, Henderson, Nebraska, and is the son of Ted and Elvina Janzen.

Reinhild Janzen, Lawrence, Kansas, will return to the Bethel College faculty to teach history during the spring term.

Brian and Evelyn Petkau of Morden, Manitoba, have begun a two-year assign-

ment with Mennonite Central Committee as volunteers in Washington, D.C. Evelyn will be doing social work and Brian will be working with National Interreligious Service Board for Conscientious Objectors. They are members of the Conference of Mennonites in Canada. Evelyn holds a degree in social work from the University of Manitoba. Brian is the son of David and Betty Petkau and Evelyn is the daughter of Art and Helen Rempel.

Dee Gaeddert Reimer, North Newton, Kansas, began work in August as an admissions counselor at Bethel College. She is a 1977 graduate of Bethel College with a major in psychology. She replaces *Richard Koontz*, who is giving a major portion of his

time as director of financial aid at Bethel. Dee is the daughter of John and Mary Gaeddert of North Newton.

Wayne and Bonnie Trussel, Calvary Church, Aurora, Oregon, have recently left for French language study in Belgium where they will remain for six months before going to Zaire where they will complete their three-year assignment with Mennonite Central Committee. Bonnie was last employed as a medical assistant by Lake Oswego Medical Center, Lake Oswego, Oregon. Wayne has worked as a diesel mechanic in Portland, Oregon, and holds an associate mechanics degree from Oregon Institute of Technology. He will be a mechanic for the Protestant Agricultural Program in Kikwit, Zaire.

workers



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Your contributions dug this well.

They shall neither hunger nor thirst, no scorching heat or sun shall distress them; for one who loves them shall lead them and take them to water at bubbling springs.

Isaiah 49:10 NEB

Whe desert sun blazes down as MCC worker Paul Schroeder crawls carefully down an Upper Voltan well to where the diggers are at work with short-handled, hoe-like tools.

Earth is hauled up in buckets as the well drops slowly deeper. Some wells must be 150 feet deep to get a steady supply of water.

When the life-giving water is reached Pierre makes a cement cutting ring to lower into the well. Near the well Antione mixes mortar while Kaleb, the mason, rides to the bottom by rope. He builds a casing like a narrow silo of curved cement blocks on top of the ring to prevent the sandy soil from caving in. If the water level drops and the well needs deepening, the casing will slide down the well as earth is dug from around the cutting ring.

The final touch is a cement guard. It prevents people and animals from tumbling in and keeps out the water that rushes along the hard-baked ground during a rainy season downpour. Villagers and MCC workers Ian Wallace and Terry Stuckey rejoice over the finished product.

Well digging in the Sahel where the Sahara Desert encroaches never ends. The countryside is dotted with wells that have caved in or run dry. MCC worked in Upper Volta three years before completing a well.

The Upper Voltan Christian church and MCC are happy with the 26 wells they completed in 1977 but the real goal is training Upper Voltans to build casings so they can continue to improve wells after MCC leaves.

Wells in Upper Volta, schools in Bolivia, vegetable gardens in Bangladesh, drip irrigation in Jordan, person-to-person counseling with offenders in Canada—projects like these help people who want to improve their lives. They are possible only to the extent that concerned congregations and individuals contribute from their bounty in the spirit of Christian love for their neighbors around the world. Send your offering to your conference headquarters clearly marked for MCC or to



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Christianity and
World events
in 1977

Rhodesia concerns us, too

the last year the media have said much about two western diplomats, British foreign secretary David Owen, and United States representative to the United Nations, Andrew Young, regarding their efforts to find a solution for the crisis in Rhodesia, or Zimbabwe as the Africans call it.

The question may be asked, and indeed could be asked, as to why the westerners should concern themselves with what appears to be an exclusively African issue. I would like to give three possible reasons why it does concern us in the West, generally, and in the church more particularly.

First, there is the western commitment to freedom and liberty. The movement toward majority rule is not anti-Christian. In fact, many of the leaders are committed Christians, some of them being priests. Speaking on the black Rhodesians' behalf, President Kaunda of Zambia said in a *Time* interview (August 9, 1977, page 26), "There is a God-given move toward freedom—spiritual, moral, physical, and material. Man is going to be free."

The blacks are now slaves, in a sense. They are to "buy" their freedom—they are given the right to vote when their income or land holdings reach a certain level—but this is freedom attainable.

One of the supposed reasons for the English taking hold of this area in the nineteenth century was to end the slave trade. In so doing, however, they replaced it with another type of slavery.

Second, there is the obligation that we owe to the white population in Africa. Not even we as Mennonites can wash our hands of the colonial era in the world. Our missionizing usually accompanied various imperial thrusts into the Third World. While this is not particularly the case in Rhodesia, we must accept part of the corporate guilt of Europe and North America.

The struggle in central Africa over mineral rights was fought between the Portuguese and the British, with the British winning. In 1890 the British granted a charter to the British South Africa Company which

obligated the company to secure the mineral rights in return for guarantees of protection and security of rights to the tribal chiefs. So it was that in 1890, 200 settlers and 500 police arrived and established Salisbury, which today is the capital of Rhodesia.

As the British Empire crumbled, the British gave many colonies their independence. In 1967, as the white population in Rhodesia sensed such a day approaching, they declared their own independence, setting the now estimated 277,000 whites as the rulers of 6.3 million Africans.

As the day of revolution seems to approach, the white population is gripped with fear. Their life is about to be wiped out. The only trading partner left is South Africa; all other borders are closed. The guerrilla war is very close to home and stories of atrocities abound. (This is true on both sides of the conflict.) Whites are emigrating at a rate of about 10,000 each year. Even their own protection is in jeopardy, given the fact that two-thirds of Rhodesia's armed forces and three-fourths of its police force are black.

Among the whites there is a feeling that the West has abandoned them. After all, were they not just the religious and economic "missionaries" on behalf of the West to these poor, wretched, and illiterate pagans? The answer to most of us seems simple. Encourage all whites to emigrate, and we in the West will compensate their losses. That is one of the major points in the Owen-Young proposal. Given a similar situation in North America (suppose, for instance, that there

were more Indians than whites), how many Mennonites would move?

A third point is the growing Soviet threat in Africa. After ten years of negotiations, the black population is growing restless. Nkomo, who was still labelled a "moderate" by the western press in the spring of 1976, today shares leadership in the guerrilla movement. These guerrilla movements are based in neighboring countries and are supported by the Organization of African Unity. Many of their arms come from eastern Europe.

Why must the rebels turn to the Communists for help? President Kaunda of Zambia put it this way, "Western civilization is based on Christian love. The racists, the fascists, in southern Africa are the opposite, *but they do what they do in your name* and the black masses begin to consider western civilization as racist and fascist. African countries have turned to the only people who support their case voluntarily . . . and because the guns come from the eastern countries, they'll need training, and so, of course, some people who are so trained will become Marxists."

Hence, we are implicated, and probably not nearly as accidentally as President Kaunda, in his kindness, has indicated.

It seems to me that Mennonites, in a special way, should try to find their place in the struggle for reconciliation in Rhodesia. The latest Owen-Young proposal presents some hope for a political solution. Even if it were given a chance, however, (which at this time appears doubtful), it would not heal the deep, historical wounds.

"Blessed are the peacemakers. . . ."

Harold Fransen, from Smithville, Ontario, is a senior student at Canadian Mennonite Bible College, Winnipeg.



Letters

Christians are to blame

I was surprised to learn that finally someone has stood up and declared opposition to nuclear weapons and those who control them (Weldon Nisly, "Nuclear Power and Sin," October 11). If anybody ever fires the first shot, all civilization may be destroyed by the time that one shot hits the ground.

Mr. Nisly says that Christians must extend open hands, not closed fists—"the harvest of righteousness is sown in peace." I disagree. This method did not work when nuclear power was developed, spending money for it instead of using it to feed and clothe the poor and win them to Christ. Christians backed off, said they did not want to get involved, did not want to hurt any feelings.

In my opinion, Christians are at fault. Christians should unite in a Christian party or organization, then they could take over responsible offices such as president, vice-president, senators, representatives, and others. Remember, all things are possible with God. Christians have an obligation to stand up for Christ in such affairs. *Allen J. Burkhardt, Box 74, Newton, Kansas 67114*

October 11

More about energy

Dear Editor: Brother Gus Konkell of Manitoba, after reading the report on the resolutions passed at the triennial sessions of the General Conference, finds it "incredible that a church can take the kind of stand they did on energy conservation and be elusive about the serious moral issue of abortion" (Letters, September 27).

Well, come to think of it, I find it somewhat incredible myself. As Brother Konkell goes on to make his own case against abortion, however, he chastises the "naive and soft-headed thinking of leadership and laity" for thinking that "they can intelligently pass such a resolution (on Christian stewardship of energy resources) as they did." Such questions, he goes on to say, "must be settled on the best information we can gather by persons best qualified to interpret it. . . . Energy research questions like all other research must be left in the hands of the ones who best understand what is going on."

Several responses come to mind. First, I hope that General Conference Mennonites are able to obtain a copy of the actual resolution, rather than relying on a brief news report in *The Mennonite*. The resolution on Christian stewardship of energy resources calls for four different types of

response: (a) General Conference congregations are called to study and discuss the implications of current patterns of resource use in their country. Realizing that church buildings themselves are often energy inefficient, each congregation should assign responsibility for stewardship in the use of energy resources in local church facilities to a committee of the fellowship which should come to the congregation with targets for reducing energy use and ways of meeting these targets. (b) General Conference individuals and families are called to examine their own uses of energy, both direct and indirect, in light of the discussion by the fellowship, and encourage recycling and reuse of resources. (c) The General Conference Commission on Home Ministries is called to facilitate a continuing study of energy-use issues and circulate energy information to the congregations. (d) General Conference churches are called to encourage leaders in government and industry in directions that will help reduce our energy consumption and promote viable energy alternatives.

Second, the resolution was sent out and endorsed before the sessions by a broad range of Canadian and U.S. Mennonite leaders in churches and universities.

Third, a background paper as well as supplemental material on the resolution has been prepared by the General Conference Peace and Social Concerns office, 722 Main Street, Newton, Kansas 67114, and is available on request for use by families as well as congregations.

Finally, we cannot set aside our responsibility for energy decisions and claim that the experts will decide. We are a government (in both Canada and the United States) of the people, not of the experts. As long as we continue to use energy resources in our homes, in our churches, at work, and for travel we need to take our stewardship of the earth and its resources seriously. The Mennonites are to be commended for their passage of a resolution on Christian stewardship of energy resources. Barbara Ward, president of the International Institute for Environment and Development in London, has said there are two ways in which the churches could help the poor and miserable, the first easy and the second hard. "The easy one is to form active citizens' groups in every country to bully and fight and generally harass politicians so that they actually feel there is a vote at stake. It comes particularly rightly from Christians because they can be radical in the light of their Lord. The second

is rather more difficult, and that's to live in a slightly less affluent fashion oneself." *David E. Ortman, Mennonite Voluntary Service Unit, 643 G Street Southeast, Washington D.C. 20003*

October 1

Missed biblical content

Dear Editor: If "Children Today and Tomorrow" (September 27) had appeared in *Time* or the *New York Times*, it would have been remarkable for its perception and levelheadedness. However, its appearance in a Christian magazine is discouraging because there was no specifically biblical or Christian content to it.

The tone throughout was one of resigned but inevitable acceptance of the world's patterns of behavior as the patterns which we can expect from our children. It is not that Christian should expect no anguish in bringing up children, since the Bible makes clear that "folly is bound up in the heart of child" (Proverbs 22:15), and that the bad in child is not invariably a result of the parent's negligence (Proverbs 10:1).

Nevertheless, Scripture does teach, by example and precept, that parents not only can but ought to train their children in godliness, and that parents are responsible for ungodly children (cf. Eli's guilt, 1 Samuel 3:13, and Proverbs 22:15 and 29:15). What more (and this I missed most in the article) the Bible also speaks with promise and assurance of the success and joy we can expect in bringing up children in a godly way (Proverbs 22:6 and 29:17).

Obedient believers have the assurance that, rather than having to dread the day when "sexually active" sons and daughters may deceive them, they will be honored when their children, with character as true as fir arrows, will by their very lives refute slanderous charges that are publicly brought against them (Psalm 127:4, 5). It is this biblical assurance, flowing from a humble dependence on Christ (1 Samuel 2:30), that God's people need to hear. *Monty Ledford, Route 2, Kempton, Pennsylvania 19529*

October

About letters: To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor

Meditation

A day of affirmation

Today I affirm health!
I accept the perfection
of body, mind, and spirit
that is mine in truth.
Today I affirm abundance!
I accept limitless good
flowing into my life
from many sources, now.
Today I affirm wisdom!
I accept the inner knowing
that protects and guides me,
that sets all needed facts
at my disposal for decisions,
that gives me peace of mind.
Today I affirm thanksgiving
in praise of the one Source
of all that I affirm!
Elizabeth Searle Lamb

Thanksgiving

Lord, we come to you today,
On this our national Thanksgiving Day,
With thankful heart and humble mind,
O Lord, you are so good and kind,
Even though we're in a great depression,
We still have more than any other nation.
Lord, you have blessed us with food and drink,
While other nations starve and sink.

Wonder how come, or what is the reason,
Our nation was blessed more than others, last seasons?
We are no better than any of all the rest,
How come that God has us so richly blessed?
I doubt God has a special reason why
He has showered us with blessings from on high.
He wants to see and to test our faith and love,
If it is genuine as God has commanded it from above.

Lord, we ask you to bless us this day,
And fill our hearts with real thankfulness, we pray.
And to do our work and duty here and now,
And not to wait longer and then ask, How?
Let us do good and help along,
In words and in deeds wherever we can.
For the days are short and time goes fast,
Our life here may soon be a thing of the past.

While we still can, let us start sowing,
Doing real work for Christ that it starts growing.
Before the field gets too dry and too hard,
And then some seeds get lost and don't start.
And when our work is done, how glad we will be,
To see our Lord Jesus and united to be,
With our dear loved ones who have gone on before,
To their reward on that beautiful shore."
E. P. Waltner

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What do we believe?

Theology is the study of God. A theologian is a person who has studied God and then teaches others about God.

Theologians come among us in many stripes and flavors. We have categories to file them—fundamental, evangelical, orthodox, neoorthodox, liberal, conservative, Anabaptist, liberation, radical, etc.

We used to feel comfortable with such labels. Mennonites felt secure that our theologians are basically conservative, Anabaptist, and evangelical (some prefer not to use the latter term because of its connotations). We counted ourselves different from mainline Protestantism and were glad not to be fundamentalistic.

But there's a new breeze blowing in today's churches. You can find strong elements of radical evangelicalism among mainline Protestants, fundamentalists, and Catholics. There are also elements of liberation, Anabaptist, and activist theologies in all the churches. The blend in most churches is multimix. To those who like to keep lines clear and systems boxed this is causing considerable anguish.

Again we are being forced to examine the basics of the Christian faith. What do we believe and what difference does it make?

In this process, we need to be reminded of several facts.

North American theology has often come largely out of the classroom. To be sure, Reinhold Niebuhr was affected by the labor struggles, and many of our leading theologians have been European retreads who were affected by events there. But most of the North American theologians who have large followings are people who hammered out their beliefs in classrooms. They built beautiful systems.

The Bible did not grow out of such a luxurious situation. Paul wrote some of his greatest treatises from prison; John wrote Revelation from exile. Old Testament prophets wrote from positions of foreign domination and personal disfavor. Perhaps parts of the Proverbs and Psalms and the occasional fragment elsewhere arose from intellectual exercises.

Most of the new life in North American theology today is not coming from the schools. Charismatic outbreaks came first in Latin America and Asia among Christians under stress. Their theologies

have been and are being hammered out in jail cells and underground meetings. These outbursts of spiritual power spread to North America and grabbed hold first among many of the disillusioned young. They rallied quickly to Jesus people, charismatic groups, intentional communities, contemporary worship, and evangelical social action.

Today, new spiritual vitality seems to surface most quickly where least expected.

I am afraid that our classroom theologians and our comfortable "churchianity" (Christ neatly packaged inside the four walls of traditional institutional Christianity) are too defensive toward these new expressions. We'd like to bring them under the old umbrella of neat categories and clear labels. We'd like to hammer them into classroom theories.

In a recent seminar, the word *shepherdhood* was used often. I have pondered much upon that. Have we in our Anabaptist-Mennonite concern for discipleship (a biblical concept to be cherished deeply), neglected Jesus' call to Peter (John 21:15-17), "Feed my lambs. . . . Tend my sheep. . . . Feed my sheep"? Peter had declared that he would follow Jesus (be a disciple) unto death. Then he denied the Lord three times.

Jesus may be making a statement to Peter that is especially appropriate for the seventies. Peter is told to be a leader by feeding lambs, tending and feeding the sheep. Only a total life outlook and experience can prepare us to lead others.

For God's Spirit to continue the revelation of God among us, we may need to pay more attention to theologies hammered out in the raw experiences of faithful shepherding.

This is not to say that any theology does not need intellectual testing. Theologies must be tried in every way. But we need a new balance.

In North America it might be a good corrective for more classroom theologians to have the "shepherd of the hills and valleys experiences" with their flocks. That is an essential part of our ongoing training to be "shepherds of people's minds." The *shepherd* Peter became the cornerstone of the church.

Beliefs tested in the fire of experience and affirmed by the gray matter are beliefs that will never be destroyed. BW



The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:43 NOVEMBER 29, 1977

Inside:

**Mennonite missions centennial • Sunday morning greeting
Divorce • The Adam and Eve in us • On being bored**



Mennonite missions centennial 1877-1977

Jim Juhnke



Carl J. van der Smitten family. He came from Germany to teach theology at Wadsworth and later became the founder and editor of *Nachrichten aus der Heiden Welt* (*Reports from the Heathen World*). He contributed much to the awakening of a missions spirit among North American Mennonites.

In the history of North American Mennonite missions, no year was richer with portent than 1877. The North American Mennonites had neither missionaries, mission fields, nor missions consciousness. But things were stirring. The missions spirit was about to be born.

Three signpost events

Three events of 1877 signaled the new spirit which was to produce the earliest Mennonite missions endeavor on this continent. One was the appearance in January 1877 of the monthly periodical *Nachrichten aus der Heidenwelt* (*Reports from the Heathen World*), the first Mennonite paper dedicated to the awakening of the missions spirit. A second event was a six-months tour of the churches by missionary-designate Samuel S. Haury, followed by his visit to the Cheyenne-Arapaho reservation in Indian Territory in quest of a mission field. Finally, there was the October publication in Halstead, Kansas, of Haury's 100-page booklet *Briefe ueber die Ausbreitung des Evangeliums in der Heidenwelt* (*Letters about the Spread of the Gospel in the Heathen World*). The leaders in each of these three events were influenced by the "Christian Educational Institute of the Mennonite Denomination" in Wadsworth, Ohio. By 1877 the Wadsworth school was dying. But since its founding in 1868, it had provided a rich reservoir of Mennonite leadership for the emerging missions enterprise.

First event: A new missions magazine. Carl Justis van der Smitten, the highly educated and cultured German Mennonite who had been invited ten years earlier to teach theology at Wadsworth, became the editor of *Nachrichten aus der Heidenwelt*.

Editor of the children's pages of the new periodical was Christian Schowalter, first principal of the Wadsworth school, who had returned to a teaching and pastoral ministry in Donnellson, Iowa, after a dispute with van der Smitten. In future years would be former students of the Wadsworth seminary who would come forth as the strongest missionary candidates and the most effective supporters of missions in the Mennonite churches.

In the first issue of *Nachrichten* (January 1877), van der Smitten apologized for inflicting still one more paper on a public already inundated with reading material. (What would he say of the proliferation of Mennonite publications a hundred years later?) He invited readers to subscribe jointly with *Mennonitischer Friedensbote* (*Mennonite Peace Messenger*), edited by A. B. Shoenberger of Bucks County, Pennsylvania, or with *Heimat* (*To the Homeland*), an immigrant paper edited by David Goertz in Halstead, Kansas.

Van der Smitten, who had passed his sixty-fifth birthday when he took up the pen for this new editorial venture, called upon his experience and associations in the European pietist movement to enrich the pages of *Nachrichten*. What the Mennonites needed, he wrote, was an outpouring of the Holy Spirit to stir them to service and obedience in "the great, holy work of missions." He would gladly have filled the pages of the paper with reports from North American Mennonite missionaries, but, alas, there were none. Instead he printed serially the story of missionary Johannes Meyer, with whom he had attended mission school in Basel, Switzerland, in the 1830s. Beginning with the



A 1902 photograph of the Samuel S. Haury family. Haury studied at the Mission House in Barmen, after graduating from Wadsworth. He made a six-months tour through the Mennonite churches in 1877 as the first missionary designate.

at issues, the paper carried the serialized story of Heinrich Dirks, Mennonite missionary to Sumatra from the Molotschna in Russia. Dirks had studied at the Mission House in Barmen, the same school to which van der Smissen sent his protegee, Samuel Haury, after Haury had graduated from Wadsworth. In the October 1877 issue, van der Smissen quoted a personal letter from Dirks that fifty adults and thirty-five children had been brought into the new church at Pakanten, Sumatra. Van der Smissen was eager to squelch rumors that Dirks planned to leave the mission field. "The true missionary, who is called by God, does not leave his flock" (p. 77). Christian Schowalter filled the children's pages of *Nachrichten* with stories addressed to the *liebe Kinder*, but in an adult vocabulary which suggested that few, if any,

children actually read them. Perhaps parents read the stories to children. If so, the children must have been shocked by some of these tales of violence from the heathen world. In one tale a ten-year-old Zulu child is given an evil weed to smoke and then goes out of his mind and kills his father and one or two other people. Eventually the child comes into the hands of missionaries who win him for Christ with love and with the gospel. In another story, an idyllic African village filled with singing and playing children is attacked and destroyed by slave catchers. The slavers kill the adults and tie up the children and young people for sale to the Portuguese. These stories, together with similar ones from India, China, and the Pacific Islands, showed how important it was to bring the gospel to those who had not heard that God is love.

Second event: Haury's six-months tour. While the new missions journal was stirring up the missions spirit with the printed word, missionary candidate Samuel Haury spent the months of January through July 1877 on an extended tour of congregations in Ohio to Indiana, Illinois, Iowa, Missouri, and Kansas. He found great encouragement, and often financial support, wherever he went. He reported finding "many friends of missions" in an Amish congregation at Pulaski, Davis County, Iowa. The churches of Berne, Indiana, were especially quickened in the spirit and eager to contribute to missions. Among eleven congregations in Kansas, many recently immigrated from Russia, Haury found more interest in missions than he had expected.

On July 24 Haury left Halstead, Kansas, to make his third investigation trip south-

Typical Indian encampment in Oklahoma territory a hundred years ago. In 1880 the first North American Mennonite mission post was established among the Arapaho Indians in Oklahoma.





The first mission school, built at Darlington, Oklahoma, in 1882, was closed in 1898. Missionary teachers on this photo include Jacob H. Richert, Martha Moser, Maria Sudermann, Mr. and Mrs. J. H. Schmidt, Anna Penner, A. E. Sudermann, Frieda E. Voth, and H. R. Voth.

ward into Indian Territory in quest of a mission field. His most recent trip had been the previous November when he was accompanied by A. E. Funk of Philadelphia, whose participation was hoped to "bring a missions-blessing to the congregations in the East." The report of transportation on that trip dramatizes how radically our understandings of time and space have changed. In our day Lawrence Hart drives the interstate highway from Clinton, Oklahoma, to Newton, Kansas, in a scant five hours. Haury and Funk took eight days for that trip a hundred years ago, from November 13 to 21!

After getting to Caldwell, a "godless and freebooter-infested border town" sixty miles south of Wichita, they waited two days for the mail wagon pulled by four mules, which

took them day and night through cold and mud to the Cheyenne Agency. They arrived "sleepy, exhausted, and frozen through."

The weather was better for Haury's July visit, but the problems of establishing a mission station among the Cheyenne and Arapaho Indians were overwhelming. In his report Haury described an Arapaho dance he was allowed to witness. Eighty young men participated in the dance, covered with deerskin and paint. The drumming and singing were indescribable. "I never have heard anything similar." With a better Mennonite ear for vocal harmonies than for rhythm, Haury found the singing "not disharmonious." But the drumming, he reported, was done in a "truly heathen manner." Haury was most impressed by the tortures undergone by five men in the dance.

The skin on their chests was cut through two places, a wooden peg shoved through and a rope fastened, which was brought to pole in the middle of the group. The men then put their whole weight on the rope and sprang about until the skin was torn through. Why such torture? Haury answered, "Because they have inside themselves an unknown feeling of sin and uncertain longing after salvation and peace."

Haury suggested that a mission program among the Arapaho should begin with the building of a school where children could be educated, clothed, fed, and taught agricultural work. "Thus can the missionary build through the children a way to the hearts of the parents."

Third event: Statement of missions theology. Four European-educated Mennonites

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wrote most of the material which appeared in the *Nachrichten* missions journal: van der Smitten, Haury, Schowalter, and Dirks. What was the theological orientation of this 'Nachrichten group'? Samuel Haury wrote the fullest statement of missions doctrines in 1877 and published it under the title *Briefe über die Ausbreitung des Evangeliums in der Heidenwelt* (*Letters about the Spread of the Gospel in the Heathen World*). The cover made clear that this 109-page missions treatise was written to "all Mennonites in North America."

The Christian duty of missions work, Haury believed, was grounded in the doctrine of creation. God created the world and called it good. God made people in his own image. All humankind, including the heathen, belongs to God. It is a gross error to imagine that the heathen are the property of Satan. They belong to Jesus. He alone has the right to them. He reclaims them as his own. If we look down upon the heathen with disgust, it only shows that God's love is not fully reflected in us. We must awaken and reach out in love to those Jesus mentions in John 10:16: "But there are other sheep of mine, not belonging to this fold, whom I must bring in."

Haury went on to say that God made humanity to return to himself. All people, including the heathen, are possessed of a longing which can never be satisfied apart from God. In Haury's words, "There is in every heathen something immortal, a divine kernel, that allows no rest, a hidden longing for the unknown God. 'God has given mankind eternity in their hearts,' says the wise preacher."

The evidence for this longing after God, said Haury, is to be found all across the heathen world. What we see as idol worship is in fact, a searching after Christ. The ancient songs and scriptures of the Hindus are testimony to the intensity of their need to know the true God.

Haury's theology of missions, grounded in the doctrine of creation, sounds a bit strange, most startling, to Mennonites a century later. He does not begin with the Anabaptist concept of the church and the distinctive church-world dualism, which have marked Mennonite self-discovery in the twentieth century. Nor does his theology allow for a sharp dichotomy between the saved and the damned. One looks in vain in the pages of Haury's pamphlet, or in the issues of *Nachrichten*, for an appeal to save lost souls from eternal damnation. The doctrine that moved these missions-promoters was not the threat of hell, but the love of God. They had sat at the feet of nineteenth-century German Pietist leaders, and they hoped to use this vision as a springboard for revival of evangelical zeal and kingdom work among



The Darlington mission school in 1885. H. R. Voth is in the foreground with the children. Women teachers are on the upper balcony.

Mennonites around the world.

Haury saw the Mennonite churches as filled with dry bones. Instead of the streams of living water, he said, one gets only "now and then a weak drop." A major reason for a vigorous missions movement was that it could bring blessing and revival to the church. Instead of holding to "empty, outward, and spirit-killing forms," instead of "fighting, arguing, and banning," it would be possible for Mennonites to emphasize the essence of Christianity—"the new birth and the spread of the kingdom of God."

In the perspective of a hundred years, we can fairly ask what has become of the vision of 1877. In one real sense, Samuel Haury's hope for Mennonite revival around a vigorous missions enterprise has become a reality. In that day there were no North American Mennonite missionaries or mission fields. In 1977, we can count over 600 persons who have served in twelve countries under the General Conference. Many more Mennonites have served under other Mennonite boards or independent missions associations. The work has been blessed with the growth of Mennonite churches overseas.

The years have also seen a great testing of the 1877 appeal to reflect the love of God in all our kingdom work. From where we stand today the *Nachrichten* group may seem naive. They were unwittingly bound to a set of particular German-American cultural forms which they were ready to impose upon the people they called "heathen." Perhaps this judgment would not surprise a person as insightful as C. J. van der Smitten, who wrote in 1877, "The dear missionaries are altogether poor sinners and fail in many ways. If that which we report about them serves on the one hand to awaken and quicken us, so should other things serve to warn us and teach us to watch and pray."

The missions personnel of 1877, as progressive and zealous as they were, faced an uncertain future. They had to learn patience. It was not until three years later, in 1880, that a mission station was established in Indian Territory, after a possibility in Alaska had been investigated and rejected. It was not until the turn of the century that overseas missions programs were begun in India. But the paths charted in 1877 served the church well for decades to come.

Maggie Leonard was the first Indian baptized by Mennonite missionaries.



Madwolf was the first adult Indian Christian at the Havenaom mission station.



How do you greet a fellow church member on Sunday morning? If the usher seats you beside a person who is superior to you in wealth, education, or occupation is your "Good morning" accompanied by a servile nod? And if the neighbor in the pew happens to be inferior to you in social status is your greeting intonated with a slight tinge of haughtiness?

Do you wish you could break away from this "natural behavior" and, just once, treat all Christians as equals?

Take heart. You have the backing of a rich tradition that goes back to the "one in mind and heart" life of the New Testament church (Acts 4:32 TEV). The Apostle Paul asserted, "All of you who were baptized into Christ have put on the family likeness of Christ. Gone is the distinction . . . you are all one in Christ Jesus" (Galatians 3:27, 28 Phillips).

However, when later church leaders began mixing Christian teachings and non-Christian philosophies they adopted the philosophers' views on manual labor. And by the time the Anabaptist movement came into being the state churches had officially approved the status of vassals.

The late Georgia Harkness summarized the evolution of "Christian" class distinction as follows: "Both Plato and Aristotle regarded the working class as a distinctly inferior group who must do the manual labor in order that intellectuals might have leisure for philosophy. In the Middle Ages this depreciation of manual labor was blended with the class structure of feudal

society and given a religious sanction."

Is it really surprising, therefore, that those caught in the caste system were willing to risk persecution and death for the privilege of belonging to a peoplehood of equals?

The tendency of the Anabaptists to eliminate class differences was a by-product of the conversion experience, according to Jarold Knox Zeman, professor of church history at Acadia Divinity College, Wolfville, Nova Scotia. He said, "Among the Brethren the new birth made all equal. Their worth no longer depended on the size of their houses or fields nor on university degrees. It was derived from their new status before God and the brotherhood."

But what has become of the egalitarianism of the New Testament church and the sixteenth-century Anabaptist movement?

When Mennonites began assimilating the middle-class culture of their surrounding environment—first in Western Europe and later in North America—did they weave society's white-collar pigeonholes into the fabric of their church life, thus sapping its inner strength and stunting its growth? And are progressive farmers, well-educated office workers and managers, prosperous businesspersons, competent teachers and professors, as well as skilled nurses and medical doctors among those now being considered as the "right" representatives of the General Conference?

Have we forgotten that the New Testament views such a restricted outlook and outreach as "making class distinctions in

your mind, and setting yourselves up to assess a man's quality . . . a very bad thing (James 2:4b Phillips)?

But who is brave enough to risk bringing down upon oneself the disapproval of status-conscious fellow believers by speaking out against class distinction? Who wants to run the wrong way the egos of fellow Christians which have been stroked so many times by academic degrees, professional titles, and material comforts that their inflated vanity feels threatened when *just* a truck driver, cook, or other blue-collar worker is elected to an important position in the church?

Fortunately, there are members of "not few" North American Mennonite churches who are grumbling "about class lines of stratification," asserts J. Winfield Fretz, who teaches sociology at Conrad Grebel College, Waterloo, Ontario. Fretz made the statement after having studied and visited well over a hundred different Mennonite congregational communities.

A good framework for the social ethics of Anabaptist peoplehood is expressed by Carolyn Schultz, whose husband, Harold, president of Bethel College, North Newton, Kansas. She says, "In the kingdom of God there are no score sheets. Menial tasks range as high as glamorous ones. Things are measured by the spirit in which they are done. To be a Christian is to accept all life as an opportunity for usefulness. Every job counts on meaning if performed in the spirit of God."

But the way back to a fellowship of equals

Sunday Morning Greeting

(and anabaptist peoplehood)

Gary Veendorp



is obstructed by nearly insurmountable roadblocks, as has been experienced by the writer both in the native land of Menno Simons and in the all-people-are-created-equal New World.

Until about 1940, when I was twelve years old and the Nazis began their five-year occupation of The Netherlands, no member of my Dutch Mennonite upper-middle-class family had to answer the doorbell, polish shoes, make beds, or prepare breakfast. The girl who ate in the kitchen and slept in the "maid's room" took care of those and other tasks. However, that girl was not considered menial enough for doing the laundry, ironing, and scrubbing. Another girl, who came to our home one or two days a week, did those chores.

These servants enabled my parents to pursue a life-style of entertaining. At a moment's notice, mother was ready to be a hostess to the visitors from around the world, including the Emperor of China's personal physician, invited to our home by my father.

The living quarters I shared with my parents and sister from 1938 until my leaving for Canada in 1947 was a secluded government-owned mansion. It housed the divinity school of the University of Leiden when Jacob Arminius (1560-1609) taught there. Arminius was the world-famous champion of a concept of free will similar to that held by contemporary Mennonites.

The private grammar school I attended provided me with an upper-crust milieu. A classmate in the sixth grade, for example, wore a watch he had received as a birthday present from a Belgian prince.

But already in the upper grades of that school for the elite, and during my years at a middle-class public high school, I missed that I considered to be an essential dimension of life—strenuous manual labor. With pride, therefore, I eyed the calluses on my hands upon returning to the school each fall after giving the muscles a real workout as a hand on a largely nonmechanized farm in summer.

I affirmed the curriculum of the Dutch agricultural college I attended two years, which required each student to spend a large part of the spring and summer vacations working on a farm. This avocation of manual labor I continued in North America while attending Mennonite Brethren Bible College, Winnipeg; Goshen (Indiana) College; and Mennonite Biblical Seminary, when it was still located in Chicago.

These "blue-collar" experiences combined with other similar jobs, as well as a variety of sales positions (door-to-door and in general stores, one of which was upper-class oriented), apparently enabled me to treat all

Who is brave enough to risk bringing down upon oneself the disapproval of status-conscious fellow believers by speaking out against class distinctions?

persons I came in contact with as potential or actual members of an egalitarian family of faith.

This impression was reinforced in 1964 when I joined the everybody-calling-everybody-else-by-the-first-name staff of the General Conference central offices in Newton. This informal practice I have also appreciated at Herald Publishing Company, publisher of *Mennonite Weekly Review*, whose staff I joined in 1966.

But since 1971, when I began adding part-time custodial duties to my full-time editorial responsibilities, I have been facing a situation for which neither the rich experiences across class lines nor the master of divinity degree with a major in Christian social ethics had adequately prepared me.

Even today, when pushing a mop or an industrial vacuum cleaner, I feel inferior to both students and professors. In introducing myself to a new student or professor, I'm quick to state that in addition to assistant custodian I am also assistant editor of the *Mennonite Weekly Review*.

On the other hand, when meeting a fellow custodian downtown on a walk during the office coffee break, I notice a better-than-thou sensation welling up, although I try hard to swallow it and to show that whether I'm employed as an editor or a custodian I am the same person.

Are these shocks of encounter—triggered when moving from the white-collar orbit to the blue-collar world, or vice versa—aftereffects of the thorough training in the etiquette of Dutch upper-middle-class society I received as a child?

Father was curator of the renowned botanical gardens at Leiden University, Holland's oldest and most prestigious institution of higher education. The gardens were the only Dutch ones featured in the large book *Great Botanical Gardens of the World*, published by Macmillan in New York in 1969. The university—the "Dutch Harvard" and Queen Juliana's alma mater—dates back to 1575.

Father's decorum in public remains etched in my mind, for he handled with expertise the propriety becoming to his station in life.

Thus he would take a bow and doff his hat with de rigueur deference when meeting a professor, but remain erect and casually lift one finger to the brim when passing the

university's head gardener (foreman).

Similar was father's behavior toward fellow church members. As deacon at the Leiden Mennonite Church, father's manner of greeting the chairman of the church council was also a respectful nod with hat in hand, for on weekdays the chairman was a university professor; and one tap with the index finger was correct when approaching the church custodian, whose main employment was as a factory foreman.

Carefully concealed from all but his wife and children was father's secret that his paternal grandfather had been a farmhand.

These are some of the barriers the writer has encountered in a quest for Christian equality. Though the obstacles are formidable they *can* be overcome if a large enough number of Mennonites would begin building with the blocks called for by Ms. Schultz' blueprint (above).

Among the tools required for the construction project are: (1) Inter-social-class communication. Acquire a wide experience with representatives of all social classes. (2) Psychological fortitude. Be prepared to cope with feelings of both inferiority and superiority when attempting to win a member of a different social class to Christ and his church. (3) A holy disregard of social differences. "In the fellowship, cultural and educational and national and racial differences are leveled. Unlettered people are at ease with the truly humble scholar who lives in the life, and the scholar listens with joy and openness to the precious experiences of God's dealing with the working person" (Thomas R. Kelly). (4) A witness of hope. "Not until a Christian community consists of the unlike, of the educated and uneducated, of black and white, of the high and the low, will it come to be a witness of hope for the reconciled world of God" (Juergen Moltmann). (5) A biblical injunction. "Stop acting from motives of selfish strife or petty ambition, but in humility practice treating one another as your superiors" (Philippians 2:3 Williams).

So, how should a Christian greet fellow believers—whether they farm several sections or 160 acres, have a PhD from Harvard or "only" an eighth-grade certificate from a one-room school, or make a living as a medical doctor or a janitor? As an equal in Christ!

The question of divorce

La Vernae J. Dick

"When Matt and I decided to marry, I just quietly asked for my church letter and left the Mennonite church," Linda said recently. "I knew their position on divorce and I was marrying a divorced man. We thought it would be better for me to request my church letter than it would be to get kicked out."

That happened forty-five years ago. Persons whose lives are affected by divorce still find that the church is often less than tolerant. Some church constitutions forbid having divorced persons as church members, other refuse to let divorced persons hold leadership positions, and some allow divorced persons to be associate members only. Some church constitutions qualify those statements by allowing divorced persons to become active members if their divorces occurred before they became Christians, if their divorces were caused by spouses committing adultery, or if the divorced persons have not remarried. Then, of course, there are those churches who make no such qualifications and persons are accepted on the basis of their commitment to Christ, divorced or not.

What should the church do about divorce? It must be recognized that divorce is a sin. It is a breakdown of God's intention that the marriage relationship should be terminated only by death. But human beings do not always live up to God's ideal and divorces do occur.

The first step in dealing with the problem of divorce is to admit that it does happen. It was noted recently that the number of divorced persons who are Mennonite college alumni rises yearly. It is also true of local congregations. Only the rare congregation is not affected by this problem today.

There was a time when those who divorced simply left the church. Many of them were nominal Christians and their church ties did not mean much. This is no longer true. People, including Bible-believing and practicing Mennonites, somehow divorce and remarry and want to stay in the church. Denying divorce does not make it go away. Neither does saying that divorce is sin

automatically make a nonexistent problem for Christians.

In October 1975, the executive committee of the General Conference sent a letter to all pastors concerning the divorce of leadership people. It was prompted by the fact that two persons employed in the central offices at Newton had recently gone through divorce. One of those persons submitted his resignation; the other wished to retain her position. The committee met at length to work for a consensus on an official position. None was reached. There was too big a difference of opinions. Since then, the second person has resigned her position, thus taking the pressure off the executive, at least for the present.

One pastor wrote to the executive committee that "the letter showed a lack of consideration and understanding, let alone Christian love, for those who have gone through the experience." He asserted that "too often the counseling fad as an approach for divorce is a subtle and enlightened form of judgment and fails to confront the church with its responsibility as the forgiving community."

Counseling persons who have marital problems does have its place. More than 60 percent of people with problems, particularly marital problems, will seek pastoral help. Counseling does help many people. A physician and his wife who were seriously contemplating divorce said that because a small group, which included the pastor and some of their close friends in the congregation, were able to hear them out, they were able to resolve their difficulties.

Some people cannot be helped by counseling. If one party does not want the marriage, it will not matter how strongly the other party wants it. Even with the help of counseling, the person wanting the divorce will not change. Indeed, the problems causing the breakdown in such marriages may have reached a point of no return.

Not only must the divorced couple adjust and adapt to the situation, the church must also respond when the divorced duo are part

of their congregation. More often than not the church begins by asking how it will affect others. Will there be other people in the congregation, whose marriages are in trouble, who will seek divorce as a solution to their problems?

Divorce points out that there are no ideal marriages and that divorce is a possibility for our marriages. Divorce brings up the personal question of sin. If the divorced person is guilty of sin, what kind of sin am I guilty of? These are uncomfortable feelings. They are feelings with which we don't like to be confronted and we seek every way possible to avoid them. The easiest way is to simply say that the Bible forbids divorce and quote the appropriate verses found in Matthew 5:32 and 19:6, 1 Corinthians 7:2, Hebrews 12:14-16 and 13:4. Therefore such persons should be excommunicated and, not excommunicated, at least barred from leadership positions.

But what does excommunication forbid them certain positions within the church do to the divorced persons? Divorce is already one of the most painful and emotionally draining experiences that people can have. Divorced persons have been rejected by the most important people in their lives. Do we want to add to the rejection? Divorced persons have enough struggles, living with their own weight of guilt, without having that weight added to others, particularly the church.

It does not make good sense to pick out special sin or two and not forgive. We teach and preach a gospel of forgiveness and reconciliation with God. If we practice the same gospel, we can forgive adulterers in the church. God's forgiveness is that broad. Reconciliation with God is also that deep.

There is yet another important question which needs to be considered by the church. What position do we put ourselves in as members of a congregation when we do practice the forgiveness that we teach and preach? Does it make us into sinners as great as those who have committed adultery and divorce?

The Adam and Eve in us

The image of the Red Sea, not the forbidden fruit, dominated the earliest experiences of the Hebrews. The dramatic Exodus, revealing God's concern for the Hebrew slaves, rather than the two creation accounts in Genesis 1 and 2-3, was primary for the Hebrews' understanding of themselves, their relations to each other, and to God as their king and nurturer.

But in spite of the fact that the very foundation of the Hebrew community and its laws was a liberation dynamic—God's care for the weak and oppressed—many in the Christian church have looked first to Genesis for insight into God's will for social relations, particularly those pertaining to men and women. Often Christians have not only considered the Genesis passages apart from the larger Old Testament accent on liberation, but have given more attention to Genesis 2-3, the story of God's creation of woman from Adam's rib, than to Genesis 1, where God brings male and female to birth together. A third narrowing of focus occurs when the Genesis accounts are examined apart from the New Testament. The restoration of creation in Christ, the good news that creation is not meant to groan forever, is ignored and male-female relations in the fallen state are interpreted not merely as *descriptive* of human experience but are lifted up as *prescriptive* for human relations.

Such biblical blinders, combined with the cultural glasses each of us wears as we interpret the meaning of biblical passages, have helped conjure up images of women that would make any self-respecting Eve want to be an Adam. Women, like Eve, are

temptresses not to be trusted; women are morally weaker than men, for the serpent persuaded Eve; Eve was created second and is therefore inferior to man; since as a result of the Fall man became "head" of the woman, it is God's will that Christian men exercise headship over women.

Genesis 2-3, of course, can be interpreted in radically different ways. Old Testament scholar Phyllis Trible suggests that one could imagine that the serpent appealed to the woman because she was the more intelligent, fearless, and independent of the two. Adam, she says ironically, follows his wife without question or comment. "His one act is belly oriented, and it is an act of quiescence, not initiative." But setting aside extreme interpretations that favor either men or women, there are points of interpretation that can be clarified by textual study and by holding a broad perspective in an attempt to view Genesis 2-3 in the context of Genesis 1, the Exodus, and the New Testament.

Textual clues

The Hebrew word *'adham* used in Genesis 2 is a generic term for humankind, not the name of a male being. The creation of sexuality is simultaneous for man and woman and occurs with the creation of Eve when the words *'ish* and *'ishshah* are used for the first time. Since before the creation of woman no exclusively male reference is used, the early use of *'adham* is most appropriately interpreted as a human being without sexual differentiation. The term *'ezer*, translated as "helper" in designating the woman as a "helper fit for man" does not, as some have suggested, imply inferiority. Although the word can apply to animals, *'Ezer* can be a proper name for a male, and is used to describe God as Israel's helper. *'Ezer* simply designates a beneficial relation. The word *neged* which joins *'ezer* connotes equality, a beneficiary who is a counterpart. While *'adham* sleeps, God differentiates humankind into male and female. Woman is not a separate and later order of creation.

The creation account in Genesis 1 also suggests initial equality of men and women. God speaks in plural in the Hebrew. "Let us make humankind in our image, after our likeness." Some scholars feel that the "our" refers specifically to

sexual identity, that God's being is neither male nor female but contains both. Neither man nor woman is more godlike than the other. They are created together, the last of creation but not the least.

Contextual clues

An additional guideline for choosing between different understandings of the meaning of Genesis 2-3 for male-female relationships is that of context. Eve can be understood primarily as a temptress of innocent Adam or she can be seen as an equal partner in human frailty. Eve's subjection to Adam's headship can be interpreted as a sign of woman's natural moral inferiority to men or as a sign of broken male-female relations. Which images of man and woman are most consistent with the revelation of God and human nature in Genesis 1 and the Exodus? Which image of woman did Jesus hold primary?

With textual notes and the larger biblical context in mind, the meaning of Genesis 1-3 that I find central is this: God created humankind to be in caring relation to each other and the world. Nothing is independent. Nothing has chosen to be. We are dependent on the Author of Life and on each other for life and its possibilities. The loss of this sense of dependence (wanting to eat of the fruit and become equal to God), leads to exploitation of others and to a false claim to determine for others what is best for them. Restoration of that sense of dependence leads men and women to becoming caretakers and cultivators of each other once again.

In Genesis 2-3 both man and woman are moral beings. Both experience evil as coming from outside themselves (the serpent, the other person) and as an act of their own choosing that infected their views of themselves, each other, and God. Man and woman are one in sin. In Adam and Eve we can see ourselves: All of us tempt and are tempted; all of us overstep our limits and suffer the consequences; all of us make excuses for ourselves and blame others. Philosopher Paul Ricoeur puts it simply and pointedly. "All men and all women are Adam, all men and all women are Eve." *Gayle Gerber Koontz, a graduate student, lives at 27 Fairlawn Street, Everett, Massachusetts 02149.*



Open your Bible

Shepherding the flock after Vietnam

Vic Reimer

"There is not much happening in the way of Mennonite peace witness. It has a lot to do with security. Pastors are not raising issues because they are too much into security." This assessment of Mennonite peacemaking was spoken by Don Goertzen, member of the Arvada (Colorado) Mennonite Voluntary Service unit, at a Mennonite and Brethren in Christ consultation on the draft and national service held in Kansas City, Missouri, November 11-12.

Although the immediate reason for the consultation was to examine in depth the question of how Mennonites should respond if the draft is restored in the United States, there were steady drums throughout the conference beating out the question of Mennonite commitment to peace and service when there is no government conscription. The church's commitment to voluntarism became a central issue, an issue which had implications for peacemaking beyond the borders of the United States.

Ernst Weichselberger, Paraguayan Mennonite studying at Mennonite Biblical Seminary, Elkhart, Indiana, noted that there were no mission secretaries at the consultation. "Missionaries have presented only one part of the gospel," he asserted. "How does this shape the Mennonite church?" Ernst asked. Concluding his allegations he declared, "There is a need to broaden the peace witness to all national Mennonite churches. Some think that peace education is not an integral part of the gospel." These statements received strong affirmation among the eighty participants from eighteen states.

According to Delton Franz, Mennonite Central Committee Peace Section, Washington D.C., it is quite likely that legislation will

be introduced in the U.S. Congress in 1978 to reactivate the national Selective Service System for the purpose of registration and classification of all seventeen-year-olds. This would facilitate the capability of the U.S. military to induct youth in the event of an emergency. Also possible, but less certain, is some form of limited national service. Minimally coercive, it is seen as a way to channel more youth into the all-volunteer armed forces (AVF) as well as into civilian projects. National service could receive serious consideration in several years when there is a marked decline of eighteen-year-olds in the population. Currently the AVF needs to attract one in five eighteen-year-olds to maintain its strength. But in the future, recruiters will have to convince one in three eighteen-year-olds to join the military. Hence, pressure is growing in Washington to at least begin a registration program so that military recruiters would have lists of persons on whom they could use their techniques of persuasion. The Pentagon is actively seeking alternatives to manpower needs. A Brookings Institute study (Washington, D.C.) says that the military could open up 600,000 positions to women.

Should Mennonites cooperate with a program of national service? Is the alternate service model of the Korean and Vietnam wars an adequate, obedient Christian response? For many of the participants these past models are not a sufficient witness against militarism today. "Does the government have the right to demand service?" they asked. By cooperating with the government, motivated often by the sentiment that pacifists must earn the right to exemption from military service, Mennonite peace

witness and service has become narrowly defined as simply a reaction to the draft.

The draft has caused Mennonites to have one-issue theology. It was noted that PAX the Teachers' Abroad Program (TAP), and voluntary service were created as a reaction to the draft, and not as a result of Mennonite theology of service. One participant quipped, "Did we grow a good fruit from a corrupt root?" Among the other good fruits mentioned were the new churches planted by I-W workers, the intense Mennonite activity which the draft generated, and the new experiences in vocation.

Despite the good which evolved from Mennonite resistance to the draft over the past thirty years there was consensus that the historic peace churches need to be much more creative and aggressive in speaking against militarism, of which the draft is only one aspect.

Persons need to be called to a high loyalty. As a member of one small group discussion said, "It is a good thing to be abiding (cooperating with the draft by doing alternative service), but it is better that we Christ abide." There was considerable support, especially among younger participants, that noncooperation was the path to take in any future draft or national service. David Habegger of Wichita presented a carefully reasoned paper on peace witness which provided a theology of "resistance" to the military.

The consultation saw the reactivation of the draft or a national service as a small issue as compared to rampant worldwide war expenditures. The whole question of participation in war is becoming blurred as war becomes more technological, a



Symbolic of the new dimensions which national service in the United States might take, Kathleen Roth listens to an exchange of views involving (from left) John Sauder, David Habegger, Kathleen Roth, Herb Fast, Guy Hershberger, and Bob Ens. About ten women attended the MCC-sponsored consultation on the draft and national service.

The Mennonite, WM Edition



NOVEMBER -
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Window to Mission



the open window

One of the exciting things about growing older is you can look back and see where you've been! You can see the valleys of pain and struggle, the plateaus of contentment and little change, the mountaintops of joy and victory. Most of all, you can see how God has been at work in your life as a comforter, a healer, a shepherd, a prodger, recipient of your praise, glorification, and thanksgiving.

Seeing all this in my life's pilgrimage makes me breathe deeply, smile secure in His love, and, with the winds of life in my face, rejoice in my walk with Him. I face life with anticipation, wondering what He has in store for me and my growth as I travel those valleys, plateaus, and mountaintops.

In this issue of *Window to Mission* we want to think together about our life pilgrimages—the “passages” of growth as mentioned in “Be Patient with Me, I’m Still Growing,” our program resource. Several women share their pilgrimages in “Balloons and Butterflies” and “A Woman in Mission.”

As we look toward the celebration of our Savior’s birth, let us also celebrate His birth and life in each of our hearts.

—Jeannie Zehn

COVER

“Oh Lord, as I look through the window of my life I know I must face it alone, but with You. I know not what my future holds. Please hold me close. I need You so.”



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BALLOONS AND BUTTERFLIES



Jesus' close friend, Lazarus, was dead. When Jesus arrived at the tomb, he requested that the stone be rolled away, then called out for Lazarus to come forth. Lazarus came, still wrapped in the grave cloths. Jesus told the others to unbind him and let him go.

In our lives Jesus lovingly unwraps or uncovers areas to explore, to grow in, to share. Spiritual unwrapping is scary sometimes, but exciting. The process can be painful and lonely. It's like emerging from a cocoon as a butterfly and discovering a new world. Then comes the celebration: time to thank God; time to shout praises; time to share; time to send up brightly colored balloons to celebrate growth, a step in the "passages" of life.

Five women share some of their recent "balloon and butterfly" experiences in the following columns. What area of your life is being unwrapped? What can you send up balloons to celebrate?

Moving. I'm sure it's the hardest thing I've ever done. People do it all the time. In our mobile, quick-change society, people are moving on the average of once every four years. Any roots that happen to be put down are harshly pulled out. It's painful. But God was a very real strength during our time of transition.

About a year ago Nick and I moved from Wayland, Iowa, to Ritzville, Washington. We felt God was leading us to change. Little did I realize how difficult the process would be.

The packing, sorting, and planning are all time-consuming, but how do you say good-bye to a garden, or leave behind an oak tree that was a wedding present? Our fireplace was a quiet, warming spot—would there be a special place in our new home? There were so many

uncertainties, so many unknowns.

The real grief set in in saying good-bye to our dear friends. We knew our relationships would change. We would not be a vital part of each other's lives. There were futile promises of letters and visits.

I cried all the way to South Dakota. God was very real in this grief process. His presence was reassuring. He made me aware of His great love and that the deep love I had in Wayland was from Him. I could rejoice in the beautiful relationships I had there. God helped me to look forward. What new adventures awaited us in Washington? Could we share the same love, God's love, with His people there?

Moving is painful. It brings changes in identity and life-style. It also brings

growth. I was transplanted but have put down strong roots again. The temptation could be to have shallow roots—the pain is less when it's time to move. But can you *really* live and not love deeply? With God's help, with His sustaining love, we can change and grow!—*Barb Kassebaum*



To become more aware of God's creativity and goodness has been my privilege these last several years. For example, I experienced—

- the mystery of small stones forming within my gall bladder, thus interfering with the proper working of this organ;
- the know-how of doctors in the proper analysis and correction of the trouble;
- the provision of a clean, convenient hospital staffed by Christian personnel working around the clock;
- the presence of doctors in whom I had confidence, nurses and nurses' aides whose knowing eyes and hands helped to relax the body and mind and restored the soul;
- the innumerable jobs performed by staff to make this experience possible;
- the loss of normal strength after the operation and the renewal and recovery of strength as days and nights moved on;
- the mystical healing of the incision;
- the joy that came with flowers and plants brought to the bedside;
- the Christian cheer and counsel which radiated from visitors, family members, and pastors;
- the satisfaction of receiving letters and cards from persons far and near;
- the continual awareness of God's presence as His healing power and loving care helped to make this experience a rich and rewarding one.

Another challenging experience has been our weekly visits with Willis Rich, a multiple sclerosis victim, bedfast for some twenty years. His steadfast belief in God and people; his desire to know what is going on in church, college, community, and nation; and his interest in genuine living and caring for his body and soul are uplifting and sobering.

The world is taken to him by TV, talking records, tapes, readers, and the twenty or more persons who care for him continuously night and day. He has been a real inspiration to the many who serve and visit him.—*Edna Kaufman*



The final day of school last year was particularly hectic—filled with the nitty gritty demands of record keeping, tossing the trash, filing the treasures of one year and ordering materials for the next. Beyond that it was a culmination of frustrations and/or heartache for many staff persons. It was one of those days in which there wasn't enough time or emotional stamina to meet the needs of everyone I needed and wanted to care about. Indeed, all year it had seemed to me that I needed thirty-six hours in each day, and all too often, time for spiritual refueling was cut short or omitted.

At 7:00 P.M. on that last day, long after all the other teachers had gone home, I was finally ready to close my door on the year. I felt drained—exhausted and empty. As I reached up to turn off the light, a firm, strong voice focused in my brain: "I have been here

Silence echoed in the building, but a flood of joy and reassurance swept over me. I was filled with praise and gratitude

for God's presence. I put down my briefcase and last armload of teaching materials to thank God again for each student that had sat in those desks and for the experiences of the year. I thanked Him for being so lovingly present to me when I had been too busy to be as constantly present to Him as I would like to have been. I experienced again that overwhelming feeling we get when we realize that God loves us in spite of our being unworthy of His love.

The beauty of those moments lifted away the "tired" and helped me recommit myself to continued growth in His Word and in understanding and sharing His kind of caring.—*Ruth Naylor*



suppose being part of a mission circle probably dates back to my days as a young girl when one of the single women in our church invited us to her home to be part of a girls' club named "Sonnen-ahlen" (sun rays). She taught us sewing crafts, cooking and serving skills, and inspired us during our times of devotion to love the Lord Jesus. The mission cause was taught to us as we made MCC sewing kits.

God gave me a home where mission was warmly endorsed. I felt from my mother that her circle included friendship, fellowship, and service. My father supported her by often driving her many times to her meetings or activities. Therefore, I had a positive feeling about women in the church throughout my childhood and youth.

As a young married woman I became part of a circle where we shared joy,

sorrow, times of illness, as well as devotion and service. It is through this experience that I was led to serve Women in Mission. I was called to be president of WM Southwest Ontario.

This opened other doors, and I became more aware of Canadian and General Conference WM. Attending commission meetings was another step in my growth and commitment as I witnessed the deep concern and love for Christ's church that our women and men had as they struggled to do God's will through our General Conference commissions.

I have found in my WM involvement I have had my family's understanding. My husband has encouraged and affirmed me many times. I am also thankful for my four boys who take care of household duties, including the cleaning and canning, when the need arises.

Now my pilgrimage in WM has brought me to a new challenge. As I approach my position as second vice-president of WM, I am assured that God led me in preparation for His service.

God is at work through women and their gifts, and we must let ourselves be used by Him. It is stated so well in our purpose, "So we are ambassadors for Christ, God making his appeal through us" (2 Cor. 5:20). This is my vision for WM as I continue to be one of its members.—*Elsie Flaming*

With the sun having set just a bit earlier in the west, we stood near the spot where people gathered to hear Jesus preach the Sermon on the Mount. As we viewed the tranquil Sea of Galilee clothed in the purple gown of twilight and heard the night hawk call, we recalled the many fish caught by the disciples of Christ in these very waters. Surely God was here.

Across the water on one little hill after another the twinkling lights of a village lay reflected in the water. What was it the Bible said about the lights of a city that is set on a hill?

How fascinating the study of the Bible



becomes as you savor the sights of the river Jordan, the smell of a marketplace, the sound of a cock crowing in Jerusalem, and remember biblical stories connected with them.

Surely the groves of bananas, oranges, lemons, grapefruit, and dates testified that this is the land flowing with milk and honey.

One lady in our group found it almost impossible to believe that Jesus could have walked the distance from Nazareth all the way to Jerusalem.

Seeing the many spots where people had to remove rocks in order to wrest a living from the soil gives greater meaning to the parable of the Word falling on rocky ground. How much of it there is in Israel!

The sight of flock after flock of sheep and goats on the hillsides helps one understand why the judgment is compared to separating the sheep from the goats.

Growing in spiritual maturity can also come from finding greater meaning in reading the Scriptures and finding new gems of understanding, sometimes even in old familiar passages.—*Helen Friesen*



*It takes both
the rain and the sunshine
to make a beautiful rainbow.*

PROGRAM

3 Be Patient With Me, I'm Still Growing

by Joyce Shutt

GROWING UP IS NOT EASY whether you are eight or eighty-eight. Our growth and development occur in stages, none of which can be bypassed. After mastering a skill (which may take several difficult years) we tend to plateau as we find new, exciting ways to use our skill and integrate it with our past accomplishments. Then some inner impulse pushes us on to new uncharted waters.

Recently, a best-seller entitled *Passages* has taken the United States and Canada by storm. It sheds some interesting light on how we as adults grow and develop. Interviewing a collection of people, Carl Sheehy, the author, shows how each of us goes through five periods of crisis and growth, each coming at predictable intervals of time.

Adult development stages

These periods or passages, as she calls them, are the following:

- 1 Pulling Up Roots—the exit from the security of the home with tension between self and parents: living it up, testing the “waters” of youth, joining communes, etc.
- 2 The Trying Twenties—our first efforts as adults in work and love. This is a time of idealism when all things are possible: we will be successful, change the world, and live happily ever after.
- 3 The Catch Thirties—when disillusionment sets in and our idealism fades.

Life commitments are made, broken, or tarnish. It's a time when parenting weighs heavy and marriages totter as the partners' needs push them toward new vistas of emotional and occupational expansion.

4. The Midlife Crisis of the Forties—These are dangerous and painful years. During the forties we face the loss of youth, the reality of death, dissatisfaction with our goals and roles whether successful or not. This is a time of career change, sexual disequilibrium, spiritual upheaval, identity crisis, the empty nest, and severe marital strain. But this time also holds the greatest potential for self-discovery, spiritual renewal, and intimate relationships.

5. Renewal and Resignation—If the person has successfully done his or her lifework in the previous stages, then the years from about fifty on open up as a beautiful gift. But if the person resisted change, the later years can be very threatening as younger people take over jobs and positions. Without hobbies, friends, self-confidence, and varied interests, life loses meaning and becomes an unbearable burden.

A person cannot skip any of the stages. For instance, if a person goes into the family business to please parents, without first leaving home or going through a

period of intense self-examination, he or she will tend to be frustrated and unhappy until such self-examination takes place. Until the apron strings are cut, we tend to view others as authority figures instead of as equals. Decision making is very painful.

Since being all mixed up and unsure of oneself is downright unpleasant, it is good news to discover that such feelings, though painful, are normal. They are God's way of keeping us honest, vulnerable, growing, and open to His bidding.

Talking about our feelings and experiences is important. Sharing frees others to talk about their struggles and fears, helps develop perspective, and diminishes fear. As one woman confessed, "When I read *Passages* I discovered that a lot of men become impotent for a time in their forties. It was such a relief. I'd been torturing myself thinking that I'd become ugly and undesirable. Now I feel less threatened and can be more understanding of my husband's feelings and needs."

Each of us, both male and female, is a "battleground" for two opposing forces. One force pushes us to create foolproof structures that will guarantee financial and emotional security, while the other wants us to take risks, to try new things, and to resist getting "locked in." As with most things in life, happiness comes when these two forces are balanced.

Stage timing

One reason for marital discord is that men and women go through their stages of development at different times. That may unfortunately mean they don't come together until after the midlife crisis, and no matter how committed, that's a long time to wait!

Each stage is important, no matter how threatening. One simply cannot develop his or her God-given potential without working through each crisis step by step. Our stress on ethical and religious purity often makes it difficult for us because we

are afraid to challenge the old traditions or experiment with different life-styles. While there is no doubt that the Bible is very clear that adultery, drunkenness, fornication, etc., are sin, the stories of great men and women of the faith include some rather shocking moral lapses. This is no accident, either, for it is against this background of their obvious humanity that their choice to follow God's bidding and to be true to His calling takes on real meaning. They, tasting the bitter fruit of their actions, chose a new life of faithfulness after experiencing His forgiveness. Some of those great saints went through some very stormy passages before they found God!

As parents and spouses it is frightening to let our teenagers and spouses go, to watch them experiment with powerful forces such as drugs, alcohol, and sex. Yet we can impose our own beliefs and fears only up to a certain point, or we will inhibit their growth, preventing them from experiencing a mature, satisfying relationship with us, God, and others.

Social and religious conditioning often makes it hard to learn from experience. While research indicates that late marriages tend to be more satisfying, popular mythology insists that we marry young and have our children early. Couples postpone having children until both have had time to develop career skills, financial independence, and to travel and experiment with various life styles, much suffering can be prevented.

Marriage partners need to realize that their conflicting needs will not clash forever and that they will indeed grow closer together. The plateau periods between crisis stages tend to be happy, satisfying times for both.

What about the church?

If the church really wants to help provide supportive structures for families, it will have to stop lamenting the days gone by when women did not work outside the home and father was definitely patriarch of the home.

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Technology has affected our lives, accentuating the difference and intensity of our life cycles. But while there are no painless ways to go through these stages, there are ways to speed up the process and make them less traumatic. Counseling often helps, as it enables people to understand what is happening. Courses such as Parent Effectiveness Training and Reevaluation Counseling help one develop communication and problem-solving skills.

In spite of *Passages'* receptiveness to divorce as an acceptable way to attain independence and to move on to the next stage, most of us yearn for a way to grow and change which will not lead to breaking up family structures.

If the church is to speak a healing affirming word, then we need to stop using biblical texts such as Ephesians 4 as a club to force conformity or maintain status quo. Ephesians 4 and similar texts call for a new and radical kind of marital relationship that is not based on submission, but on mutual concern. It calls for a relationship in which both are encouraged to use their gifts and to grow, at the same time remaining sensitive to their partner's needs.

The church can help young people grow in their faith and move through passages. Our voluntary service programs provide excellent structures and challenges for young adults to put distance between themselves and home, appealing to their idealism. Radical enough to be different (and attractive for that very reason), voluntary service also provides a caring peer group that is safeguarded by a strong Christian faith and vision, thus helping them move toward a fuller religious faith.

Unfortunately, we do not have enough of those same kinds of supportive structures for those of us in midlife who have climbed the corporate ladder or have been rearing children and yearn for new challenges, especially in the areas of Christian service. The Commission on Overseas Mission, for instance, has

placed forty-seven long-term people in the last three years, thirty-seven who changed jobs. Only ten came directly from the student world. Most of COM's candidates are over thirty. Mennonite Voluntary Service, too, finds that more "older" people are applying for MVS positions. In 1976 there were sixty-four applicants who ranged in age from thirty to sixty. Few of these were placed, because MVS simply does not have funds or structures to support workers with families. Yet these often are the very people who have the needed skills and emotional and spiritual maturity to make a real contribution.

One of the problems facing women who want to integrate marriage, family, and a career is child care. Professional women often feel they have to choose between a family and their profession, or, if they try to do both, are forced to settle for inadequate child care. Churches can help strengthen marriage and family life by developing top quality child care facilities for all women, regardless of income level. Many of us may still wish that women would not work, but we are wasting our energy. More and more women will be working, so if we really care, we will put our efforts toward providing the kinds of support structures that will enable families to work and grow together rather than apart.

Help!!

What are some ways we can make our "passages" as fruitful as possible?

1. Get counseling, if needed. Another's perspective can really help. Get training in communication skills. Many a misunderstanding can be avoided when we say what we really mean and know how to listen without getting defensive. Learn to separate yourself from your spouse's and your children's problems.
2. Don't get so caught up in worrying and saving for the future that you neglect today. Saving for your children's education is important, but so are vacations, times alone with your spouse,

times by yourself, and making money and time available to do new and exciting things.

3. Organize women's, men's, and couples' groups where you can discuss and support each other. There is nothing quite so reassuring as to discover that someone else survived leaving home or being forty. Remember that no passage, however painful, will last forever.

4. Don't blame your spouse, parents, or children for your feelings, struggles, or situation in life. You made your own choices even if you allowed others to make them for you. You are the only person who can change things the way you want them changed. Even if you can not always do what you would like, you still can choose how you will respond to the situation in which you find yourself.

5. Develop a sense of humor. Laugh, pray, and cry a lot. All three are God-given tools for growth and happiness.

6. Learn to see intergenerational conflict as indications of experience and need differences rather than a rejection of you and your values.

Program "How-To" Ideas

1. Read *Passages, Between 40 and 50*, or other books relating to adult stages of development. Discuss.

2. Ask several women to tell their stories, noting how crisis periods were age related. Use some case studies from *Passages* to set the stage and put people at ease.

3. Discuss ways you share similar struggles. How can you be more supportive? How can your church use these insights to serve?

4. Look at such figures as Jacob, David, and Paul, and discuss how their spiritual pilgrimages reflect change and crisis.

Note how they came into spiritual maturity later in life.

5. Plan a retreat or workshop for your congregation to discuss the stages of development and how they affect marriage and family life.

6. If there are persons in your church who would like to change careers or go into some kind of church work, see if you can find ways to help them make this possible. Perhaps your church could support the children so the parents could be part of the voluntary service program. Be creative. Practice moving away from the "shoulds" to help people use the God-given gifts.

Devotion Helps

—Scripture suggestions—Romans 8:28; Romans 5:3-5.

—Hymns from the *Mennonite Hymnal*—"Savior, Like a Shepherd Lead Us" #572; read the words of "God Be in My Head" #645.

—Prayer—Read #735 in *Mennonite Hymnal*.

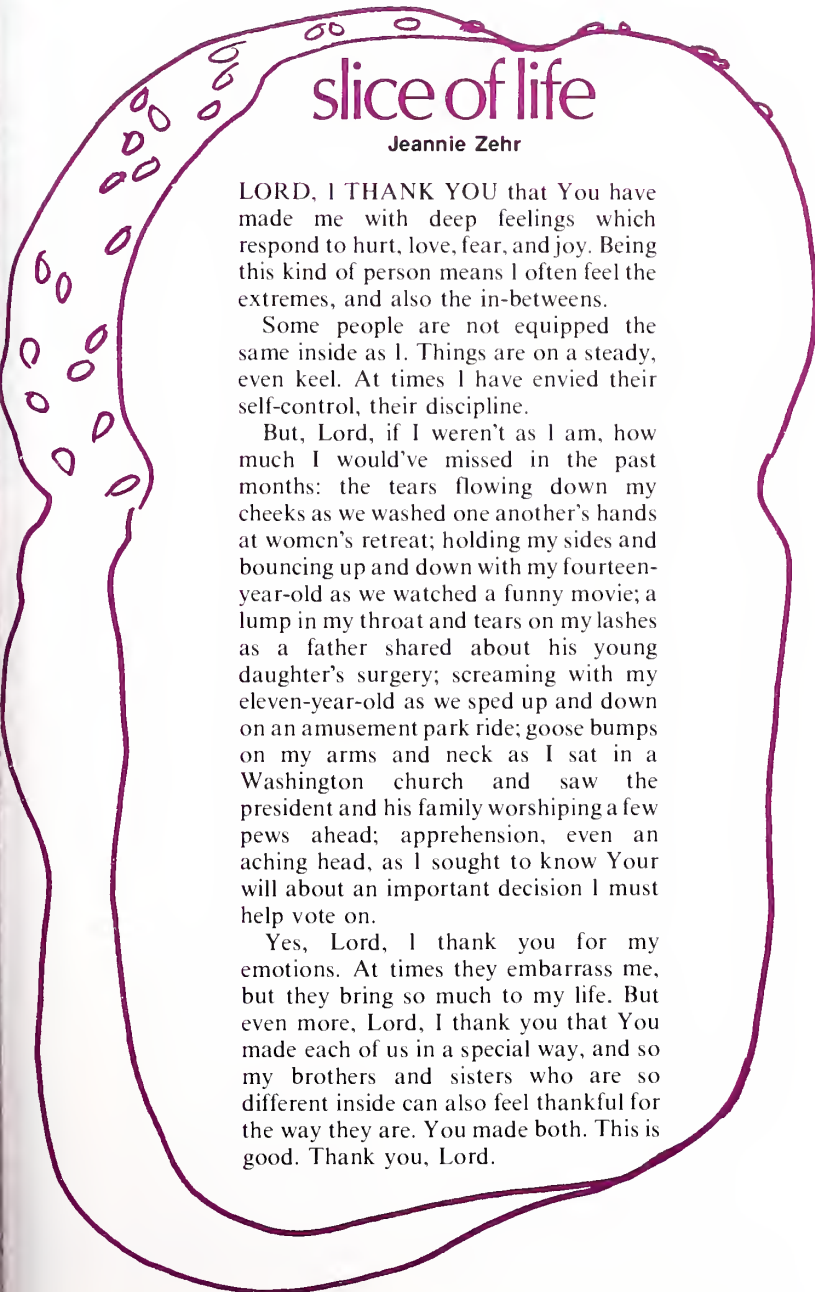
—Sing theme song "Sing, O Sing" found on page 9 of the July 1977 issue of *Window to Mission*.

—1976 Devotional Packet contains meditation titled "Retirement" by M. Vesta Slagel.

—*Hope for the Flowers*, a book by Tri Paulus, published by Paulist Press, 1972, would be good to condense and share. Maybe an artist could even do sketches to accompany it.

—*Psalms of My Life*, a little poetry book by Joseph Bayly, published by Tyndale, 1969, includes some meaningful poems you could read. Some titles are "A Psalm While Packing Books"; "A Psalm of Love"; "A Psalm of Today"; "A Psalm of Wandering"; and "A Psalm of Personal Need."

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slice of life

Jeannie Zehr

LORD, I THANK YOU that You have made me with deep feelings which respond to hurt, love, fear, and joy. Being this kind of person means I often feel the extremes, and also the in-betweens.

Some people are not equipped the same inside as I. Things are on a steady, even keel. At times I have envied their self-control, their discipline.

But, Lord, if I weren't as I am, how much I would've missed in the past months: the tears flowing down my cheeks as we washed one another's hands at women's retreat; holding my sides and bouncing up and down with my fourteen-year-old as we watched a funny movie; a lump in my throat and tears on my lashes as a father shared about his young daughter's surgery; screaming with my eleven-year-old as we sped up and down on an amusement park ride; goose bumps on my arms and neck as I sat in a Washington church and saw the president and his family worshiping a few pews ahead; apprehension, even an aching head, as I sought to know Your will about an important decision I must help vote on.

Yes, Lord, I thank you for my emotions. At times they embarrass me, but they bring so much to my life. But even more, Lord, I thank you that You made each of us in a special way, and so my brothers and sisters who are so different inside can also feel thankful for the way they are. You made both. This is good. Thank you, Lord.

Tenth in a Series

A WOMAN IN MISSION:

Margaret
Janzen

Clara K. Dyck



"THE PERSON WHO SAID 'life begins at forty' knew what it's all about. I became a truly liberated woman after forty when I found it was easy to set up a tent." This enthusiastic statement is characteristic of Margaret Janzen of St. Catharines, Ontario, whether she is talking of outdoor or person-oriented involvements, even before age forty.

Residents of the Mennonite Home for the Aged in Vineland, where Margaret has been Director of Nursing since 1971, are aware of her concern for their total person. It was long before Vineland, however, that she became involved with suffering.

From 1946-49 Margaret worked in Europe with the Mennonite Central Committee, two years in the Waldensian Valleys, then six months at International Evangelical Hospital in Genoa. After that she served as camp matron at Gronau, a transit camp for Mennonite refugees.

Margaret's second term with Mennonite Central Committee, 1956-59, was with a medical team in the middle of the Vietnam jungle. She helped establish a mobile clinic for primitive village tribes and assisted in the Christian and Missionary Alliance leprosy program with its 200 patients in hospitals and huts. Her cheerful versatility ranged in her letters: "Yesterday I was carpenter and helped build our clinic. Imagine my record, seven huge nails in a row, with only a single bent one . . . I inherited a very motherless baby from the C&M leprosy missionaries when they left. At night I had to mine to feed, etc., and during the day the hospital nurses care for it." She performed examinations on field trips which were performed on the ground in huts "with forty or more half-naked people crowding around, watching, helping, answering questions; at night, with only a tiny feebly flickering oil lamp."

For four years Margaret was the senior municipal nurse under the Alberta Department of Public Health in the northern Fort Vermillion area, working mainly with Old Colony Mennonites.

ere her Low German added a big plus.
ere I sit, in a rocking chair, next to a
odstove with a roaring fire," she wrote.
atching an obstetrical patient who
oks like a Madonna in her seventh
or. Her husband delivered the first
ee, the next three times she barely
de it to the hospital. So they can't
nderstand present complications." How
strating to have no one to consult since
nearest doctor was hundreds of miles
th. "However the feeling that I'm
ng a necessary work predominates."
s added. To the challenge of nursing in
ation came that of joining in the
community's main form of entertain-
nt—visiting. Margaret invited supper
sts, but it took all of six weeks before
s dared cope with families of a dozen or
re children!

ater, after only four months in
nthern Ontario with the Department of
lian Affairs, Margaret returned home
to nurse her own father. Since his death
sl lives at home with her mother and
b. her.

ponsoring a Mennonite RN trainee to
ce from Paraguay to the Vineland
He is a twice-repeated outreach of the
pe four years, with a two-way blessing.
art of the magnetism that is Margaret
ased in her love of nature and
aculture: an Ontario blizzard; a twelve
he raft trip down the Peace River,
gting wieners, watching the flight of
geese against a brilliantly shifting
auora borealis; hundreds of glowworms
spkling around her mosquito net in a
ule night in Vietnam; and most of all,
he "birding" trips, especially with friend
Al Schmidt from the Home with
n she is pictured "scrabbling" at the
ate of this article. Sharing her
nasmus over four cuckoos seen in
Erland, a field full of American Golden
Plover in migration not far short of the
Nch Pole, 300 varieties of birds
deified in East Africa brings life, hope,
njoy even to hearts who have seen little
nd four white walls for years. It is all
of a fulfilling mission for God.

A Psalm for Christmas Eve

Joseph Bayly

Praise God for Christmas.
Praise Him for the Incarnation
for the Word made flesh.

I will not sing
of shepherds watching flocks
on frosty night
or angel choristers.

I will not sing
of stable bare
in Bethlehem
or lowing oxen
wise men
trailing distant star
with gold
and frankincense
and myrrh.

Tonight I will sing
praise to the Father
who stood on
heaven's threshold
and said farewell
to His Son
as He stepped
across the stars
to Bethlehem
and Jerusalem.
And I will sing
praise to the infinite
eternal Son
who became most finite
a Baby
who would one day
be executed
for my crimes.
Praise Him
in the heavens.
Praise Him
in the stable.
Praise Him
in my heart.



WM office jottings from Joan



I'M ENJOYING MY NEW WINDOW TO MISSION. No, I'm not talking about the *Window to Mission* magazine, but rather the vantage point which I have from my WM desk. Sitting in a new office that has a large window which faces Main Street gives me a good feeling. I'm appreciating the benefits of being here instead of in a dark, windowless room.

The hustle and bustle of traffic and pedestrians is noticeable, sometimes even distracting. But the noises, including fire trucks and rescue squads that come screaming past the window, keep reminding us in the office that there is a world out there, a world of people needing people. So even if we seem knee-deep in paperwork, projects, and programs, the reminders remain that we all serve as women in mission. The sign in our street window indicates. Each day as Christ's people, we need to identify what shape that mission will take.

to help you serve

To help you in your mission, here are several items which you might consider, or which you might contribute financially.

- Christmas is a time of sharing. Missionaries appreciate letters at Christmastime as much as you and I. Your personal greetings saying "I care" will help a lot in making the holidays a happy time.
- Grants-in-aid in the amount of \$2,500 represent one way in which we provide financial and moral support to women preparing for Christian service at Mennonite Biblical Seminary. The new school year emphasized the need for funds to operate the school, and our WM seminary receipts at this time are far below what we have budgeted for the year. Budgeted: \$7,000.
- World Conference next July will bring many people to the United States for an international meeting of Mennonites. Travel funds are provided by the conference mostly for men delegates. The MCC Task Force on Women, therefore, is trying to raise additional funds which will bring some overseas women to the conference. Women in Mission wishes to supply some of this travel fund, which calls for \$10,000 to be raised by various Mennonite women's groups and the MCC Task Force. The amount will then be matched by World Conference funding. Send your contribution to WM as part of our giving.
- Toward the end of each year, we become conscious of the state of affairs concerning the WM budget. With your continued contributions we will happily meet the financial opportunities to which we are committed. Send all your contributions to Women in Mission, Box 347, Newton, Kansas 67114.

response

im assembling materials for an 'Education for Mission' with at a 'Strength For Mission' fair to be staged by a number Lutheran congregations in the York, Pennsylvania, area. I know my reason for writing you. For many years I have been a subscriber to *The Mennonite*, being introduced to it through Martin Marty's saying in his sheet *Context* that it is the top among church papers. I agree.

Accordingly, when I had finished the July 1977 *Window to Mission* insert, I coveted—yes, really coveted—that beautifully assembled *Window to Mission*, for that it so surely could it be possible to share copies with us? Can we buy any number of copies from one to a hundred?"

Helen K. Klinedinst, York, Pennsylvania

contributors

B. Kassebaum (Balloons & Butterflies) is involved in the pastoral ministry at the Menno Church, Ritzville, Washington, with her husband, Nick. Her special interests are bookbinding, pottery, and guitar.

E. Kaufman (Balloons & Butterflies) is a retired home economics professor who has given many years of her life to Bluffton and Bethel colleges. She and her husband, Ed, live in North Newton, Kansas.

R. Naylor (Balloons & Butterflies) and her husband, Stan, live on Route 2, Bluffton, Ohio. She teaches high school English in Bluffton and a post-high school Sunday school class at First Mennonite Church. She is vice-president of the Memorial Home board, plus serves on the General Conference program committee. Her poetry has appeared in Mennonite and other publications.

E. Flaming (Balloons & Butterflies) and her elementary school principal husband and four sons, ages 13-21, live at Route 4, Leamington, Ontario. Elsie does part-time nursing in the home for the Aged, sings in the church choir and community choir, and enjoys doing needlepoint when she finds time amidst her WM and other responsibilities.

Helen Friesen (Balloons & Butterflies) and husband, Willard, live at Butterfield, Minnesota, and are the parents of three married sons. Helen is a church organist, sings in choir, teaches a young marrieds Sunday school class, and is the Northern District advisor for WM. She writes a weekly column for about six newspapers and teaches about thirty-five piano and organ students.

Joyce Shutt (Be Patient with Me, I'm Still Growing) is chairman of the WM literature committee, serves on CHM, is actively involved in church leadership roles at the Fairfield Church, plus a mother and wife. Her creative writing is read often in Mennonite publications. She, her husband, Earl, and family live at Route 1, Orrtanna, Pennsylvania.

Jeannie Zehr (Slice of Life) edits *Window to Mission* from her home in Fort Wayne, Indiana. She, her pastor husband, Marv, and two children live at 4226 Maplecrest Rd. She teaches a children's Sunday school class, sings in choir, is on the Central District program committee, Bluffton College Board of Trustees and Bluffton College National Alumni board.

Clara Dyck (A Woman in Mission) is a registered nurse living in Winnipeg, Manitoba. The last few years she has been doing translating and free-lance writing.

Joseph Bayly (A Psalm for Christmas Eve) is well known as the author of *The Gospel Blimp* and *The View from a Hearse*. Joan Wiehe (WM Office Jottings) is our new WM coordinator as of last September 1. She and husband, Len, and three children live in Newton, Kansas.

Carrie Hughes (artwork, pages 3-5) lives in Lima, Ohio, and serves as Director of Alumni Affairs at Bluffton College on a voluntary service basis.

Erica Esau (artwork, page 6) is a minister's wife and substitute teacher in Sardis, B.C. She was born in Brazil and has done mission work there.

credits

PHOTOS: Cover, Rohn Engh.

POEM: "A Psalm For Christmas Eve" by Joseph Bayly from his book *Psalms of My Life*, Tyndale House Publishers, Wheaton, Ill., copyright © 1969. Used by permission.

ARTWORK: Pp. 3-5, Carrie Hughes; p. 6, Erica Esau.

Barbara Kassebaum



Edna Kaufman



Ruth Naylor



Elsie Flaming



Helen Friesen



Clara Dyck



forecast

"Reading: A Lesson in Insight" will be the program resource for your consideration in the January-February issue of *Window to Mission*. Also included will be an article by Mennonite author Barbara Classen Smucker about some of her experiences as an author. We think you'll enjoy reading comments from a number of General Conference men and women about books they have found meaningful in their Christian pilgrimage.

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WOMEN IN MISSION: A PAGE OF NEWS AND IDEAS



WOMEN FROM THE Hopi Mission School at Oraibi, Arizona, participated in the summer meeting of the Pacific District Conference. Nadenia Myron led the devotions. Special music was provided by Indian children and adults.

About 200 Central District women gathered at Camp Friedenswald for their annual fall retreat. Dotty Janzen from Newton, Kansas, led the group in discovering "The Inner Journey: Developing and Strengthening the Inner Life of the Spirit" in the areas of Bible study, journal keeping, and prayer and meditation.

"Turning Back the Pages of Time" was the theme for the Wadsworth First Church's WM mother-daughter social. Participants signed a guestbook, and many shared an old photo of themselves. Some guests brought other items of the bygone days, such as old autograph books, scrapbooks, diplomas, and wearing apparel.

A skit on the theme was presented with persons stepping from behind a screen in front of a picture frame representing the photos in an album. The "album" was "held" by an elderly woman in a rocking chair. She pantomimed special effects.

Rilla Krabill, age ninety-seven, the oldest woman in the congregation,

received the floral arrangement from the reception table.

The family of Martha Caro in Ibagué, Columbia, send a special thank-you to WM women for the aid we have given for Martha's support. She is at a rehabilitation institute where her needs are well cared for. No progress is seen and they don't give the Caros hope, but she is receiving the attention she needs.

When the ladies of the Zion Church, Souderton, Pennsylvania, have the annual mother-daughter event, the members of the church take over kitchen duties. Sounds like a great idea for more of us to try. This year's program featured a display of an old General Store, plus an appropriate style show.

Marilyn Miller, copastor of the Arvada Church, Colorado, was the speaker for the Western District WM's fall meeting in Buhler, Kansas. Her interesting topic was "God's Women: Growing in Grace and Gumption."

Missionary Tina Quiring spoke at the summer meeting of the Northern District WM. Her topic was "Helping the Zairian Woman to Discover Her Spiritual Gifts and Use It."

onscripting tax dollars becomes more important than conscripting individuals. Mennonites have been too timid to take a corporate stand against this, and have often only spoken when motivated by self-interest.

The overall thrust of the consultation was not so much a reaction to any future draft, but rather a critique of where Mennonites are in their witness for peace, and in their service ministries. Will Mennonite voluntary service programs suffer if there is not a return to the draft? Has the draft done what the Lord can't do (motivate persons to enter voluntary service)? What does it take for persons in the church to become active for peace and service? Guy Hersberger, long-standing advocate of Mennonite peace witness, said, "We need organization, conviction, and theological undergirding." But the two days of presentations, small group and plenary discussions were not sufficient to bring the concerns to a focus. There was a lot of input, but another day was needed to bring coherence to the concerns. There was a flurry of verbiage Saturday afternoon to produce statements summarizing the consultation. And although there was a call for creative alternatives to military service, ones which would deal with the roots of war and injustice, this was not fleshed out. The participants definitely saw the larger task as peace education, a shepherding of Mennonites into an active ministry of word and deed against war and military preparations. But the call may not get beyond the comfortable models of the past unless inference and congregational leadership comes involved.

Bolivian church dedicated

The Mennonite church at Las Gamas, Bolivia, was dedicated October 16. Persons from several different communities came to participate in the service.

Approximately 100 persons came from the Mennonite congregations in Cosorio, La Tajibos, La Crucena, San Julian, and Santa Cruz.

The service of dedication began outside the chapel by singing "How Great Thou Art." Carmelo Vaca, a leader in the Las Gamas congregation, read Psalm 122:1-9; his wife, Josefina, led in prayer; the ribbon was cut; and everyone was invited to enter. Greetings were extended by the visiting congregations, by Mennonite Central Committee workers, and by the Missionary Council. The Missionary Council consists of representatives from Bolivian Mennonite churches, MCC, and missionaries.

Pastor Hugo Rivera spoke about the significance of the church's name, *Iglesia Anglicana Menonita "Corazon de Cristo"* ("Angelic Mennonite Church—"The Heart of Christ").

Conference to focus on Third World women

A conference on "Women and Development," which will examine the role of women in developing countries, the place of development workers in the Third World, and on ways of practicing hospitality across cultures, is scheduled for January 13-14, 1978, at Faith Mennonite Church, Newton, Kansas.

Three keynote addresses are slated. Cornelia Flora, associate professor of sociology at Kansas State University, Manhattan, will speak about "The Adverse Impact of Development on Women." "Understanding the Place of Women in Developing Countries" is the theme for a talk by LaVonne Platt. Fremont and Sara Regier's address is "The Place of the Development Worker." The Regiers were mission workers in Zaire under the General Conference Mennonite Church in 1964-76.

Sharing profits is not charity

"Sharing profits with employees is not charity; it is providing a meaningful incentive for employees to produce more." That was the message Bert Metzger gave over 300 Mennonite business people gathered at the Sheraton Inn near Harrisonburg, Virginia, the weekend of October 20-23, for the annual joint meeting of Mennonite Economic and Development Association (MEDA) and Mennonite Industry and Business Association (MIBA).

Metzger traced the origins of the profit-sharing model, stressing that it is sharing wealth which would not have been earned without increased production. It is not a gift. Over 300,000 U.S. companies have profit-sharing plans, among them are Proctor and Gamble and Eastman Kodak.

"Mennonites," Metzger, a Catholic layman, said, "should understand profit sharing for it existed on the preindustrial family farm where profits and wages were shared among family members."

Calvin Redekop of Tabor College, Hillsboro, Kansas, and MIBA executive member, set the convention buzzing when he concluded a lecture on the demise of American capitalism with the question, "Are we Johnny-come-latelies who have only recently discovered the attraction of riches and want to quickly get our share, or are we members of a 'people' who have migrated from one country to another for religious convictions?" He urged an ethic of stewardship of the earth, sharing production and consumption with all God's children, and producing products that are socially useful. "Mennonites should not be typified by producing luxury items," he asserted.

MEDA executive secretary Lloyd Fisher

Two additional presentations using a panel format will bring together Newton-area women with overseas experience, who will discuss the aspirations of women in Third World countries, as well as ways to extend hospitality across cultures.

The conference is sponsored by the Commission on Education and Women in Mission of the General Conference. It begins Friday evening and concludes Saturday afternoon. The registration fee of five dollars includes the Saturday noon meal and a packet of materials. Checks are payable to the General Conference Mennonite Church. Send registration to Herta Funk, Commission on Education, Box 347, Newton, Kansas 67114. The registration deadline is January 6, 1978. The Commission on Education is willing to give assistance to similar conferences in other areas.

reported that the organization is again moving toward larger community projects in its overseas development programs. It has had success with agricultural and dairy projects with colonists in Paraguay and British Honduras. It has also become involved in loaning money to Christian entrepreneurs in other Latin American and several African countries.

Both MIBA and MEDA officers noted that their executive boards did not include women. However, both boards nominated, and members of the organizations elected, all-male slates to provide leadership for 1978. Leading the groups are Ralph Hernley, Scottdale, Pennsylvania, president of MIBA, and Milo Shantz of Kitchener, Ontario, president of MEDA.

Pastoral education planned by Kings View

Kings View Hospital, Reedley, California, has announced its accreditation for the teaching of clinical pastoral education beginning January 1978.

The program will provide intensive training in pastoral care with an emphasis on specialized ministry to hospitalized psychiatric patients. The program offers training for persons seeking to increase their skills for the pastoral ministry where experience and knowledge of the interrelationship between theology and the social and behavioral sciences are important assets.

Information can be obtained by writing Harlan Ratmeyer, Kings View Hospital, 42675 Road 44, Reedley, California 93654. Kings View Hospital was founded by Mennonite Mental Health Services in 1951.

Symposium on atomic bombings calls for disarmament

Total disarmament was the call to the world from the International Symposium on the Damage and Aftereffects of the Atomic Bombing of Hiroshima and Nagasaki, reported George Janzen, General Conference Mennonite missionary in Japan who attended the symposium on behalf of Mennonite Central Committee Peace Section (International).

Sean MacBride from Ireland, president of the symposium, reminded the delegation that since 1961 armaments have increased at least twenty times. In just four years, he said, thirty countries will be in a position to manufacture their own nuclear weapons, and by the year 2000 the number of nations processing such technology will be more than 100.

The symposium took place in three segments during July and August in Tokyo, Hiroshima, and Nagasaki, Japan. During the first stage experts met to compare and compile findings of studies on the effects of the twin atomic bombings in 1945. The second stage in which Janzen participated focused on publicizing those findings, appealing for help for persons still suffering the effects of radiation from the bombs and launching a struggle for nuclear disarmament. This stage involved 400 persons from twenty-five different nations. The third segment involved rallies at Hiroshima on August 5 and at Nagasaki on August 8.

Statistics publicized at the symposium show that 300,000 persons were killed in the bombings, a significantly higher figure than publicized at the time, and that another 300,000 persons suffered from the effects of the fallout.

The *hibakusha*, a Japanese word for the survivors, are still discovering today, thirty-two years after the bombs fell, the extent to which their lives have been affected.

"It is difficult to find steady employment because business firms consider them poor risks. Other second-generation *hibakusha* are finding it almost impossible to find marriage partners. And almost all live in constant fear that one morning they will wake up to find that they, too, are victims of incurable-related diseases," Janzen said. "Joblessness and the resulting poverty, fatigue, and listlessness; premature aging; social ostracism; and insecurity—these characterize the daily life of the *hibakusha*."

Janzen also noted that the number of *hibakusha* has increased from the original 300,000 survivors as the second generation is now reaching adulthood.

Symposium speakers criticized both American and Japanese governments for failing to accept responsibility for the disaster created in World War II.

"MacBride said that in the mind of the general public Hiroshima and Nagasaki have apparently come to be regarded as unfortunate historical incidents that are best forgotten," Janzen reported.

The symposium proposed that print and electronic media be used to share throughout the world the effects of radioactivity.

The symposium delegates also appealed to the United Nations to press for complete disarmament and to make the use of nuclear

weapons a crime against humanity and punishable under international law.

"On the one hand, if man's choice today is really between peace and annihilation, then to demand total disarmament is 100 percent realistic. War becomes totally insane. On the other hand, given the further realities of evil in the world and the inherent weaknesses in human nature, such a concept as total disarmament seems impossible," Janzen said.

Cooks trained at MCC workshop

A training workshop for "More-with-Less" cooking recently attracted thirty men and women to the home economics lab of Bethel College, North Newton, Kansas. The Kansas regional office of Mennonite Central Committee sponsored the event Saturday, November 5, to prepare participants to lead similar workshops in their areas.

"The workshop emphasized the fact that world shortages are our problem, too," asserted Griselda Shelly, local MCC coordinator. "Changes in our life-style will lead to building a simpler, more nutritious diet. The workshop offered opportunity to study the ways we can become aware of our role in the world's plight, and how we can help alleviate the situation."

A "Theology in the Kitchen" panel discussion illustrated how three homemakers put their beliefs about homemaking into action. Two home economics faculty gave ideas for developing managerial skills in running a workshop and adaptations for specific community needs.

The participants, who came from Oklahoma, Nebraska, and Kansas, prepared the noon luncheon using recipes from the *More-with-Less Cookbook* by Doris Longacre. A meal of *kusherie* (Egyptian rice and lentils), sprouts salad, yogurt, cinnamon-topped



Marjorie Stucky, Murdock, Kansas, learns how to teach "More-with-Less" cooking during a MCC training workshop.

oatmeal muffins, pumpkin custard, and mince was enjoyed.

The workshop was underwritten by MCC Food and Hunger Concerns, Akron, Pennsylvania.

Tri-state mission festival planned

A multid denominational Tri-state Festival of Missions is planned for June 16-18, 1978, at Bluffton (Ohio) College. The festival will focus on mission opportunities in an era of uncertainty in world missions. John R. W. Stott, rector emeritus of All Souls Church, London, England, known worldwide for his interest in Christian missions, will be the keynote speaker.

The festival planning is being done by church groups from Ohio, Indiana, and Michigan. The theme is "Missions Alive." Paul Dyck, festival chairperson, and former missionary to India, expressed the hope that the festival will make participants aware of the amazing richness and creativity of

churches in other parts of the world.

Another member of the committee, Stanley Bohn, said that there is some confusion about overseas mission work caused by debates about moratoriums on sending missionaries.

Other weekend speakers will be Donald Jacobs, executive secretary of the Eastern Mennonite Board of Missions, Salunga, Pennsylvania, and Robert Hess, former missionary and president of Yeotmal Seminary of India.

Among the church groups sponsoring the event are Mennonites, Methodists, Friends Church of God (Anderson), and Church of the Brethren.

The church must not become like the government

twenty-three delegates representing eleven Indian churches in Oklahoma, Arizona, and Montana met for four days, October 13-16, to lay plans for a new era in Indian leadership for Indian churches.

Although the Mennonite Indian Leaders Council (MILC) has been functioning for several years the council has not had the responsibility of administering program, personnel, policy, and budget of the Indian churches within the General Conference. Evangelist and Montana MILC staff person Ted Risingsun noted, "If we accepted the Indian ministries program we accepted all of it." Referring to the formal transfer of administration at the Bluffton conference last July, Risingsun requested that the Commission on Home Ministries place confidence in MILC to administer its own program including budget.

Ted Risingsun went on to warn of structures. They must not become heavy and unwieldy like Saul's armor on the boy David. Guidelines and job definitions can come too restrictive. The church must not come like the government programs where activities require detailed accounting and stacks of guidelines eight feet high. We are accountable to God, he said. Joe Walks Along of Lame Deer, Montana, also warned against the confusion of overorganization. The delegates reported for each of their separate churches and the three states. Important concerns of MILC field representatives were policies governing salaries, and pastoral staff selections. Some conflicts in many inequities resulted from the overlap in transition between CHM and MILC administrations. Outgoing CHM secretary for Indian Ministries Malcolm Wenger attempted to explain the conflicts.

There was anxiety over the administrative responsibility now to be assumed by the MILC executive committee consisting of chairman, Joe Walks Along of Montana; vice-chairman, Anola Waters, of Oklahoma; and secretary, Nadina Myron of Arizona. Each of the three regions has selected staff persons for local field administration. Ted Risingsun will oversee the work in Montana, Esther Myron in Arizona, and Ric and Carol Wiebe in Oklahoma.

Montana MILC delegate Gloria Big Elk spoke with concern and challenge of the new arrangement. "We all have to think about our representatives throughout the year."

How important is it for the Indian people to have their own input into the organization of the church?" asked Nadina Myron. "The nominations we have made for our leadership are good," she said. "Next year when we gather we will have people tell us how we



Joe Walks Along, chairperson of Mennonite Indian Leadership Council, listens during the organization's meeting in Busby, Montana.

functioned. We will observe and make further decisions."

The MILC budget request for the coming year is \$161,253, a proposed increase of \$18,000 over 1976 or 13.1 percent. A major part of that budget covers the Hopi Mission School in Oraibi, Arizona, now to be governed by a local school board under the general umbrella of MILC. The budget request is to be brought to the CHM executive committee by Joe Walks Along in December.

Although there are some problems ahead for MILC, Malcolm Wenger has full confidence in the new organization. Among the concerns is the urban Indian scene. Whether Denver and other cities will become the focus of MILC is to be pondered in the future.

Malcolm and Esther Wenger were honored at the evening service of the first day. After a full-course community supper sponsored by the women of the Busby Church, they were surprised with a number of significant testimonies and gifts to acknowledge eleven years of wholly committed ministry as secretary of Indian Ministries and many years of pastoral services in Lame Deer.

Those acquainted with the Indian tradition of gift exchange recognize the far-reaching semantics of these presentations. It is rare in a day when the church has virtually lost its credibility among Indian peoples that the Wengers have so credibly earned this pastoral friendship with them.

Mutual peoplehood is the road ahead for

Indians and non-Indian churches within the Mennonite church, rather than administration of one over the other. That is fulfillment of a mission. *Menno Wiebe*

Billy Graham declares support for Israel

Billy Graham, addressing the American Jewish Committee in an open meeting October 28, in Atlanta, Georgia, declared that, "The vast majority of evangelical Christians in this country and abroad support the State of Israel's right to existence," and called on evangelical Christians and Jews to work together for "the peace of Jerusalem" and an end to terrorism.

"In biblical history and secular history," Mr. Graham asserted, "Israel has every right to exist—as Syria, or Egypt, or Russia, or the United States." He called on the Palestinians to create a "legitimate leadership committed to the peace of the Middle East," and urged them to renounce terrorism as a political tactic. "Human life . . . should never be used as a means to realize any group's ideology or political program," Mr. Graham declared.

He also called on Christians and Jews to work together toward establishing better race relations and higher ethical and moral codes. He strongly criticized "the zeal of some clergymen—Catholic, Protestant and Jewish—to secularize America." He warned that the "push toward secularism must be halted and reversed . . . otherwise freedom will not survive in this country."

Seminary announces courses for interterm, MWC seminar

The 1978 three-week interterm at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, will be conducted January 9-27. Students are permitted to enroll in only one class which will meet twice daily.

The courses and instructors include: (1) Church and Ministry—church, ministry, person, and vocation are explored—Leland Harder; (2) Biblical Archaeology—history, method, and results of archaeological research—Irvin Lehman; (3) Biblical Hermeneutics—history, trends, and Anabaptist response—Willard Swartley; (4) Anabaptist History and Theology Seminar—Anabaptist history and its relevance for today—C. J. Dyck; (5) The Church Struggle in South Africa—contemporary role of the church in South Africa—Jan de Gruchy.

Prior to the sessions of the Mennonite World Conference, the Council of Mennonite Seminaries is sponsoring a two-week seminar, July 9-21, 1978. It will be held in North Newton, Kansas. The theme is the same as that of the Mennonite World Conference, "The Kingdom of God in a Changing World," and will provide Mennonite church leaders from five continents (Africa, Asia, Europe, North America, South America) an opportunity to study the theme of MWC in depth. Faculty members

of this seminar include Howard H. Charles, Elmer A. Martens, George R. Brunk (to be confirmed), and Robert L. Ramseyer. Robert Kreider and Ross T. Bender will be the seminar leaders.

For applications for the MWC seminar or interterm courses write: Admissions Office, Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, Indiana 46514.

Young adults like discipleship units

Response to discipleship and service units has been greater than anticipated according to Mennonite Board of Missions (Elkhart) Voluntary Service. The units are designed to make the most of the growth aspects of service.

The first unit opened in Phoenix, Arizona, in September and has three households filled to capacity. "One of the best things that has happened since the unit opened," report Gene and Mary Herr, unit directors, "has been the mutual support and caring taking place in the households." The volunteers have been working to find job placements in the city and have begun their program of bible and book study, daily journals and sharing together.

Words & deeds

A four-week course in Bogota, Colombia, is being offered by Bluffton College from December 29, 1977, to January 26, 1978. The course will center on Latin America's relations with the United States and Third World issues in Christianity. Persons interested may write David Eller, Bluffton College, Bluffton, Ohio 45817.

West Coast (U.S.) Mennonite Central Committee has come of age and has "put down roots" according to interest shown in two recent regional meetings in Oregon and California. Keynote speakers for the two assemblies, Edgar Stoesz of Akron, Pennsylvania, and David Augsburg of Lombard, Illinois, helped focus attention of the delegates on family relationships, ranging from the nuclear family to the human family. Mr. Stoesz compared a typical Third World family, which is an extended family with as many as forty-nine persons living in one household, with the nuclear family pattern of North America.

Operation Dismantle is a novel idea to bring worldwide nuclear disarmament. James Stark, a professional musician in Toronto,

Canada, is convinced that a worldwide referendum on nuclear disarmament would speak so strongly to governments that they could not ignore the vote. He works out of an office in Bathurst Street United Church, Toronto. The ballots contain a Yes or No option on the statement: "I am requesting the United Nations to impose total and permanent nuclear disarmament upon all nations, to expand its peacekeeping force, and to use it automatically to ensure the defense of any nation which is attacked." In the first weeks of balloting (since August) about 80 percent of those approached voted, and 96 percent voted Yes.

The first annual West Coast (U.S.) Mennonite Men's Chorus will perform a double concert in Fresno, April 2, 1978. Five hundred men are expected to participate in the concert which follows the Mennonite Central Committee relief sale in Reedley, California, the previous day.

Meadows Mennonite Home, Chenoa, Illinois, has opened a new ninety-four-bed addition. Open house was held November 13. Residents have now moved in.

Record

Calendar

December 2-3—General Board executive committee meeting, Chicago

January 13-14, 1978—Conference of Women and Development, sponsored by the General Conference Commission on Education in cooperation with Women in Mission Faith Church, Newton, Kansas; speakers: Cornelia Flora, Fremont and Sara Regier LaVonne Platt

February 2-4, 1978—Canadian Council of Boards, Winnipeg

February 10-14, 1978—Council of Commissions, Newton, Kansas

Canadian

December 3—Conference of the United Mennonite Churches of Ontario delegate meeting, Rockway Mennonite School, Kitchener

December 10—Canadian Mennonite Bible College Christmas concert, Sargeant Avenue Church, Winnipeg.

Ministers

Waldemar Regier has resigned as pastor of the Rosthern (Saskatchewan) Church to accept the pastorate of the Bethany Church, Virgil, Ontario, effective in September 1978. A graduate of Associated Mennonite Biblical Seminaries, Elkhart, Indiana, Mr. Regier taught at Swift Current Bible Institute, Swift Current, Saskatchewan, for two years prior to serving the Mount Royal Church, Saskatoon, Saskatchewan (1966-69). He has served the Rosthern congregation since 1970.

Workers

Susan N. Evans has been named full-time activity director of Meadows Mennonite Home, Chenoa, Illinois. *Ruth Gram*, former activity director, will remain on the staff as part-time assistant.

New faculty members for the 1977-78 school year at Freeman Junior College, Freeman, South Dakota, include *D. Hines*, social sciences; *Walter Ortmann*, Bible, German, and psychology; *Harvey Sankey*, agriculture and industrial arts; *Paul Glanzer*, Bible; *Jon Yoder*, athletic director; *Douglas Graber*, biology and math; and *Roberta Stoebner*, early childhood education and home economics.

Joe Jantz, Ritzville, Washington, has been appointed to the president's council of advisors of Bethel College, North Newton, Kansas, for a three-year term. Mr. Jantz attended Bethel College and Washington State College. He has served as treasurer and trustee of the Pacific District Conference of the General Conference Mennonite Church. Currently he is moderator of Priest Lake Community Church, Priest Lake, Idaho.

Richard Miller has been named survivors' aid manager for Mennonite Mutual Aid, Goshen, Indiana. He is a graduate of Goshen College and Wisconsin State University. He most recently served as representative for Grace Mann Educators, Minot, North Dakota.

Mervin Zook has joined the staff of Mennonite Mutual Aid, Goshen, Indiana, as computer programmer. He has been an editor for Goshen College since 1964.

Published

A series of five booklets written by J. C. Wenger, Mennonite historian and theologian, are now available from Herald Press at twenty-five cents each. The series—*How Mennonites Came to Be*, *What Mennonites Believe*, *The Way to a New Life*, *The Way of Peace*, and *Disciples of Jesus*—was commis-

sioned by Mennonite Board of Missions, Elkhart, Indiana. Plans are under way to translate the series into Spanish, Japanese, German, French, and other languages. The booklets are available from Herald Press at Department TM, Scottsdale, Pennsylvania 15683, and Kitchener, Ontario N2G 4M5. Persons wanting to translate the series into other languages may write to the Overseas Office of Mennonite Board of Missions, Box 370, Elkhart, Indiana 46515.

Crossroads Community Center, Philadelphia, Pennsylvania, has openings for a full-time administrator and a youth worker. The administrative position requires a strong Christian commitment, an ability to relate well with people, a business background, and preferably a proficiency in the Spanish language. The position of youth worker also requires a strong Christian commitment, skill in sports, and an ability to relate to youth. The center is sponsored by the Eastern District Conference and serves as a witness in the multiracial Fairhill community of Philadelphia. If you are our person, or know of that person, please contact Crossroads Board of Trustees, 2918 North 6th Street, Philadelphia, Pennsylvania 19133.

No man
can be called
friendless when he
has God and the
companionship of
good books.

—Elizabeth Barrett Browning

Faith and Life Bookstore
159 West Main, Berne, Indiana 46711

Box 347, Newton, Kansas 67114

Fellowship Bookcenter
302 Kennedy
Winnipeg, Manitoba R3B 2M6

Should Timmy be thinking about retirement?



My mind wandered last night while Timmy played the piano. What will the world be like when he gets older? I asked myself.

Will he find useful, satisfying work to do? What should we be teaching Tim about getting ready for his retirement years?

I thought a long time about that. The best way, I decided, is by the way we live. By what we do. By what we consider important.

Planning for retirement should be done carefully—and early. So we continue to be complete persons. So we can express our faith. And so we don't forget about other people and their needs.

That's why Kate and I asked a church agency to help us in our planning. They showed us that if we want a moderate life-style twenty or so years from now, we'll need **more** annual income than we have now.

Social Security will help us, but it won't be enough . . . because of inflation.

So Kate and I are making quarterly deposits to an Individual Retirement Annuity at Mennonite Mutual Aid. It's a tax-sheltered savings plan, which guarantees us a lifetime income when we retire.

The money we deposit is being invested according to biblical principles, in constructive ways.

We won't have a big nest egg at retirement. But we don't want that. We want enough to live simply and to have some to share. Because we're part of a caring church, we know we can count on each other when there's a crisis.

If you'd like to know more about an IRA (or other retirement information) with this kind of investment guidelines, get in touch with the folks at MMA. They're at Dept. TM, 1110 North Main, Goshen, Indiana 46526

I think you'll find them helpful. Kate and I did.

Study:

Study *Parables of the Kingdom* during Lent 1978 (February 8-March 26). This is a six-lesson study prepared for use around the world prior to the Tenth Assembly. More than 50 Mennonite and Brethren in Christ writers on six continents shared in producing this stimulating study.

Parables of the Kingdom will be available through Mennonite and Brethren in Christ conference offices/Christian

Education Boards/Publishing Houses.

Plan:

Plan now to include the Tenth Assembly on your calendar for 1978. Registration materials will be distributed to the congregations in December.

Share:

The Council of Moderators and Secretaries representing the Mennonite bodies in North America (Brethren in Christ/General Conference Mennonite Church/

Mennonite Brethren/Mennonite Church) have designated Sunday, March 19 (Palm Sunday) as World Fellowship Sunday.

Each congregation is urged to plan an offering or contribution toward the expense of the Tenth Assembly as hosting churches. Part of the offering will be designated for the Travel Fund to enable representatives of the Mennonite/Brethren in Christ churches in the Third World to attend.

10

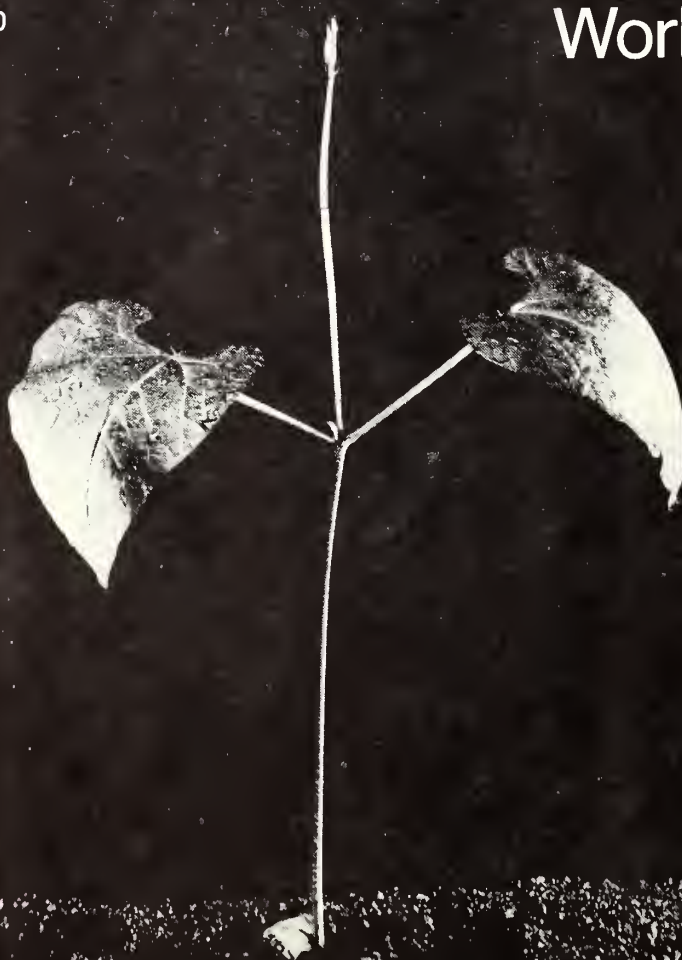
Wichita
1978



Mennonite
World
Conference
10th Assembly
Wichita

July 25-30
1978

The Kingdom of God in a Changing World



design: glenn freitz

Two reviews of Mennonite Peoplehood

Insensitive to non-Germanic Mennonites

Mennonite Peoplehood—A Plea for New Initiatives, by Frank H. Epp (Conrad Press, Waterloo, Ontario, 1977, 120 pages, \$4.50 paperback)

The president of Conrad Grebel College, Frank Epp, has written an important book about Canadian and U.S. relationships—particularly for Mennonites concerned about the General Conference and Mennonite Central Committee. His candor will make some church leaders wince. But hopefully the book will bring new awareness to everyone concerned with the future of the Mennonite church.

Essentially, Epp argues that binationalism can't work within the church. National boundaries and nationalisms must be recognized as real. The solution is the clear development of Canadian structures and U.S. structures which work together but are always centered in the States. The author is much more pro-Canadian than anti-U.S. His book is helpful on international relations.

The troublesome part of the book is Epp's understanding of "Mennonite peoplehood." The book presumes that the Mennonite church is an ethno-religious group. Reading one would never know that the North American Mennonites consist of anything other than Schmidts, Yoders, and Friesens. The excellent chapter on Christian unity suggests that Mennonites should know other

denominations since young Mennonites are joining them. That the reverse is also happening—nonethnic persons joining the Mennonite tradition—is not mentioned.

Another example is the call to celebrate *Zwieback* as other cultural groups celebrate their heritage foods. No mention is made of those Mennonites who gather for soul food or burritos or "fry bread."

Epp has no sympathy for those U.S. citizens who have experienced firsthand how nationalism has distorted the message of the gospel. These people should recognize their U.S. nationalism and not attempt to help Canadians deal with their nationalism. Epp does make an interesting distinction between bad "big" nationalism—such as the U.S. version—and good "little" nationalism of smaller and younger countries. "Little" nationalisms serve as a buffer against bad "big" nationalism.

It is urgent that Epp and others who share his convictions be heard and that they speak to the U.S. bias of such Mennonite institutions as the General Conference and Mennonite Central Committee. Radical and immediate reform is needed. One reason it is needed is so the "Zwieback Mennonitism" with its narrow ethnicism and cultural and materialistic pride can be challenged on both sides of the 49th parallel. The present inequities in the Mennonite power structure between the United States and Canada are preventing serious dialog on such issues.

New structures are not the ultimate solution

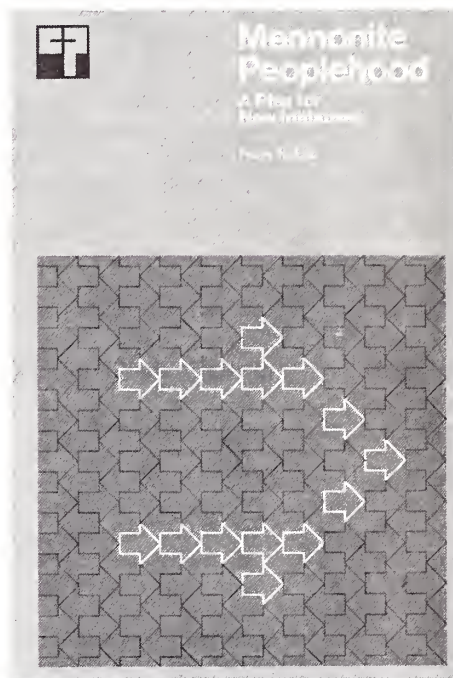
The book literally begs you to sit down and discuss it with someone. It is provocative, encouraging, discouraging, and at times irritating because it manages to touch on so many of the issues central to Mennonite life and thought today, and the answers are so complex.

How would you respond to comments and questions like: "Why speak the language of nationalism. . . ?"; "Why should a Canadian Mennonite tell U.S. Mennonites what to do? The General Conference has given us 'institutional leadership' by not working to 'summate the marriage' of the seminarists at Elkhart; Canadian Mennonites must assert themselves because U.S. [Mennonite?] institutions are approaching 'senility'; 'Common culture is a better base for

commonality than the common creed."

The volume is a collection of ten addresses given by the author in a variety of contexts during the past several years, together with an introduction and a concluding chapter combining both summary and suggestions for further action. The need for peoplehood and new structures are the central themes of the essays, but there is also the concern for unity, true internationalism, strategies for helping the Third World, and the contemporary meaning of mission. Questions for discussion are included with each chapter, making it ideal for an elective church school unit and other uses.

There is much that is prophetically true and helpful in this book. Mennonites are indeed overinstitutionalized and are slow in



For the ethnic Mennonites in the current church power structure this book is helpful. It is incredibly insensitive to the non-Germanic peoples struggling to find their place in the Mennonite family. It gives good advice for preserving Mennonitism as a fixed biological family in North America. Dale Suderman, associate director of Mennonite Voluntary Service, Box 347, Newton, Kansas 67114

finding ways of meaningful cooperation. We have indeed exported our organizational style with our missions in the past, and perhaps still do. We have talked more about peoplehood than lived it. We need new ways of relating to churches in the Third World as well as in Canadian-U.S. relationships. U.S. Mennonites have often, usually without intending it, imposed their style on Canadian Mennonites in the past, and there have been numerous instances of tokenism to which I, too, could testify. There is indeed a deep longing for true peoplehood to develop among Mennonites on both sides of the 49th parallel.

On the other hand there are numerous statements and, particularly, some implicit assumptions which I would challenge. Let

me identify only one of these and add one suggestion to the many made by the author. I see an inherent contradiction in his lament over the burden of institutional structures as well as wrong structures on the one hand, and on the other his absolute, unqualified confidence in new structures as the ultimate solution. Structures *are* important, but they will not bring about nor maintain understanding and peoplehood. Peoplehood calls for deeper roots in faith, trust, love, repentance, self-denial—real Jesus living. While lamenting the structural burden, the author's vision would, I think, actually increase it considerably. His delineation of

the meaning of peoplehood for Mennonites is vague and elusive; it means love and understanding, but also entering the kingdom only if we hold the hand "of at least one Muslim and one Jew."

If I were to suggest a possible next step, in addition to studying this book, it would be (predictably, as an historian) that we learn to know each other's social, political, and national history. The author has certainly done his share in this area in other volumes, but we need it in smaller than 500-page doses. U.S. citizens do not know much about the Canadian church scene, the influence of Romanism and monarchism and multicul-

turalism; nor do Canadians know much about the influence of Puritanism and, say, republicanism on U.S. church life. The two national traditions are, in fact, quite different in many respects, both historically and in the present. Yet these are the contexts that are shaping us. It may be that this kind of learning each other's history experience would add light to our agendas and to our understanding of peoplehood in a way which could facilitate the often unproductive sessions about institutions and structures and our nationalisms. *Cornelius J. Dyck, professor of historical theology, Mennonite Biblical Seminary, Elkhart, Indiana 46514*

Letters

Values service orientation

Dear Editor: I am delighted with the way you handled my story "The Silver Ruble" (September 20). The picture of a Russian silver ruble partially superimposed on an American silver dollar gave the story additional chronological attention value.

I appreciate the service-oriented nature of the material appearing in *The Mennonite*. There are many different ways that we Mennonites can serve the Lord. The printed page, I believe, remains one of the best ways. *Peter J. Hampton, 1416 Delia Avenue, Akron, Ohio 44320*

October 17

There are workers

Dear Editor: In *The Mennonite* (October 4) I found two articles I would like to comment on.

The first has to do with the need for workers in Spanish-speaking areas. That need is very great. I live in a Spanish-speaking community and see that need daily here in San Antonio. Many need Christ and salvation. Does it have to come in a church with the name "Mennonite"?

Yes, I can hear your question. I am Mennonite and it is not out of shame that I make this plea. The reason goes deeper.

People in San Antonio are Mexican for the most part, with either family or relatives still in the old country (Mexico). In Mexico the word *Mennonite* means "strange ways" and "good cheese." Mennonites, to Mexican evangelicals especially, are not to be trusted since they believe in salvation by works. (Naturally, we ourselves don't believe that way.) That is why I seldom identify myself as a Mennonite to my evangelical Spanish

friends. Pentecostal, Baptist, Lutheran—these names are respected by evangelicals and Catholics. But Mennonite—"What is that?" they ask. I say simply that I am *evangelica* (evangelical).

Our war position is strange to them. In order to enter the United States legally or even to marry or hold a job, a Mexican male must finish compulsory military service (two years) and have proof that he has completed it. This military service is more like a voluntary service assignment than warfare since the boys cut trees, help in disasters, etc. Why confuse them on something they had to do anyway? The younger generation we could help privately on this.

We could refer to a Mennonite church here as Mennonite when talking to the conference, but locally simply as an evangelical church. That way we would not confuse but attract people.

The other article talked about the missionary shortage. There happen to be plenty of people who would love to serve, but their race and nationality do not permit them. Christ wants workers. He didn't say he wanted only white workers. We Mennonites talk about justice. I think our Colombian brothers and sisters would appreciate a Mexican pastor from Mexico whom they would not find so hard to understand. Mexican and Colombian Spanish have different words but the basic Spanish is the same. A Mexican pastor would not have to go to language school. The culture is similar, too.

The same thing applies to aliens here. Only one who has suffered the battles of an illegal alien (like my husband did) can really understand their problems and minister to them. It could be that such a person does not have a deep theological education but is

willing to preach in return for a basic salary (enough to live on).

If you are interested in the Spanish-speaking people and would like to help someone who wants to work with illegal aliens through evangelism, please write to me (in English or Spanish). *Judy Rios, 1900 Montezuma Street, San Antonio, Texas 78209*

October 17

Reason for frustrations

Dear Editor: I want to express my appreciation for *The Mennonite* (October 11). The three articles: "Everything's Going to Blow Up," "Nuclear Power and Sin," and "The Gospel, Marxism, and Christian Mission" were very thought-provoking and challenging.

But, what struck me most was the perceptive and timely editorial "Credibility in the Pulpit." When I read this editorial together with the three articles, the reasons for many of the frustrations and problems in our churches became more evident. The whole matter of commitment to Christ and acculturation to an affluent society confronts us with a tension of troubling proportions, to say the least.

I also write to share a blessing. We at the Roanoke Mennonite Church (OM) are privileged to have Walter Dyck, a General Conference member, as our interim pastor. Recently he concluded a series of five sermons on the Letter of Jude. They were tremendous. His comments answered some of the questions raised in the October 1 issue of *The Mennonite*. The thoughts were committed, perceptive, troubling, challenging, and hopeful. *Ein Nachfolger Christi*

Bob Yoder, Route 1, Eureka, Illinois 61530

October 24

Meditation

Mother of a new missionary

Dear God, I lost my daughter today.

When I gave her to you as an infant
I did not know you would take her so far away.

I thought she would serve you here, in her home church;
Close enough for me to watch her babies grow up,
To have her drop in for quick mother-daughter talks that already were like an oasis in
our deserts of busy-ness,
To hear her sing in the choir, play her clarinet,
To see the dozens of things she is so capable of doing.

And now she is gone.

To Africa.

With Wayne and tiny, dear Keil whom we were just beginning to know
And had loved even before he was born.

Now we'll not get to see that first faltering step,
Hear his first little word,
Help nurse him through his childhood bumps and aches and pains.

He'll not be around to see his little cousins grow up, nor they him.

And his great-grandmother, she is so frail.
Will she see him walk and hear him talk
When they come back three years from now?

Oh, do you understand?
Do you know the anguish that I feel?
Do you know how I am torn?

I love you, God.
I'm yours. Totally yours.

And I want my children to be totally yours, too.
To follow you, yes, anywhere.

But I did not know it would be like this.
Do you know?

You my daughter, I know.
You, who gave a Child, my only One.
To know poverty, to be misunderstood,
To be spat upon, to be laughed at,
To be hanged in cruel injustice.

Because I loved, I gave.
My Son became a missionary.

In is your giving
You too, gave because you loved.
And in that giving
You have become
Like Me.
Grace Hess Mitsch

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On being bored

Phyllis Martens

People who are diagnosing the ills of a community should remember that almost invisible but pernicious evil—boredom.

Boredom. Not the slow afternoon which puts us temporarily out of patience; but the long-term, restricting, narrowing of life which dulls and withers one's spirit. People hemmed in by too small space: confined to a wheelchair, a hospital room, a jail cell. People trapped by life-styles: ambitious men stuck with routine jobs, talented women told to stay home and mind the house, young people finding no challenge in a comfort-saturated society.

I am not elderly, but I have seen people sitting like lumps on chairs in old people's homes. One elderly woman complained that for her and her husband, life had shrunk to one small room.

I am not young, but I have wondered what would challenge my boys and other boys growing up in the city. No wilds to tame, no mountains to dare. Nothing but busywork in the garage and small yard, looking forward to driving a car. The problem is nationwide: See "America's Youth, Angry . . . Bored . . . Or Just Confused?" (*U.S. News and World Report*, July 18, 1977).

I am a housewife. One morning I woke up to the feeling that all my attempts at creating a career outside my home were fizzling out. I had to look forward to twenty years of fussing around a house that didn't need me very much. Twenty years of dusting and going to the grocery store? It was one of the most depressing thoughts I have ever encountered.

Think about it. The major challenge for the day is to look through the ads to save fifteen cents on cake mixes, to fix a torn shirt, and to make supper. The chief intelligent conversation during the day is "I see the price of coffee is up again," spoken to the grocery clerk. (There's a limit to the number of times one can go to the neighbor and stir up a conversation about, say, Kierkegaard—who, by the way, once wrote that the reason God created the world was that *he* was bored.)

Of course a housewife can always invent something to do. She can wash the windows some more and weed (instead of letting the kids do it). But this kind of make-work gives very little sense of purpose to life. The job needs to be bigger, not smaller, than the person.

A mother of small children has it especially rough. Any time she sits down to be creative, like play piano or paint, the four-year-old begins

screaming and the two-year-old climbs in her lap to see what she's doing. There are ways, of course, for her to get out of the house; most of them involve having a car.

My personal solution was to enroll in classes in a university within biking distance. Fortunately I had the money and the willing husband. A friend of mine who couldn't get out, and was gaining weight instead, said to her husband, "Every extra pound you see is boredom!"

Do not underestimate the numbing effect of a nonstimulating life. Boredom can lead to feelings of meaninglessness, intense frustration, apathy. Like it or not, we depend heavily on outside stimulation to keep inwardly alive.

True, people may be bored because of inner disabilities which prevent them from making the most of life. Not all solitary people are unhappy. In a home for the aged where many folks were sitting around depressed and dismal, one woman was always cheerfully busy—she sewed clothes for children and tried to round up the others for games in the lounge. A young woman, confined to her couch because the muscles of her neck do not hold up her head, said she was almost never bored. She was happy crocheting.

When it has deep roots, tackling the boredom may encourage people to solve their other problems as well. The stagnation has to be stirred up somewhere.

How? What can be done? If you want to help, encourage people to turn the world upside down, if need be, to break up the deadening patterns. Give them information on adult education classes, schools, hospitals, and churches which need volunteers. The solution may be a stone's throw away. If not, find car pools, lay out bus schedules, beg rides. Go where people are doing things. Bring in people who are doing things.

"Whatever your hand finds to do, do it with your might" (Ecclesiastes 9:10). What the hands find to do may be small to start with, but who knows where a start will lead?

One woman, suddenly finding herself in an alien California town, overcame loneliness and boredom by ordering correspondence courses and catching rides to the city to teach herself crafts. This bored young mother became a leader in a women's Bible study fellowship.

My mother, who is seventy, says that instead of entering an old folks home, she might start college!

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92.44 DECEMBER 6, 1977

Daring fulfillment to Virgil's prophecy

Jacob J.ENZ

The Gospels at the time of their writing were underground newspapers that were systematically challenging a corrupt and godless way of life that was heralded as the pinnacle of human progress—Pax Romana ("peace of Rome").

Prophecies of a reign of peace are to be found outside the Bible as well as in the Bible. Rome's great poet Virgil, aware of widespread expectations of the coming of one who was to bring peace, prophesied the birth of a savior and the coming of the "new age" (*Aenid*):

"The ages of the world revolve, and the primeval time is now returning. From high heaven a new generation descends. A child is born. The weapon-bearing iron age must yield to the golden age. In this way every trace of wanton folly and horror is effaced. The nations breathe again in relief. Gods and heroes greet the child who will bring peace to the world."

Virgil also expected that the natural world would feel the impact of the coming of the child. "The world will enjoy a paradisaical



existence. A worldwide springtime blooms in the kingdom of plants and animals. The sheep no longer fears the lion. The serpent dies. The poisonous plant becomes a medicine. Grapes grow on thorns. The oak tree drips honey.

Humankind's struggle to make a living will come to an end. Vestiges of former corruption which still remain on land and sea will be removed by a second Achilles. When the child grows up the world will no longer have need of dangerous merchant shipping. The farmer produces crops without hoeing, the vineyard produces grapes without pruning—spontaneously. The steer bears no yoke. The ewe grows purple wool on its back, so that dyeing becomes unnecessary. The child comes."

At this point Virgil shifts from prose; his

"highness" and "majesty."

That was the response to Octavian in Rome. In the East, in Asia (now called Asia Minor), they went so far as to name one of the months of the year after him (August is still in our calendar) as well as to make his birthday the first day of the year. In Priene and three other cities of Asia, inscriptions have been found (Priene is just fifty miles south of Ephesus and not far north of Miletus where Paul bid farewell to the elders from Ephesus).

This was how they spoke of the coming to power of Augustus: "... whether the birthday of the Most High Emperor has brought joy or advantage. We could justifiably regard it as the beginning of a new creation ... for everything had disintegrated ... until he restored the situation. He gave

it happened that from an Alexandrian ship which had just arrived there, the passengers and crew, clad in white, crowned with garlands and burning incense, lavished upon him good wishes and the highest praises, saying that it was through him they lived, through him they sailed the seas, and through him they enjoyed their liberty and their fortunes."

Augustus, sole ruler of the world at thirty-three; but at what a price. He put to death 300 Roman senators, including the famous Cicero, and 2,000 knights in his rise to power. This was the bloody price tag of the period of unparalleled peace in the midst of which Jesus was born. His decree of the census (Luke 2:1) sent Joseph and Mary down to Bethlehem of Judea.

Proud Rome's exaltation of their Augustus was inscribed in ageless stone. But the humble Galilean wrote his saving deeds during the false peace of Rome in the hearts, the eternal hearts of people.

His apostles were inscribing his deeds in letters and gospels which insisted that the true reign of peace is possible only through the ones who obey the will of the Lord to the point of giving their lives. A different weaponry was commended—the sword of the Spirit which is the Word of God.

Can we imagine the audacity of this strange "counterculture" of followers of Jesus Christ using all the words which the Romans were saying about the divine Augustus Caesar? They insisted that they properly belonged to the humble Galilean and his band of fishermen.

We normally think of the Gospels as the fulfillment of the Old Testament hope of the Messiah; we would not deny for a moment that that is what they were!

The holy reign of love and grace. But there was a wider expectation. Rome had made every effort to fulfill that expectation. But after people had looked at Jesus, all other models of leadership (even that of Augustus) were seen as ruin. An establishment built on blood and force, regardless how enlightened and beneficent it may be on the surface, must give way to the holy reign of love and grace of the Prince of Peace, the true Pax Romana as well as Pax Universal.

The Gospels were not attempting to jar something down the throats of the Roman world. They were urgently setting forth God's alternative to ruin. They were concerned to stave off catastrophe.

The Gospels stand at the beginning of the New Testament. At the end of the New Testament the Book of Revelation draws out in very vivid terms the fate of Rome as well as that of the crucified and risen Jesus of Nazareth: "The sovereignty of the world has passed to our Lord and his Christ, and he shall reign forever and ever" (11:15 NEB)

Rome's exaltation of their Augustus was inscribed in stone. But the humble Galilean wrote his saving deeds during the false peace of Rome in the hearts, the eternal hearts of people.

thought must find a better vehicle in poetry, the language of the heart: "Come, then, dear child of the gods, Jove's mighty heir. Begin thy high career; the hour is sounding. See how it shakes the vaulted firmament. Earth, and the spreading seas and depth of sky! See, in the dawning of a new creation ... The heart of all things living throbs of joy! ... Come, little child. ..."

How strangely familiar all this sounds. A child is born ... a new generation ... peace to the world ... the sheep with the lion ... new creation ... joy.

And what did the politicians of Rome do with these prophecies? They attached them to Octavian, better known as Augustus Caesar. Only ten years after Virgil announced the birth of this child, these words were attached to Octavian who considered himself "son of the deified Caesar (Julius Caesar, who had been assassinated)." Rome's military legions gave him the title Emperor. The Roman Senate gave him the name Augustus, "augments" of the state; which had additional meanings such as

the whole world a new look. The world's wish for itself was death if it had not been for the birth of good fortune and shared by all—the birth of the emperor."

The inscription sees the appearance of Augustus as a theological fact: "The Providence which orders all our life, in its loving care and zeal, adorned our existence with the most perfect of all jewels when it produced Augustus. For the benefit of mankind it has filled him with virtue. It has sent him to us and to our contemporaries to be our savior; he has ended the war and set everything in good order. The emperor's appearance has surpassed the hopes of the previous ages. He has not only excelled the benefactors who were before him, but he has left those who follow no chance of excelling him."

And then follows a sentence that uses the very word which is title for part of our New Testament: "Throughout the world the birthday of the divine Augustus inaugurated the gospel of good news which he brought."

In the last year of Augustus' life, Suetonius writes, "as he sailed by the Gulf of Putcoli

A car for an elephant

red Unruh

Don got his car the other week. It wasn't a new 1977 model but it had six new tires, a new exhaust system, low mileage, and it was a good replacement for the old heap that died on the way to Port Colborne one morning. Two of Don's friends got the car from a Mennonite car dealer at Virgil, Ontario. The firm bypassed any profit to help a good thing happen. One of the managers said, "If we don't make our Christianity practical, it's no good!"

Peter and Herman shared with our congregation the story about the life and Christian trust of their friend Don. They invited the congregation to offer special gifts of money for a car to replace the one that died on the way to Port Colborne.

A lot of people were glad for the chance to help. Their gifts paid for the used car. In fact, a few Sundays later Peter confessed, "We have this problem; we received too much money! To me it feels like the Father up there is rapping my knuckles for the little faith I had when we first told Don's story."

We assume it is our right to have good health and to live without pain. When an illness or a disability or a crippling disease comes, we double our fists and ponder, "Why am I chosen as a victim of this disease?" There is no easy answer, perhaps no answer at all, why disease or chronic illness or a crippling handicap afflict some of us. Job, in the Old Testament, struggled with the question and found no direct answer. Jesus spoke about the love of God for us but did not answer why suffering comes. He suffered with us.

Sometimes we are fortunate to have as friends people who are able to face life's big disasters and turn them into celebrations of faith. The majority of us are complainers, but sometimes we find a few marvelous people whose faith transposes our questions into moments of praise. Their lives seem to be miracles of thankfulness in the face of suffering. Don McIntee is that kind of person. His life is a response to the



Ellen and Don McIntee stand beside the car which replaced the one that died on the way to Port Colborne. It has helped Don to continue his life of thankful service to others who are in need of transportation.

unanswerable question, "Why me, Lord?"

Don McIntee is forty-one years old. Married. He and Ellen have a teenage daughter. Ellen teaches school in Ridgeway to support the family since Don's situation developed. Actually *situation* is too mild a word. Don's experiences have been cataclysmic! He was thirty-two when he had his first heart attack. Six times he has been struck with heart attacks. In the last episode, his heart actually stopped completely, three times. To stay alive, Don has a shoebox container to hold his prescriptions. The side effects of the needed drugs—arthritis and breathing problems—are in themselves struggles.

The battle with a ferocious disease has not stopped Don from his calling to be a messenger of God's love and to care for people. Even recently, when a new threat

appeared—throat cancer—Don did not resign his calling. Don lives out a triumphant faith. His doctor friends have seen the power of his resolve to live with a purpose. They ask Don to go see some of their patients who have also developed chronic diseases. Don seems to bring life and hope to those tempted by despair. His personal story of God's love, in spite of and in the middle of tremendous suffering, helps others to face their disasters more courageously.

Don's message gets across. His friend Peter Isaak talks about learning to receive as well as give. "It was a really good feeling to bring the car to Don's family. And it was equally meaningful to receive from Don a gift of a small, wooden, carved elephant. It was carved by Don, as a gift of himself. I suggested that God had given him the car as an exchange for the many times Don and



Don McIntee, left, and Peter Isaak hold the carved elephant which Don gave to our church. Our congregation feels that it was a good trade.

Ellen had taken in strangers—people with no place to go, no bed for the night, and no food to eat. Maybe God has his own system of rewards and we are fortunate to be a part of that experience.”

I asked Peter when and how he first met Don. “Don was selling advertising for our local paper. He stopped in at our small business. Our conversation turned to sports and particularly to hockey. Don is a hockey nut. Later, that business contact became a personal, family friend. Our families have gone camping together; I’ve gone to hockey games with Don and our kids. We became friends in the same way Don does everything. He reached out and took us in.” Today, with Don restricted to his home, Peter calls him every day and stops in often to see how things are going.

One day Don’s pastor left a tract which said, “God hands out only as much as we can

endure.” “But sometimes it feels like God overestimated my ability,” commented Don. “How much must a person endure before it’s enough?”

Talking to God has helped Don. Every morning, Don thanks God that he is still alive. And each night he says “thank you” for another day he was privileged to live. His thankfulness, for the simple gift of life itself, reaches out to others. In the past Don drove a friend to Hamilton, Ontario, to visit her father who is hospitalized there. In recent years, this same woman drove Don to the cancer clinic in Hamilton. Real thankfulness is an exchange of service and care.

I’m sure God doesn’t assign suffering to us to make us better Christians. But there are Christians like Don who see in their own dilemma a way to reach out. The waiting room at the doctor’s office is a place of sharing for Don. Two women sit waiting for

their turn to see the doctor. “I can see you’re worried and depressed. Remember, God still loves you. You have a lot to gain, and really not too much to lose. There is hope in life!”

On another day there was a middle-aged man faced with the prospects of radical surgery. Don visited with him as they waited. “Look, you have some of the finest surgeons looking after you. Without surgery, you will die. Maybe you will die in surgery . . . and if so, then God has called you home. But you probably will live. And if you live, look at all you still have ahead of you!” The man is living today, and living with a more optimistic outlook because of Don.

Don has caught the most significant ingredient of Christian living: Take hold of life by taking initiative for good; overcome evil by initiating good. In reaching out to others, we are most helped ourselves. Don does that as a matter of Christian life-style. Don reaches out—not waiting for others to make the first move, but making the first move himself.

Reaching out to help others, even when trapped in a maze of suffering, has given Don rewards he did not anticipate. Peter Isaak reports Don’s words, “I’ve met a lot of wonderful people because of this. I’ve begged God to reach down and help someone in trouble, and God has done it. I have my wonderful wife and daughter to love me, and I can’t afford to quit on them. People have helped me bear what I can’t change.”

Peter Isaak has been deeply touched by the faith and depth of trust in God held by his friend Don. Says Peter, “I’ve been a bouncing board for a lot of deep thoughts. Some have been very hard to answer. Some couldn’t be answered. Often I’ve mostly listened. Our friendship calls for some different decisions. During a recent holiday weekend Don and Ellen went camping with us. When we travel together, we always plot our route on the map to make sure we are within twenty minutes of a hospital. To be Don’s friend means we, too, need to accept the realities of his daily suffering and the threat of death.”

With an obviously warm feeling, Peter comments, “We’ve struggled and still work like crazy to get ahead. We work to find financial success and get money in the bank. I feel so thankful that we can use what we have as a gift of sharing with Don. Don has shown us how to do that.” A carved elephant in exchange for a good used car? Yes! Each gave according to ability, and God added immeasurable blessings. *Peter’s pastor, June 1977*

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions: in United States and Canada, \$6.00, one year, \$15.50, two years, \$23.00, three years, \$30.00, foreign, \$8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114.

The Advent wreath



Bernie Wiebe

Advent is heralded in many homes and churches with the lighting of the first candle in the traditional Advent wreath. Some use four candles (one for each of the Advent Sundays), and others use five candles (an additional one for Christmas Day).

Traditionally, the wreath symbolizes the eternity of God and the green expresses hope. Also traditionally, the first candles are purple, a color symbolizing penitence and preparation. The final candle is white, to represent the Light of the World.

Many homes and churches have a brief moment and a prayer with the lighting of the candles. There are a variety of themes that can be followed. Here is one suggested series of meditations for four candles.

First candle: As we light the first candle, it reminds us that Advent prepares people for a special gift. It was first given in Jesus of Nazareth. It was followed by wise men each

giving a special gift. Today it is you and I responding to God's gift of forgiveness for our sins. The special gift of surrender to God will express itself in special gifts to others, first of ourselves as God gave of himself; but also in sharing of things, services, and events that have meaning. Your special gift is your special response.

Second candle: As we light the second candle, let us remember that Advent points to a joyful event. The coming of Christ was proclaimed as a message of "great joy for all people." Whenever we find ourselves depressed or discouraged in this season, it may be because we have lost sight of its purpose. In your plans for Christmas, plan so that you can be happy and that you can share happiness with others. Jesus comes to bring joy.

Third candle: As we light the third candle, be reminded that the promise of Advent is

for all people. The angel came to an unknown young woman in an obscure village, and declared that she would share in the miracle of Christmas. In our preparations for Christmas, are there people we know who have not come to know the promise of Jesus Christ? If so, how can we help them to know it this year? The third candle reminds us that Jesus comes for all people.

Fourth candle: The fourth candle reminds us that God has fulfilled his promise. Jesus said, "I am the light of the world; whoever follows me will not walk in darkness but have the light of life." That light shines among us today. God loved us so much that he gave his son to be among us. Christmas is a time to remember fulfillment and love. The fourth candle symbolizes love and wholeness. Let us reflect it in our celebration at worship and with each other.

Canadian GC Mennonites lead in alcohol use

Urbanization, increased education, and more liberal beliefs have apparently combined to make General Conference Mennonites in Canada more tolerant toward alcohol use than their cousins in other Mennonite denominations. About 60 percent of General Conference Mennonites use alcohol, as compared to the national average for all Canadian Mennonite groups of 34 percent. But alcohol use is not a minor issue for any of the groups, except for Conservative Mennonites who registered a 6 percent rate. Alcoholism, as distinct from alcohol use among Mennonites, is not much of a problem.

These findings are part of a preliminary report on alcohol use among Canadian Mennonites funded mainly by Mennonite Central Committee (Canada), and directed by sociologists Raymond Currie, Leo Driedger, and Eric Linden of the University of Manitoba, Winnipeg. The report was presented to provincial MCC meetings during November. The study is highly regarded by both provincial and federal alcohol foundations and one agency has offered the researchers an additional grant for expansion of the study. Scholarly papers will be written during the next year.

The survey on which the report is based has a response rate of 76 percent (1,208 respondents). Canadian Mennonites were placed into five groupings: General Conference, Mennonite Brethren, Mennonite Church, Evangelical Mennonites, and Conservative Mennonites. Each of the five categories was sampled independently. The university researchers received help from MCC (Canada) staff, and particularly Claire and Wallace Ewert, and Peter Rempel.

The survey has three major objectives. The first was to gather data about the incidence and distribution of alcohol use among a national sample of Mennonites and Brethren in Christ. A second purpose is to study the nature of the controls which Mennonites have over their members in the area of alcohol use. This relates to the third goal which is to analyze factors—such as religion, ethnicity, urbanization, socialization, and education—which have either consolidated traditional norms of nondrinking or increased alcohol use. "It is expected that association with Mennonites and restricted association with non-Mennonites will be related to patterns of alcohol consumption," assert the researchers in their report.

Nondrinkers are defined as persons who drink alcohol twice a year or less. About two thirds (63.5 percent) of the Mennonites in the sample classified themselves as nondrinkers. The majority of these never drink. For the 36.5 percent who do drink, the frequency of alcohol consumption varies significantly. About half drink once a month or less, and about 20 percent drink weekly or more often.

General Conference Mennonites reported the most drinking (62 percent), while Conservative Mennonites (Markham-Waterloo, Old Colony) reported the fewest drinkers (6 percent). The Mennonite Church (42 percent), Mennonite Brethren (34 percent), and Evangelical Mennonites (Evangelical Mennonite Conference, Evangelical Mennonite Mission Conference, Evangelical Mennonite Brethren, and Brethren in Christ) with 17 percent ranged between the two extremes. The study also found that

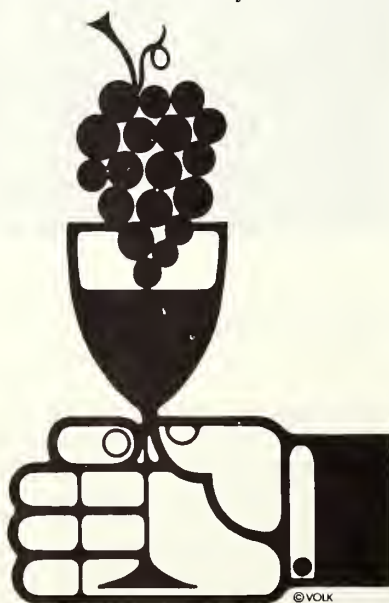
Despite these reasons for abstinence over half (56 percent) of the sample stated that the individual should set drinking standards. Very few (15 percent) thought the conference or the congregation (7 percent) should set the standard. Most respondents prefer a hands-off position from organizations.

When asked about their opinions toward drinking, a wide range of attitudes became apparent depending on the context in which alcohol was used. While 62 percent would permit the use of wine with communion, only 18 percent would keep liquor on hand in the home. About 34 percent said wine with meals at home was permissible, as compared to 42 percent approval when eating a restaurant meal. Beer parlors are not considered acceptable places to imbibe for only 24 percent would agree to drinking there.

Sociologists Currie, Driedger, and Linden also determined the degree of approval and disapproval of drinking among the individuals with whom the respondents associated. Nondrinkers perceived the greatest disapproval of alcohol use from their mothers (75 percent), their spouse (73 percent), and their father (65 percent). Over half also perceived disapproval from their Mennonite conference (64 percent), their friends (56 percent), and their family (55 percent).

Three different scales of beliefs differentiated Mennonite drinking patterns and attitudes. These scales included a statement of fundamentalist doctrine, and two other scales which included more liberal, neoorthodox, and Anabaptist beliefs. Those respondents who scored highest on items of fundamentalist doctrine also preferred abstinence more, and they themselves did not drink as much as those who scored lower on the fundamentalist scale. "In fact," state the sociologists, "it would appear that fundamentalist beliefs are the strongest factor against alcohol use among Mennonites." The fundamentalist beliefs tested dealt with the Bible as the infallible Word of God, literal miracles, creation of the world in six twenty-four-hour days, and eternity in hell fire for those who die unsaved.

In outlining the implications of the study the researchers observe that the "use of alcohol seems to be one of many change which are taking place among Mennonites today. Increased use of alcohol seems to be part of increased urbanization, higher education, and more liberal beliefs. To deal



almost twice as many urban Mennonites (45 percent) as rural Mennonites (29 percent) reported drinking. Drinking also increases with education.

Nondrinkers were asked their reasons for abstinence. Ninety percent stated that it was important not to drink because it might be a bad example to their children; 82 percent thought it was against God's law if they drank; 69 percent reported that health reasons strongly influenced their decision; 64 percent thought it was against the laws of the church.

with alcohol use would most likely also require working with the other factors."

How will the study be used? Members of the study team are available to provincial ACC organizations to conduct weekend workshops. The researchers will be analyzing the data for the next five years and will publish the findings. Federal and provincial alcohol foundations may use the information in their publicity. There may be practical outcomes in alcohol education in high schools and churches.

East-West consultation affirms Umsiedler work

Relationships to the 6,000 Umsiedler (resettlers from the USSR to Germany), Mennonites in Poland, radio ministries to the USSR, a USSR Mennonite delegation to the tenth Mennonite World Conference at Wichita in 1978, continuing MCC-Kesston college relationships, and MCC services to Jews in Italy were agenda items for the November 10 East-West consultation convened by MCC secretary for Europe and North Africa, Peter J. Dyck. Thirty-two invited consultants met for seven hours at the MCC (Manitoba) building, Winnipeg. The Umsiedler topic was stage-center. MCC has been working closely with IMO, MCC European counterpart, in helping to revive the spiritual needs of the nearly 6,000 resettlers who have come to Germany from the Soviet Union. Umsiedler continue to immigrate at the rate of about 1,000 annually. MCC has contributed \$239,000 toward the instruction of eight churches.

Presently, the Mennonite Brethren and the Conference of Mennonites in Canada (MCC) are sending short-term Bible teachers to the Umsiedler.

Walter Sawatsky, MCC staff person located at Neuwied, Germany, reported on a recent visit to the Soviet Union. The Helsinki Accord, signed in 1975, has been widely distributed in the USSR. The All Union Council of Evangelical Christians and Baptists (AUCECB) is the largest registered body of evangelical believers. It includes many Mennonites. There are also registered Mennonite Brethren and Kirchliche (church) Mennonite churches. In total numbers there are more Mennonites outside the union than inside.

Paul N. Kraybill, Mennonite World Conference executive secretary, stated that a USSR delegation of at least five persons is expected at the Wichita conference. Two will represent the AUCECB, two the Church Mennonites, and one the Mennonite Brethren.

Waldo Neufeld, MB communications director, stated that radio may be the "free press" for Russian Christians.



Neutralize the neutron bomb

Members of Mobilization for Survival staged a "die-in" recently in a busy downtown area of Boston, protesting the development of a neutron bomb. In the thirteenth century the church excommunicated those who used crossbows in war. The weapon was considered immoral. The production and deployment of the neutron bomb has also been called immoral by religious groups because the bomb, which would carry a miniaturized hydrogen warhead, is designed to kill persons but do minimum damage to property. President Jimmy Carter has yet to decide on production of the bomb. The United States has 30,000 nuclear weapons in its stockpile, including enough strategic long-range weapons to destroy every Soviet city of 100,000 some forty times over. The Soviets could destroy similar U.S. cities twenty times. Three more nuclear weapons are added to the U.S. arsenal each day.

The consultation concurred with MCC's plans to continue cooperation with Kesston College, to continue serving Jews who are refugees in Ostia, Italy, and to continue exchange and student programs with socialist countries.

Overall, MCC was encouraged to increase, as advisable, all efforts to assist Mennonites who are in the USSR and those who are in stages of emigration.

Neufeld named president of Bluffton College

Elmer Neufeld will become president of Bluffton (Ohio) College, effective January 1, 1978. He has been dean of academic affairs since June 1974, and has taught philosophy at Bluffton since 1965. Since 1974 Neufeld has been serving as president of the General Conference. Neufeld will be Bluffton Col-

lege's seventh president, succeeding Benjamin Sprunger who has served as president of the college since 1972.

Neufeld has been a member and chairperson of the General Conference Commission on Overseas Mission, Africa Inter-Mennonite Mission, and member and vice-chairperson of Mennonite Central Committee. He was executive secretary of MCC Peace Section from 1959 to 1962, and served as MCC program director in Zaire 1963-65.

Commenting on his appointment, Neufeld said, "I take this step as an expression of faith in the basic mission of Bluffton College. I have confidence in the supporting constituency, board of trustees, staff, and students of the college. We have some difficult tasks ahead with the declining student pool but I'm confident that if we really all work together, that Bluffton will play an important role in higher education."

Flight from Philadelphia for World Conference

Menno Travel Service has chartered an aircraft for persons interested in traveling from the East Coast to Wichita, Kansas, to attend the tenth Mennonite World Conference, July 25-31, 1978. The Boeing 707 jet will depart from Philadelphia on Tuesday, July 25, and return on Monday, July 31. This schedule will enable interested persons to participate in all sessions of the World Conference.

The cost is \$168 per person, a saving of more than 30 percent over the current coach fare. Early reservations are urged by MTS. For further information or bookings contact Menno Travel Service, 102 East Main Street, Ephrata, Pennsylvania 17522, telephone (717) 733-4131.

Two Swiss study tours planned

Bluffton (Ohio) College—A tour of places connected with the Swiss Anabaptist-Mennonite heritage will be made May 2-23, 1978, under the direction of Delbert Gratz, librarian and historian at Bluffton College. This will be the college's sixth tour to Switzerland led by Gratz. Places connected with the history and present situation of Mennonites will be visited, as well as cultural and natural wonders of Switzerland. Open to all ages and to non-Mennonites, the tour is available for college credit or for auditing. Round-trip cost from New York is \$1,090. Registration is due by January 30, 1978, and is limited to thirty persons. Persons interested may write to Delbert Gratz, Bluffton College, Bluffton, Ohio 45817.

Canadian Mennonite Bible College and **Mennonite Brethren Bible College, Winnipeg, Manitoba**—The two colleges are cooperating in two Anabaptist study tours, July 10-31, and July 10-August 13, 1978. The three-week option provides a university-accredited study of Anabaptist origins in Ruschlikon, Switzerland, excursions to sixteenth-century Anabaptist sites, and instruction in the use of German. The cost is \$1,100. For an additional \$400 individuals can be part of the five-week tour, which not only includes the university-accredited study session, but also a two-week tour of major European centers. Instructors and tour leaders are Waldemar Janzen, professor of Old Testament and German at CMBC, and Abe Dueck, professor of historical theology at MBBC. For further information write Canadian Mennonite Bible College, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.

Minneapolis church befriends students

A successful effort to acquaint Mennonite university students in the Twin Cities of Minneapolis-St. Paul with Faith Mennonite Church was hosted November 6 by the congregation. Faith Church is one of two Mennonite fellowships in the Twin Cities.

In preparation for the special event, which included a potluck meal, pastor Myron Schrag requested names of students resident in the Twin Cities from churches in the Northern District of the General Conference, and the Iowa-Nebraska Conference of the Mennonite Church. Not all replied, but from the names submitted, and also from contacts made at a Pastors' Day at Northwestern College, a list of twenty-one students was compiled.

Members of the congregation then selected persons from the list and invited them to the November 6 "student Sunday." Twenty students were in attendance for the worship service and the fellowship meal following. Some came who were not on the list, but were invited by those who had been. A few

non-Mennonites also attended, brought by their Mennonite friends. Everyone wore a name tag, members as well as students.

"Our purpose," Myron indicated, "was simply to let the students know we are here and that there is a Mennonite option for worship and fellowship in the Twin Cities. What happens after this in terms of ongoing fellowship remains to be seen, but hopefully this kind of contact will grow."

Schrag feels strongly that pastors ought to let churches in university centers know where their young adults move to such places. He observed that some churches which had been contacted had not sent any names. And it was not necessarily because there were no students from those congregations. In fact three students attended the event who were from a church whose pastor had not responded to Myron's letter.

The students are enrolled at the University of Minnesota, Northwestern College, Golden Valley Lutheran College, all in Minneapolis, and Bethel College in St. Paul.

Berne congregation initiates second church in Fort Wayne

Plans are under way by the First Mennonite Church, Berne, Indiana, to launch a second General Conference Mennonite church in Fort Wayne. Fort Wayne, a city of approximately 180,000 persons, is twenty-five miles from Berne. The Berne Church earlier supported the building of Maplewood Mennonite Church in northeast Fort Wayne.

A general site for the new church-planting effort is the new Aboite residential area along Highway 24 on the southwest side of Fort Wayne. At present it is the fastest growing residential area in the county and is expected to expand for the next fifteen years. There are many young parents in Aboite.

Preliminary steps are being taken to

contact former members of the Berne congregation, now living in Fort Wayne who could be interested in working to establish the church. The members of the church-planting committee are Robert Miller, Warren Habegger, Mrs. Larr Sheets, Mrs. Robert Liechty, Rodney Lehman, Mark Conrad, Maynard Lehman and Curt Claassen.

For the past year various members of the Berne Church have been assisting an interracial Mennonite Church congregation (Fairhaven) in Fort Wayne with music teachers for Sunday school, and an occasional pulpit ministry. This congregation now has a full-time pastor, Earl Eberle, and the help from Berne is expected to phase out.

Historic Wadsworth celebrates 125 years

First Mennonite Church of Wadsworth, Ohio, celebrated its one hundred and twenty-fifth anniversary on Sunday, October 16. It was at this church in 1861 that the articles of constitution for the General Conference were signed.

The beginnings of First Church go back to 1851 with the arrival of four families of Mennonites from the Montgomery-Berks County area of Pennsylvania, and the family of Ephraim Hunsberger, who came in 1852. Hunsberger organized the church, and with help from the Pennsylvania brethren dedicated the church building debt-free in October 1853. He participated in the calls for unity which resulted in the formation of the General Conference Mennonite Church.

For the anniversary a worship service was led by former pastors Wilmer Shelly (1921-41), and Russell Mast (1945-49). Donovan Smucker (pastor at First Church 1941-45) spoke on "Wadsworth: A Place of Beginnings." The celebration culminated a series of earlier observances. During September short dialogs were presented in the morning services which told the story of Hunsberger gave a glimpse of services under his ministr and told of school life at the Wadsworth Institute, the first Mennonite college in America. In October older members shared reminiscences of the early years.

First Church has had three locations in its 125-year history. Currently Don Steelburg is pastor of the congregation.

Words & deeds

Canadian Mennonite Bible College will present its annual choral Christmas concert at the Sargent Avenue Mennonite Church, Winnipeg, December 10. The program includes the performance of Cantata de Noel by Arthur Honegger directed by George Wiebe.

Students have been fasting at Bethel College, North Newton, Kansas, to raise money for a variety of relief projects. Over 135 students have been fasting for five Wednesdays during the first term. For each participant \$2.40 is transferred to a designated relief project by the food services of Bethel. Money has been donated to HOPE Enterprises for Ethiopian relief, to Jubilee Housing, Mennonite Central Committee, Oxfam, and Children's Haven International in Mexico. Plans are being made to continue Wednesday fasts during interterm and spring semesters.

A family life seminar was conducted recently by Wilfred and Donna Kent of Houston, Texas, at First Mennonite Church in Berne, Indiana. The seminar was open to the entire community and was well attended. Samuel Amaleson, vice-president of World Vision International, was guest speaker for meetings October 2-5.

A 60 percent increase (1976-77) in giving from all sources to Bluffton (Ohio) College over 1975-76 helped reduce a projected \$30,000 deficit to \$58,000 according to President Benjamin Sprunger. Several fixed costs and an enrollment decline during the school year caused the deficit. Excluding government funds, the college received \$34,766 from all sources in total giving of which alumni, friends, and churches contributed \$720,400.

A Mennonite study tour of Holland, Germany, Switzerland, and possibly Austria planned in 1978 for eighteen students and a faculty of Elim Bible Institute, Altona, Manitoba. The purpose of the tour is to visit sites of historical significance to the Anabaptist-Mennonite faith, and to dialog with European Mennonites in congregation- and youth group settings. Funds for the tour are being raised by the students.

Pe De Leon has been appointed home missions secretary with Mennonite Board of Missions, Elkhart, Indiana. He succeeds Ron Gingerich. De Leon stated that one of the top agenda items for missions strategy "is to look at where we're at in home missions and then in cooperation with conferences

and districts sharpen and extend involvement. There are no easy answers for evangelism and church planting."

Church leaders in Thailand have appealed to Christians worldwide for strong prayer support during a special evangelistic emphasis in 1978, which will mark the one hundred fiftieth anniversary of the Protestant church in Thailand. Thailand has been one of the most resistant countries to the gospel in all of Asia. The entire Christian population—both Protestant and Catholic—makes up only 1.2 percent of the nation's forty-three million people. There are only 545 full-time Thai pastors, working among 608 Protestant congregations. The project marks the first time that all of the Protestant churches of Thailand have cooperated on such a large scale in a united evangelistic effort.

Fertile new opportunities for Scripture distribution have opened up in Zaire since the government returned to the churches the schools it nationalized in 1974, according to a report given by the general secretary of the Bible Society of Zaire, Odd Telle. Plans have been formed to supply Scriptures to 2.6 million children studying in church-administered schools. Elementary school students will receive Scripture portions, including the Gospels, either in French or the student's language; secondary school students will receive New Testaments or Bibles in French. As a first installment in meeting its goals, the Bible Society of Zaire has ordered 90,000 Bibles and 125,000 New Testaments from the United Bible Societies, a worldwide association of fifty-nine Bible societies.

Subscription increase

Effective January 1, 1978, congregational and every home plan subscriptions to **The Mennonite** will cost \$7.00 per year (an increase of fifty cents). Individual subscriptions will cost \$9.00 per year (an increase of a dollar). However, if individual subscribers renew for three years at a time, the three-year rate is only \$24.

If you have friends who are not receiving **The Mennonite**, consider gift subscriptions for them, or suggest that they can order it themselves by contacting the Circulation Secretary, **The Mennonite**, Box 347, Newton, Kansas 67114, or 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.

MCC volunteers visit Ethiopian war refugees

Editor's note: Eric and Mary Rempel, Mennonite Central Committee workers in Ethiopia, reflect on a recent experience among war refugees there, and provide an analysis of the war.

We were halfway between Addis Ababa and Harrar, returning to Addis Ababa after a visit to Harrargye province. We had spent four days investigating the effects of war.

Whatever Somalia's motives might be for invading Ethiopia, their strategy in the rural areas of eastern Ethiopia is clear. These areas are predominantly Muslim and the Somali insurgents, also Muslim, have been able to persuade many local people that the war is a holy war against Christians. A minority in the rural areas, Christians have fled to towns for security as Christians are in a majority there. Muslims not willing to cooperate with the insurgents in driving out the Christians have also had to flee.

It is these people whom we went to see. Official government estimates place their number at about 26,000. Nobody knows when they will be able to return to their farms. Even after they return it will be September 1978 before another harvest. This year's crop is lost, either not planted, or destroyed, and any reserves have been taken by the insurgents.

Since 1973 Ethiopia has been moving from a feudal system of government to one in which citizens have a voice. The peasant farmers in Harrargye seemed to be making consistent progress as they moved from the role of serf to responsible citizen. This process has now been disrupted.

The Eastern Mennonite Board of Missions and Charities (Salunga, Pennsylvania), the Meserete Kristos Church, and more recently, MCC have been active in two *awrajas*, or counties, in this war-torn area. As a result, relief work has begun to reduce the suffering of these homeless people.

Baptisms at family camp-out

Two sisters, Gayle Rudiger and Gwen Horn, were baptized during an extended-family camp-out at Fall River Reservoir, Kansas, as part of the Rudiger family's annual camp-out on Labor Day weekend. More recently, November 6, they were accepted into membership by Faith Mennonite Church, Newton, Kansas.

Early Sunday morning, September 4, they waded into the reservoir and were baptized by sprinkling. Henry B. Schmidt, retired pastor and the women's maternal grandfather, officiated. About twenty-five relatives

were present including parents Galen and Fern Rudiger, brothers, sisters, grandparents, aunts, uncles, and cousins. Two friends also participated.

In recalling the event Fern reflected, "We didn't sing. No one in our family is very musical. Grandpa preached a sermon, including a history of baptism. There were responses from the group on their baptismal experiences."

Gayle continued, "We stepped into the water and were baptized. It was a very beautiful morning." She said she was fascinated with it being outside and with the family. At the time she took catechism instruction she felt she wasn't ready to be baptized, but did take the initiative to have the service performed during the camp-out.

Galen related that they had no struggles with the format. "The biggest concern was with the church," he observed. "We talked it over with the pastor and deacons—they blessed it, and we went ahead."

"This kind of setting was a more meaningful experience for Gayle and Gwen," noted Fern. "There was a closeness and support. I reacted very positively."

The Rudigers indicated that the beginnings for this occasion had perhaps been set when their first grandchild was consecrated in a similar setting eight years ago. They observed that the extended family has been an important factor in the nurture and growth of individuals within their family.



Books can inform and inspire you. Best of all, what you get out of a good book remains with you always, long after you've finished reading it. So discover—or rediscover—the satisfaction and pleasure of reading.—Melody Yoder

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Record

Ministers

Joseph M. Biebl has begun serving as pastor of the Flatland Church, Quakertown, Pennsylvania. He has served various churches as interim pastor and adult Bible teacher. He is a graduate of Moody Bible Institute in Chicago and a member of the Church of the Good Samaritan, Holland, Pennsylvania. He is the first full-time pastor to serve the Flatland congregation.

Claude Boyer has resigned as pastor of First Church, Sugarcreek, Ohio, to accept the pastorate of First Church, Reedley, California, beginning in the summer of 1978. He has served the Sugarcreek congregation since 1963. He previously served the pastorate of the Deep Run Church, Bedminster, Pennsylvania (1953-60). He is a graduate of Bluffton (Ohio) College and Mennonite Biblical Seminary, Elkhart, Indiana.

Amy Froese is serving as part-time pastor of the Glendale Church, Lynden, Washington, during the current school year. He is a third-year student at Columbia Bible Institute, Clearbrook, British Columbia.

Ernst Harder, North Newton, Kansas, has begun serving as pastor of the Lehigh (Kansas) Church. He is serving on a three-fourths time basis there, and one-fourth time at the Bethel College Church, North Newton, in ministry to the aged.

Harold Miller will become the pastor of the Kingman (Kansas) Church beginning July 1, 1978. He is a senior student at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Roger Morris has begun serving as youth director at West Swamp Church, Quakertown, Pennsylvania. He is a 1977 graduate of George Fox College, Newberg, Oregon, with a BA degree in Christian ministries. During the summer of 1976 he was youth intern at the Dallas Mennonite Brethren Church, Dallas, Oregon. He has also served as senior counselor for the Oregon Mennonite Camping Association.

Charles R. Stump, Green Lane, Pennsylvania, has begun serving as pastor of the Roaring Spring (Pennsylvania) Church. He attended Grace College of the Bible, Omaha, Nebraska (1970-74). He has also served as camp director and pastor of the North Arkansas Gospel Mission and as pastor of the Yardelle Gospel Church, Arkansas.

Workers

Pearl Janzen, First Church, Reedley, California, has been named Self-Help director of West Coast Mennonite Central Committee. She began her assignment on October 1.

Vonnie Janzen of Meno, Oklahoma, serving a six-months assignment in Harlan, Kentucky, on flood recovery projects under Mennonite Disaster Service. She is member of Grace Church, Enid, Oklahoma.

Current officers on the board of Mennonite Biblical Seminary, Elkhart, Indiana, are president, *P. G. Sawatsky*, Steinbach, Manitoba; vice-president, *J. Winfield Fretz*, Waterloo, Ontario; treasurer, *Roland Goering*, Freeman, South Dakota; and secretary, *Helen Kruger*, Kitchener, Ontario.

Calendar

January 30-February 3, 1978—Mennonite Voluntary Service orientation, Can Mennoscah, Murdock, Kansas

February 2-4, 1978—Canadian Council Boards, Winnipeg

February 10-14, 1978—Council of Commissions, Newton, Kansas

July 25-30, 1978—Mennonite World Conference, Wichita, Kansas

Western

January 17, 1978—Women-Enrolled—Bethel Day, Bethel College, North Newton, Kansas

World War II CO's thirty-fifth anniversary

The Mennonite Historical Society of British Columbia is inviting all those who served as conscientious objectors during World War II in Canada's national parks (Kootenay, Banff, Yoho, etc.), the British Columbia Forest Service, the Canadian National Railways, and the British Columbia Cement Company to share in a thirty-fifth anniversary commemoration.

Please indicate preferences for places and dates in your letters of response. We are thinking of one or two days in 1978.

Would you be willing to serve on one of the planning committees?

Wives are also invited.

Contact: Peter J. Klassen
34296 Fraser Street
Abbotsford, British Columbia
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Reviews

Women, Men, and the Bible

Women, Men, and the Bible, by Virginia Ramey Mollenkott, (Abingdon Press, Nashville, Tennessee, 1977, 144 pages), is reviewed by Elizabeth Yoder, Box 43, North Newton, Kansas 67117.

New books are still being published about women and the Christian faith, but this one by Virginia Mollenkott proves that not everything has been written on the subject. A carefully reasoned and well-written book, it assumes at the outset that the Bible must be our central source and Jesus our model for how men and women ought to relate to one another.

Mollenkott begins with two chapters in which she contrasts the Christian way of relating (mutual submission) with the carnal way of relating (dominance-submission). The Christian way of relating is derived inductively by examining the life and teachings of Jesus and the teachings of the apostles. Chapter two, "The Carnal Way of Relating," points out how most of the evangelical books concerning women and the family use a dominance-submission model rather than the mutual submission that is taught in the New Testament.

Mollenkott then turns her attention to the question "Is God masculine?" Pointing out that there is much feminine imagery associated with God in the Bible, she concludes that every member of the Trinity possesses both masculine and feminine elements. Since humankind, both male and female, are made in God's image, she argues that God transcends the limitations of human sexuality. She then makes a number of suggestions about how to deal with a liturgy and hymnody which tend to overvalue the masculine and devalue the feminine aspects of the Trinity. Her levelheaded and moderate approach to this subject, on which the church has been sharply criticized by radical Christian feminists, is refreshing.

Mollenkott treats the problems of biblical interpretation at length, for she rightly sees that until we are clear about how to deal responsibly with the biblical text in general, we cannot deal adequately with the Pauline material. In the first of two chapters on this subject she develops the principle that "one cannot absolutize the culture in which the Bible was written," using monarchy and slavery as analogies to the patriarchal family system that is the cultural background to the Bible. She also discusses the fact that the

Bible, although a divine book, has come to us through human channels. Facing squarely the fact that some of Paul's arguments reflect his own socialization and rabbinical training, Mollenkott argues that it is not detrimental to the authority of Scripture to recognize that Paul's arguments reflect these. She argues that inner conflicts were recorded for our instruction and concludes that "We must conquer our fear that honest attention to what we see in the Bible will undercut the doctrine of inspiration."

Can the Bible, then, be used to prove just anything we want it to prove? As a teacher of literature, Mollenkott realizes that a text cannot mean just anything, but that it requires careful, disciplined study to determine what the meaning is. Using her training in dealing with literary texts, she describes for the reader some of the basic "principles of good reading" which must be used in

understanding the Scriptures.

In the final chapter, "Bible Doctrines and Human Equality," Mollenkott, realizing that "biblical feminism must root itself in the major biblical doctrines rather than in first-century practices which remain somewhat patriarchal and sexist," turns her attention specifically to the doctrines of incarnation and regeneration and what they teach about how men and women should relate to each other. This is the most theological chapter of the book and is worth pondering.

Women, Men, and the Bible is an important book which breaks some new ground for Christian women. Its treatment of the hermeneutical problems involved in careful and responsible use of the biblical text is worth the price of the book. It is available with a study kit for groups, which includes a leader's guide and three six-minute tapes narrated by the author.

Learning to be content

Overcoming Materialism, by Gordon G. Talbot (Herald Press, Scottdale, Pennsylvania, 1977, eighty-eight pages), is reviewed by Mary F. Heisey, 56 East Street, York, Pennsylvania 17403.

Overcoming Materialism is one of those book titles that has two meanings. Materialism is overcoming us in many obvious and subtle ways, but author Talbot provides real help for triumphing over what threatens to undo us as a nation, as the people of God, and as individuals. Armed with the Bible (an essential companion when studying this paperback), and this sensible set of suggestions, we shall overcome.

Basically, *Overcoming Materialism* is a how-to book for the Christian who wants to strengthen spiritual values. Short chapters written in straightforward prose, laced with anecdotes and buttressed with Scripture quotations, make the book's message easy to understand. Accepting and applying its advice may be somewhat harder.

Educator Talbot's approach is well-ordered, honest, and convincing. He has held a variety of jobs and lived in several states and in Canada. He is currently president of Christian Schools Inc., Glen Cove, Maine. The world's prevailing buy-and-sell attitude has moved him to present

this redemptive program of personal economics for today's changing life-styles.

Learning to be content with less of the world's goods need not impoverish us. In fact, the simple life can make us rich toward God. People will begin to matter again. Our craving for things will diminish as we show Christian love and concern to others. The generous God is to us! We need to think about that long, hard, and often. His abundant love constantly endorses our truth.

As caring Christians, can we cut back before crisis comes and deprivation is forced upon us? Talbot's tiny tome makes me want to sacrifice for godliness, a gainful goal that affects life now and throughout eternity.

Overcoming Materialism certainly is a book to read after taxes, before you are bankrupt, and if you'd like to have your treasures "laid up somewhere beyond the blue."

Pastor needed

The position of pastor for the Rosthern Mennonite Church, Rosthern, Saskatchewan, will become vacant as of July 1978. Letters of inquiry may be addressed to Len Enns, Chairman of the Pulpit Committee, Box 7, Rosthern, Saskatchewan S0K 3R0.

UMBOWO: Witness for Christ

huck Noell

December 1976 the government of Rhodesia banned *Umbowo* ("Witness"), the monthly newspaper of the Christian Council of Rhodesia, as a threat "to the interests of public . . . security."

The closing of *Umbowo* marked the end of the first phase of a pioneer experiment in prophetic journalism, which was largely the work of one man, Rhodesian editor Ezekiel Makunike.

Trained as both a journalist and political scientist, Makunike worked in the early 1950s for secular newspapers as well as religious periodicals. He grew increasingly dissatisfied with the shallow news coverage of the secular dailies and the pietistic idealization of most Christian journals, and began looking for an opportunity to combine the professionalism of the secular press with the ethical passion of the church.

Makunike found his opportunity in 1965, when he was appointed to be the editor of *Umbowo Hwe Ikristu* ("Christian Witness"), the house organ of the United Methodist Church of Rhodesia. The paper, founded by missionaries in 1918, circulated only among Methodists. Like most church monthlies of the period, its news coverage was restricted to religious events, ignoring secular affairs altogether.

Makunike, who was the first native-born Rhodesian to edit *Umbowo Hwe Ikristu*, decided to make it an example of a more exciting kind of Christian journal. He shortened the paper's name to *Umbowo* and gave it a more graphic visual layout. He shifted sponsorship of the paper to the Christian Council and began selling it on public newsstands. He added a special section in Shona, the most widely spoken African language in Rhodesia, making news available for the first time to many people who could not read English.

Most important, Makunike expanded *Umbowo's* news coverage to include current events in Rhodesia and throughout Africa. He demanded more vivid styles of writing from *Umbowo's* reporters and he adopted a

bold editorial approach to controversial issues.

In short order *Umbowo* became the hardest-hitting news journal anywhere in Rhodesia and the most outspoken critic of the country's white supremacist regime. When prime minister Ian Smith sang a song at the University of Rhodesia comparing black Africans to baboons, *Umbowo* responded with the headline, "Smith Should Be Tried!"

Official censors soon threatened to close down *Umbowo*. Government ministers attacked the churches for meddling in politics and threatened Makunike personally with fines or imprisonment or worse.

"He continually courted death," James Carty, professor of communications at Bethany College in West Virginia, says of Makunike during the late 1960s, "with a fearlessness exhibited in the days of United States colonies by Sam Adams, Tom Paine, and John Dickinson."

Within a year after Makunike became editor, *Umbowo's* circulation more than

doubled, from seven thousand readers a year to sixteen thousand. The paper became one of the most persistent voices inside Rhodesia calling for majority rule and was a major factor in the election of Bishop Abel T. Muzorewa as chairman of the African National Council, the largest black African organization opposing the Smith regime through nonviolent means.

After working with *Umbowo* for six years, Makunike started turning his attention to the need to increase the pool of professional editors and writers available to Christian publications all over the continent. In late 1969 he left Rhodesia to become the director of the Africa Literature Center in Kitwe, Zambia, where he has since trained over a thousand new church-related journalists.

The tradition Makunike had established at *Umbowo* lived on after he left. The two editors who followed him continued to focus news stories on Rhodesia's racial problems, criticizing the government and risking imprisonment on numerous occasions before the paper was finally banned.

But the long-term impact of Makunike's work extends far beyond Rhodesia. With *Umbowo*, he succeeded in creating a new model for Christian journalism in the Third World that is taking hold today in growing numbers of church periodicals—in newspapers, such as *Target Lengo* in Kenya (published in English and Swahili), *Pueblo* in Costa Rica, and in magazines like Guatemala's *Dialogo* and Mexico's *Maria: Liberacion del Pueblo* ("Mary: Liberation of the People"). Makunike himself continues to insist that churches not only have a moral obligation to undertake this prophetic style of journalism, but they also have a unique opportunity to reach a vast potential audience that no one else can reach.

"The church's voice," he has recently written, "is regarded as the voice of human concern. In Africa particularly, where human-centeredness is basic to everything, an institution which seeks to enhance the best in people is sure of a place of honor."



Ezekiel Makunike addresses a 1976 meeting of the World Association of Christian Communications.

Letters

Life is greatest trust

Dear Editor: Thank you for your editorial, "Abortion and War" (October 4). You have drawn attention to that massive problem and put it in its proper context (also Gus Konkel's letter, September 29). The Mennonite church has much to offer in this area of social need. We have historically been prolife in our stance on capital punishment, the handicapped, the mentally ill, and the aged. I believe the rights of the unborn fall into this same spectrum of Christian concern.

C. Everett Koop, a pediatric surgeon in Philadelphia, spoke on the subject at the Mennonite Health Assembly in March. In his introduction he said, "This subject (abortion) has to be of importance not only to those involved in the health and social welfare programs but to every thinking citizen in this country. When I speak of sanctity of life to a Christian audience I do not have to be exhaustive in my definition. The Bible affirms from cover to cover that life is precious to God."

The Planned Parenthood Association said that in 1976 abortions outnumbered births in Washington, D.C. It is well known that in more than one European country the same statistics hold. Canada is falling right in with the trend! Koop, in the above mentioned speech, quoted statistics to show that abortions take as many unborn United States lives every four to six months as the total number in all the nine wars in which the United States has engaged from the Revolution through the Vietnam War. Statistics are always open to challenge and interpretation, but I believe the magnitude of the problem cannot be argued away, or ignored, or shelved till another conference.

There are many nonreligious groups who are prolife and promoting realistic alternatives to abortion. I know a pathologist, an avowed atheist, who has difficulty understanding the church's reluctance to speak to the abortion issue. M. C. Shumiatcher, a noted lawyer from Regina, Saskatchewan, recently wrote on the problem. He concluded by saying, "It seems to be a sickness of our times; the idea that life is not the greatest of all gifts God has given us; that it is not the greatest of trusts to be treasured; it may be squandered or destroyed or manipulated as though it were a cheap trinket, easily replaced and of no great value if lost. Life, I believe, is a great deal more than that. It is all we really have, you and I. We have no right to waste it or mutilate or destroy it—not our own life, not anyone else's life."

I trust that we will soon exercise our traditional prolife stand with reference to the war on the unborn, and thus complete the spectrum of concern for human needs, from the unborn to the terminally ill and dying. *Carl H. Epp, 829 Avenue K North, Saskatoon, Saskatchewan S7L 2N2*

October 24

Answer too simplistic

Dear Editor: I appreciated the analysis and insights shown in your editorial "Credibility in the Pulpit" (October 11). However, I was surprised at the simplistic solution in the last three-sentence paragraph. Actually the problem lies right there: What does commitment to Jesus Christ mean? Often it expresses itself quite contradictorily in different, equally earnest people. The gulf between the pulpit and the pew may not be a degree of commitment but simply a different interpretation and expression of commitment. Our consciousness of a pluralistic society may help us to understand that commitment may be pluralistic, too. *John R. Friesen, 94 Canora Street, Winnipeg, Manitoba R3G 1S9*

October 31

What about prophecy?

Dear Editor: What will God do for us? *The Mennonite* is basically a journal showing what we are doing for him.

I have just read an article showing the Daniel time-code discovered. From three directions, the writer shows the end of days to come in 1978-79. The writer fully realizes "No man knoweth . . . day . . . hour." Another article shows 666 as the sum of Latynos Man (mixed man, Metis, colored, or Cainites).

Must we always be reminded of this ridiculous Russian venture by a Mennonite group going off to meet their Lord, and by it be turned against all prophecy? Jesus told us that all prophecy would be fulfilled—to watch and pray.

I am shocked that our theologians regulate it into a department basically for the lunatic fringe. Fellow Mennonites, Christian publications are available from many sources that have a scope tenfold at least of subjects found in *The Mennonite*.

True Mennonites will search all things. I say, "Winnipeg get with it," God has some new things in store for us. *Dennis L. Derksen, Apartment 20, 49 North Rochester Road, Dover, New Hampshire 03820*

October 31

Neufelds in Taiwan

Dear Editor: We miss *The Mennonite* here in Taiwan and would like to receive it airmail. I am enclosing a check to cover expenses.

We have begun our COM assignment here at the Taiwan Theological College in Taipei. Mine is a one-year assignment, primarily to help establish a pastoral counseling program in the college. Jeanette mainly teaches English. David is taking his grade eleven at the Taiwan American School. Keith stays in Toronto, working with the MCC SAL program. *Joe Neufeld, Number 2, Lane Section 2, Yang Teh Highway, Shihli Taipei 111, Republic of China*

November

Editor's note: Joe Neufeld is on leave from the University of Saskatchewan, Regina, for one year. The Neufelds are members of the Grace Mennonite Church in Regina.

Associate pastor required

Lorraine Avenue Mennonite Church, Wichita, Kansas, is seeking applicants for associate pastor, with responsibilities in education and youth work. Approximate salary—\$9,800 three-week vacation. Position open March 1978. Apply to Arthur D. Goering, 27 Garland, Wichita, Kansas 67204.

Secretary needed

A secretarial position with the executive office of the General Conference Mennonite Church will be open beginning January 1978. Qualifications: general secretarial training and experience, including typing. Some organizational skills required. Contact: Personnel Office, General Conference Mennonite Church, Box 347, Newton, Kansas 67111.



Help wanted

Markham, Illinois—Supervisor for sheltered workshop needed immediately. Wichita, Kansas—Food coordinator needed for Mennonite Rehabilitation Services. Hutchinson, Kansas—Immediate openings available in day-care work. A person is needed in prison ministries. One- and two-year terms available. Contact:

Mennonite Voluntary Service
Box 347, Newton, Kansas 67114
(316) 283-5100

Advent to Christmas

December 1: I got out our four-record set of the *Messiah* and played it. Taking the *Messiah* disk, I even allowed myself time to sing along on my favorite choruses and solos.

December 2: I began to bake peppernuts and poppy-seed rolls and other Christmas goodies.

December 3: I wrote up a rough draft of our Christmas letter about all the Toews' family accomplishments this past year.

December 4: I read an article in *The Mennonite* about the "real spirit of Christmas." I bought peppernuts from my nephew's youth group, and pecans from my other nephew's youth group to give as presents. We're going to give fresh pork sausage that we butchered last week to our city friends. I've bought several gifts at the MCC Self-Help shop.

December 5: Got out the first Christmas decoration.

December 6: Went and got our tree and noticed hand-painted Santas among our handmade angels and wise men. How did these pagan symbols get to be on our tree? But truly for our two-year-old these are an innocent part of Christmas.

December 9: I reread the Luke version of Christ's birth.

December 10: Our first Christmas banquet.

December 11: We had a group of friends over to share the goodies made earlier.

December 12: Our first big family gathering.

December 13: I woke up with a sick stomach. How could I possibly feel so lousy in the midst of this happy and busy holiday season?

December 14: Feeling better, with the help of the large-size Maalox bottle we buy especially for Christmas. I began to wrap presents.

December 15: Only ten more days, and so much to do.

December 16: Our two-year-old woke up with a fever and a cough. My Christmas spirit is slowly dying and Christmas still had not come. At the doctor's office I visited with another mother, also holding a feverish child. In a harried tone I exclaimed, "Some way to get ready for Christmas!"

She looked calmly at me, "I try to celebrate Christ's birth all year long. Then I don't expect December to magically change my life."

I had no reply. In my mind I prayed, "Lord, teach me to know the true spirit of Christmas and teach me to live in that spirit all twelve months of the year." *Leann Toews*

Justice—Don't bank on it

I was a broken, middle-aged man. His feet were bare, his back was hunched. Above all, I remember his eyes: fearfully wide open like a wounded puppy, unable to comprehend the disaster which had befallen him. He was in jail. He spoke no English. If eyes are the window to the soul, then his soul was terror-stricken.

His crime? Overdrawn bank account. How much? Fifty dollars. The time? May 1977. The place? Wichita, Kansas. My role? Official court translator.

You see, here a bank account which is overdrawn by fifty dollars is not just a misdemeanor; it's a felony. So the man was arrested. As an elementary courtesy, I requested to meet him before the formal court session. They took me to the holding pen where I spoke to him briefly through the bars. I just introduced myself in Vietnamese, and he thanked me again and again and again.

A few minutes later I stood by his side to translate the one-way communication as the judge read the indictment and the procedure for obtaining a defense attorney. After an attorney was appointed, the Vietnamese man was whisked away. I may never see him again, but I'll always remember those eyes.

Sometimes I wonder where justice is, especially when I reflect on the top leadership of the United States during the years since my political awareness was sharpened a decade ago. Most recent, of course, is exdirector of the Office of Management and Budget, Bert Lance. According to him, overdrawn bank accounts are a natural way of life in Georgia (at least among the elite circles where he moved). Perhaps Kahlil Gibran (*Spiritual Sayings*) was right when he wrote, "The nets of the law are devised to catch small criminals only." *James Klassen*

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The selling of Christmas

The western world learned a lesson from Judas Iscariot. Judas undersold. He betrayed the Lord for thirty pieces of silver.

We are known today for the opposite—oversell, overkill, overconsumption, overdosing, overeating, overspending, overdoing.

Our daughter had been warning us that the old clunker in the basement (1897-vintage piano) was played out. Her teacher was encouraging a better instrument. So we ventured forth into the showrooms of Winnipeg (I mean ventured because neither my wife nor I know anything about pianos).

I still can't believe what happened. Some salespeople must have obviously seen our ignorance and regarded this as opportunity. They whipped out reams of statistics about quality control, resonance, action, volume sales, wood acclimatization, handpinning, teflon- or nickel-plated pins, computer-threaded strings, places all over the world where their brands are sold—and, of course, "our brand is superior to anything in its class."

I believe I might still be at one of the showrooms if I had been willing to listen to the total pitch. This person went twenty minutes, staccato nonstop, before I could interrupt. Then I was told that my attitude was negative. Another person began a similar routine until I started to walk away. They didn't like questions or comments.

Upon reflecting on several of our encounters, I feel that this was more than oversell; it was a case of assault and battery to human intelligence and dignity.

I recall writing a paper on Shakespeare's *King Lear* and stating that I thought he oversold several of the characters; so much so that it went beyond human gullibility. My professor wrote in the margin, "Never underestimate human gullibility."

Oversell works. People are swallowed by bliz-

zards of superlatives and gladly sign the checks or charges. We are gullible enough to buy many things that nobody needs and some that will never be used.

No time is more prone to oversell than the pre-Christmas time. We mean to give good things, our attitudes are set to be persuaded just what these shall be, and the mind-manipulators are ready.

Among the salespeople were exceptions. One young man never suggested that we buy his products. He looked over our relic and said that it could be fixed. When we talked trade, he made us a good offer. His warm friendliness came through.

Advent promised a coming. The advertising was there from the prophets. Yet the people expected something other than a baby in a manger. The real thing was scarcely recognized. But Jesus came.

Advent again promises a coming. The advertising is all over. In the oversell, we may expect much. If you expect too much from the calculators, LDC watches, computers, videorecorders, fur coats, and other things made by human hands, you may miss the real thing.

But Jesus will come among us again. There will be those like Anna and Simeon whose hopes will be fulfilled. Hungry souls will find satisfaction; wondering minds will discover certainty; and empty persons will become filled with purpose. Jesus comes, in spite of the oversell and the undersell, to keep God's promises to us.

The piano? Yes, we finally bought one. I regret that it was not from the warm, young man. His brand was beyond our price. But I am glad for the confidence he restored to us. Amidst the selling of Christmas, oversell and all, Jesus Christ is coming among us again. Look for him carefully. He comes "up front"—as the real thing—in a sharing of God's self with you and me. Advent promises Christmas, and God delivers—to the heart. BW

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:45 DECEMBER 13, 1977



Children: A heritage of the Lord?

Editor's note: How do Mennonites feel about children? In 1975, Ann Landers invited parents to write her and tell whether they are glad for their children. Of 10,000 responses, 7,000 said they would not have children, if they could do it over. Meeting-house editors (a cooperating group of Canadian and U.S. Mennonite and Brethren in Christ papers) agreed to ask a sample of Mennonite parents, and those who work with children, whether they regard children as a heritage of the Lord or as obsolete. Here are ten responses.

Children—obsolete? Then is the human race obsolete? Children cost a great deal—financially, physically, emotionally. They test your patience, reveal your own shortcomings, and frequently reject your values too—but there is no greater challenge than that of raising a human being to maturity. The responsibility is awesome, but the rewards are great. Kahlil Gibran reminds us that children are like arrows, to be shot out into the world and not kept for ourselves. But the love and joy they bring to a home is a tie that binds, enriches, and endures. *Ruth Vogt, Winnipeg, Manitoba*

Children are definitely our “heritage of the Lord,” as each child brings a new thought, a special gift from God. As we stoop to listen to and learn from a child, we tune into God’s latest message.

Why did Jesus say, “become as a child” to enter the kingdom? Is it a child’s humble

dependence, joy at common things, eagerness to learn, response to love, or openness and candor we need to learn? Surely all these qualities prepare us for kingdom living.

As a single person, I am thankful to parents who have shared their children. All of us need these God-appointed heralds of the kingdom. And when we grow old, we

depend and God depends on the “grown-up children” to do the main business of the kingdom, while we keep the coffers of grace. Then we prize learning from small grandchildren to rejoice and anticipate being with our fatherly King waiting on the threshold of a new life. *Marie A. Moyer, Souderton, Pennsylvania*

Being a part of the very precious, sensitive, frustratingly honest process of caring for children should be the burden of the entire church community and the reward of all those who hear the calling to be parents and nurturers.



Children should be wanted and planned. The necessary question for prospective parents should be the complement to the question for prospective spouses. The question is not, "Why should I (we) marry?" but rather "Why should I not remain single?" The question is not, "Should we have children (a child)?" but rather "Why should we not remain childless?"

Every person should have some experience with young and growing children. However, this does not imply that people must reproduce their own offspring for that experience. We would advocate many child-rearing settings and opportunities allowing both children and adults a wide variety of relationships. Assuming the sole context of intergenerational experiences to be in the nuclear family is no longer healthy. Being a part of the very precious, sensitive, frustratingly honest process of caring for children could be the burden of the entire church community and the reward of all those who answer the calling to be parents and nurturers. *Grothy Nickel Friesen and Richard Friesen, Kansas City, Kansas*

Knowing that God is in control of this world, which he created and redeemed through Jesus Christ, we accept and acknowledge our children as a blessed heritage from the Lord. They are our extension of life which God created, and we enjoy the privilege and responsibility. Children from babies to teenagers are a challenge, but to optimistic believers in God's final restoration of all things, they bring joy and satisfaction. *John and Clara Koop, MacGregor, Manitoba*

We have five. If we had to do it over again we'd do it the same way. And we'd hope for the same five; there is none we'd want to omit at any time around. Each has added a unique contribution to our home and each has a part in the kind of person I am becoming. We received each as a gift of the Lord when they were born. And today, with three teenage sons and two pre-teen daughters, we still thank God regularly for the privilege of being parents . . . for him. *Arden Thiessen, Steinbach, Manitoba*

I'd say "heritage of the Lord" because through our children we experience more of life. Most of us wouldn't learn some of the lessons needed for maturing if we weren't forced to do so through daily interaction with human beings closely related to us. Where else can we better learn to produce the fruits of the spirit (Galatians 5:22) than in a close family situation? And what we learn in our families serves us well in other relationships. I hate to think how intolerant we'd be of our neighbors' children if we hadn't had our



*Children bind together
the past and the future not only
through their genes
but through the traditions and
values by which the family lives.*

own to be concerned about. Or how critical of other parents we'd be if we didn't know from experience that it is about as easy to direct the wind as it is to steer a young person east when that person wants to go west. Because we don't always enjoy learning, perhaps we'd choose not to have children today. But now we are grateful for the three we have. *Selma Hoog, Burnaby, British Columbia*

I doubt if any other love can equal the love of a parent for one's child—that is why we always fall back on the father-son analogy

for God's love. Nevertheless, the reality of day-to-day child care and training is far from romantic. I'd never trade those free seven years of marriage and job before our son was born!

There is no way to evade it: If parents and church are going to give a child the love and discipline and faith a child cries out for, they will have to devote time and boundless energy to the training of those children. Obviously it's not for everyone. I don't think I've ever tackled anything more difficult. Yet there is also a dimension of joy! *Mary Lou Cummings, Quakertown, Pennsylvania*

*Children enrich my life. They exhibit
the joy of discovery,
the wonder of creation,
gratefulness for small things,
zeal to conquer new skills,
the thrill of accomplishment,
moments of tenderness,
candid expressions of discontent,
a forgiving spirit,
boundless trust.*

Children teach me what God is like.

Life would be barren without children.

From the moment of conception children are to be valued and respected as persons of worth. Parenting, therefore, must receive high priority. Parents must be supported and strengthened in their responsibilities for guiding the development of their children so they may choose to carry on the work of the kingdom. *Kathryn Aschliman, Goshen, Indiana*

Children are a heritage of the Lord! They bind together the past and the future not only through their genes but through the traditions and values by which the family lives. To refuse to have children (except under special circumstances) is to state that the past has no meaning and the future bears no hope. It is the most pessimistic of all possible statements! Living with children brings out the richest in human experience including both joy and pain, agony and ecstasy. The pain of seeing children make unwise choices (or reflecting the worst in us, their parents) is more than compensated by seeing Christ formed in their personalities, slowly and imperfectly perhaps, but nonetheless surely and uniquely. *Ross T. Bender, Elkhart, Indiana*

Although our children are thirteen and under, I very much regard them as a heritage of the Lord, also fruit of the love that is in the marriage union. They have brought much joy into our home. It also helps parents to realize how important their day-to-day walk is. How empty this world would be without children's laughter and chatter! *Andrew Friesen, Cromer, Manitoba*

HEROES can change students

June Alliman Yoder

Almost all children have heroes. That hero might be Superman or Spiderman, Mr. Rogers or grandma, or the nursery schoolteacher, or mother or dad. But every hero is surrounded by mystery. The hero is someone who is able to make meaningful changes in the lives of others, changes which would not be made otherwise.

As we grow up and discover the reasons behind the mysteries, our heroes begin to tumble one by one. But even as our heroes change and pass, we continue to look to other people for an example worthy of patterning our own lives. The college years (eighteen to twenty-two years of age) are the prime target for hero examination, and much of what goes on in the college classroom has nothing to do with literature or chemistry or music theory. I would like for us to explore briefly some of the tasks college-age students are working on, and why college faculty can have almost a hero's power to produce meaningful changes.

One of the tasks is the resolution of the parent-child relationship. Somewhere in time all mature adults must break off the tie of dependence on parents. Some youth reject everything that their parents say or do, to demonstrate this separateness. Later (and for some it takes longer than for others), most are able to establish life values very similar to those of their parents, but only after other persons' values have been rejected. In this process, college professors are often looked at as adult role-model alternatives. Students seem free to relate to professors as people during the time they seek independence from their parents. Then, joyously, parents and children can reunite as adult and adult.

A second task for adolescents is that of developing their own value system. Here again what the child learned at home is very important. But each person must challenge the values that parents, school, and church gave him or her and compare it with many others. Then, after the comparison, a personal value system is created. Professors and other college administrators often are able to give input into the creation of that value system by example and by word.

A third task is choosing one's life work. Many students struggle long and hard over this difficult choice. Do I search for God's will? How do I know God's will? Do I make lots of money? Do I do "service"? Can artists serve God or must I be a nurse? A varied faculty along with meaningful career counseling can allow students to try many areas of interest while keeping the God-dimension alive in their vocational choice.

A fourth task is that of discovering personal identity. Students must decide on life-style. Will I marry or remain single? Will I be a "book person" or a "people person"? Will I be a homemaker or a libber? Do I need lots of money or relatively little money? College faculty present various models for students to observe, in addition to their own parents, as they seek to discover the personal identity with which they can be comfortable and of which they can be proud.



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And so the question rises, Just what is Christian education a what is a liberal arts education in light of these developmental tasks? Christian education is more than Bible and religion courses; it is more than the meaning of drama in worship; and it is more than a lengthy discussion of creation versus evolution. Christian education can be plain chemistry taught with great concern for the students as well as the chemistry; Christian education can be regular business courses which model Christian ethics; Christian education can be standard residence halls with staff concern about faith development as well as social development.

Much of what I learned at college and much of what I teach at college is not classroom subject matter. Discovering one's own Christian life-style, stretching one's understanding of discipleship to Christ, reaching for new levels of committed caring are all part of the Christian's liberating education. Too often we define liberal arts in the world's terms of arts and sciences.

I propose that education of the total person must include a understanding of the liberating life of Jesus Christ. And only then can one find meaningful substance in the traditional liberating arts and sciences.

And so we return to the beginning. I also have a hero . . . one who is surrounded by mystery and one who is able to make meaningful changes in the lives of others. That hero gives meaning to the phrase "Christian liberating education."

Adolescent heroes may fall by the wayside, but hero worship is being taught daily by faculty and staff both inside and outside the classroom.

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The church confronts a world at odds with its values. The world values its military budgets. The polar opposite of this value system is found in the love of Christ which prioritizes life. Because of Christ's spirit of love, the church's whole mission must call the world to change its doom-full directions away from death into life. This is a call to salvation, and, Andre Trocme declares, it is a doctrine applicable to a society, as well as to individual."

the suffering-servant nature of the Savior. Christ did not withdraw in the face of suffering. He purposefully rejected the temptation to create an insulated life and instead faithfully extended his life and values among people who finally killed him for it. Today we call this agape or self-giving love. Agape finds its sole justification in the revelation of God as interpreted in Scripture.

The WPTF obviously would strengthen official respect for the personal consciences of those persons opposed to financial participation in war. But what impact would the WPTF have on the social consciences of persons opposed to war? Might it not tend to dilute the church's prophetic voice against the world's ungodly love for war?

The early church was seduced by the Roman emperor Constantine's legalization of the church. Its strength was sapped; its faith made tolerant by tolerance. Official recognition of the church was fourth-century doublespeak for subsuming it within the state's umbrella of political support, itemization, and diluted plurality.

The Mennonite church has been aptly characterized as the "quiet in the land," and more recently, the "silent in the suburbs." We would do well to critically look at how special legal exemptions in the past have influenced our convictions against war. Special niches tend to foster reclusive passivity.

The objection could be raised that the WPTF is an act of positive involvement instead of an act of withdrawal. It diverts tax monies into peace-promoting activities. Just as doing voluntary service is seen as more constructive than sitting in jail, the legal alternative in the WPTF is taken to be more responsible than tax resistance. But is this really true? I think not.

voluntary service? Is this not a more balanced peace agenda for the church? Similarly, though the war tax issue hits all wage earners, the current high standard of living allows the church to do both again—protest by refusing to pay war taxes and at the same time promote peace positively by giving time and money to peace projects.

What resources then does the church have to protest with? I cannot improve on John Howard Yoder when he says that at times "the most effective way to take responsibility is to refuse to collaborate. . . . This refusal is not a withdrawal from society. It is rather a major negative intervention within the process of social change, a refusal to use unworthy means even for what seems to be a worthy end."

Thus, as an alternative to the WPTF, I submit simple yet active tax resistance as the best, most faithful way in which the church can witness to society on war taxes. True, the money will be eventually taken by the Internal Revenue Service and the military, yet not without sparking some public interest and provoking numerous forums in which to voice one's concern.

Worldly priorities must be objected to in word and deed. If the objecting deeds are performed legally, they register little if any protest. If consciously illegal, they register an unequivocal refusal to agree with the world's values. The latter gets the attention of the state, the former does not.

Simple tax resistance would free the church to spend its energies calling the whole world to salvation rather than saving just itself.

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PERSONNEL:

The view from COM

Mennonite service and mission agencies are generally reporting that finding personnel for their programs is becoming more difficult. What are the factors in this trend? John Sommer, personnel secretary for the Commission on Overseas Mission, has identified some of the reasons.

The first, he says, has much to do with the nature of the task in modern missions. In most countries open to Christian witness the national church has been born and local leadership is doing the work of administration, education, and evangelism. As a rule the kind of missionary needed by the national church is one who is capable of assisting in church planting, leadership training, Bible teaching, and who is sensitive to the national Christian community. The work of a missionary today is much more open-ended. "Since we are less sure of what needs to be done in any particular situation," commented Sommer, "missionary applicants are uneasy about getting into programs for which they have no experience."

Another important factor in recruiting is the tight job situation in North America. Potential mission workers are unwilling to commit themselves to three- to five-year terms if it means leaving a good position at home, and being unsure of the job situation at the end of a term.

Related to this thinking is the view that overseas service is a way of building career experience. "Applicants are requesting precise job descriptions, but COM tends to generalize because the overseas worker's role evolves out of a particular situation," noted John. In addition to this, applicants are also testing options among many mission agencies, looking for the best combination of ministry and career experience.

The Commission on Overseas Mission receives inquiries from many people who have technical skills which are often not suitable for placement in a foreign country—such as computer programmers. During the past three years an increasing number of non-Mennonites have been seeking appointment with COM.

"Some," John related, "have become excited about who Mennonites are and have come to embrace Anabaptist distinctives." One, Scott Hayashi, formerly active with Inter-Varsity Christian Fellowship, was influenced by Mennonite peace literature.

later applied to COM, and is currently studying at the Overseas Mission Training Center in Elkhart, Indiana, in preparation for an assignment with COM.

For COM there has been a decrease in Mennonites seeking overseas assignments. Further, some current applications are for areas in which workers are not needed. In each of 1975 and 1976 thirty-two new mission personnel were commissioned. To date in 1977 only twenty-two have been sent, eight of whom are short-term mission volunteers. New workers are now outnumbered by those terminating. The most important reason for this is that during the 1950s there was a large increase in missionar-

—and the view from MVS

The typical Mennonite Voluntary Service worker is just out of high school. Right? Wrong. On the contrary, statistics for 1977 show that the average MVS person is a twenty-five-year-old college graduate, single, committed to two years of service, and is working in his or her area of experience and training.

For the period January-November MVS received 232 applications, of which a record number of 114 were placed. The previous record for placements (104) occurred in 1977 at the height of the Vietnam draft. During 1977 there were 207 long-term volunteers. About one quarter terminate each year leaving approximately 150 serving at any given time. Eighty-five percent have more than a high school education, and almost 50 percent have a bachelor's degree or more. Fully one-third of the persons in voluntary service are of non-Mennonite affiliations; about 60 percent are from the General Conference, and the others are from other Mennonite denominations. About three-quarters have American citizenship, and the remainder are mainly Canadian. There are more women (115) than men (92) in MVS. Of these, forty-six are married.

Associate directors Jean Krahn and Dale Suderman say that persons are attracted to MVS because they see an organization which is trying to live out biblical principles in the areas of peace, service, and community life-style. Many volunteers believe that more headway can be made in small community organizations than in government-spon-

ies, particularly in Colombia, Japan, and Taiwan. Many of these now have college-age children and the parents are coming home to be supportive of their children while they continue their education.

Is there a perfect candidate? "In broad terms—yes," John said. "The ideal applicant is one who has some training in liberal arts, as well as Anabaptist studies, is open to a commitment of six to eight years, wants to be a servant, has experience in sharing the Christian faith, and has warm relations with persons." For that kind of person COM will tailor a cultural and language study program to prepare him or her for an overseas assignment.

sored agencies.

One example of this is a home health-care and house visitation service for the elderly initiated in August 1976 by volunteer Nadine Teichert. A registered nurse, Nadine has been able to set up the program in Wichita, Kansas, and has been able to find community volunteers who will also do this kind of ministry.

Alternative life-styles and careers are important factors in attracting volunteers. Noting that MVS has a better program now than in years past, Dale Suderman asserted, "We can go to a college campus and legitimately recruit graduates. We have moved into environmental work, community organization, alternative schools, mental health services, and individuals are willing to pick up the challenge of using their skills in these areas as volunteers."

Requests for opening more units continue to come to the MVS office in Newton, Kansas. In 1977 six new units were begun. Lakeview in Chicago works mainly with adult education and alternative schooling; an Indian ministry was begun in Lame Deer, Montana; a home repair and adult education unit opened in Cincinnati, Ohio; a second unit was started in Seattle, Washington, emphasizing community work; an issue-oriented unit was originated in Washington, D.C., to work with environmental and militaristic concerns; and in St. Louis, Missouri, a service for emotionally disturbed children was initiated.

During the winter months, associate

rectors Jean Krahn, Chuck Neufeld, and Dale Suderman have planned an extensive and aggressive recruiting campaign which will take at least one of them to all Mennonite colleges, Bible schools, and high schools in the United States and Canada, as well as several university campuses.

The directors feel a bit nervous about maintaining the momentum of the voluntary service program, particularly in view of the fact that other Mennonite agencies are reporting shortfalls in recruiting. Nevertheless, they are confident that the program can be maintained, and also expanded.

Workshop teaches career counseling

A workshop to train individuals to give career guidance within the church context was held in Winnipeg, Manitoba, November 5. Twenty-eight participants, including pastors, representatives from Bible schools and colleges, and members of provincial education committees attended. They were given experience in assessing their own personal and career development, thereby equipping themselves to help others in career planning and discernment of abilities.

Sponsored by the Congregational Resource Board of the Conference of Mennonites in Canada, the sessions were led by Eleanor Lewen, director of student services for the General Conference Mennonite Church and director of career counseling at Bethel College in North Newton, Kansas.

She led the participants through a series of small-group activities designed to assist high-school-and-older students in career planning. Available in kit form from Career Growth Associates, Richmond, Virginia, the activities are based on a listening-accepting model, and are designed to aid a person in discovering one's strengths, values, interests, and personality patterns. A synthesis is made of these which assists the individual in determining a career.

Discerning God's will was another aspect of the workshop. Although it was agreed that it was easier to see God's will in retrospect, there was ambiguity in how to determine his will in career planning.

Eleanor suggested that persons planning careers should interview prospective employers about the duties, rewards, and liabilities of a particular career. Some participants thought this a waste of the employer's time and that it would put future employment in jeopardy. But administrators in the group affirmed this method of personal contact. Support was also voiced for exploring several career options.

The workshop attracted persons from Ontario, Manitoba, Saskatchewan, and Alberta.

India cyclone relief effort begins

Mennonite Central Committee has rushed an initial \$10,000 to India for flood relief. MCC country representative Bert Lobe requested the emergency funds after a cyclone dumped over fifteen inches of rain in a short time on the coastal regions of Andhra Pradesh state. Gale-force winds and twenty-foot-high tidal waves wrought extensive damage and loss of life.

"Whole villages were swept away by the waves. From the air, officials reported seeing scores of people waiting in treetops to be rescued as corpses floated around them," reported *New York Times* correspondent William Borders from New Delhi.

Three days after the storm 10,000 people were reported dead with estimates projecting the total to 15,000. Over 100,000 people in forty villages were left homeless with another 100 villages built on higher ground completely marooned, stated Simon Winchester, New Delhi reporter for the English *Manchester Guardian*. Every available boat and helicopter has been pressed into service to supply the isolated villages with food and potable water, said J. Vengal Rao, chief minister of Andhra Pradesh state.

Hyderabad, capital city of Andhra Pradesh and focal point of Mennonite Brethren mission effort, is located about 200 miles inland from the Bay of Bengal coast and as such was not seriously affected by the cyclone. None of the Mennonite Brethren congregations are located in the disaster zone.

Bert Lobe and MCC Asia disaster response coordinator Paul Kennel visited the stricken region November 24-25 to see the damage and participate in relief planning. Kennel, in his role as coordinator, has been drawing up plans with other disaster-response agencies in India during the past year, formulating a coordinated response in anticipation of disasters such as this cyclone.

Three thousand of the initial ten thousand dollars will immediately become part of an emergency plan agreed to in April by MCC and the Village Reconstruction Organization (VRO), an Indian interdenominational religious agency that follows its disaster response with development work in the disaster area. Coincidentally, Kennel was in the area helping VRO with some administrative work when the cyclone hit.

Vern Preheim, MCC secretary for Asia, anticipates that MCC will be involved jointly with other organizations in addition to VRO. Church's Auxiliary for Social Action (CASA) is another organization with which MCC has cooperated previously. CASA has a disaster network in Tamil Nadu state.



A woman leaves her home in cyclone-battered Bhavadaripalli, India, carrying a basketful of belongings and her infant baby following a storm that struck the eastern coast of India with a tidal wave, and winds reaching ninety miles per hour. Three days after the November 20 storm 10,000 people were reported dead with estimates projecting the total to 15,000.

Special contributions for relief efforts in response to the India cyclone may be sent to Mennonite Central Committee, 21 South 12th Street, Akron, Pennsylvania 17501, or Mennonite Central Committee (Canada), 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8.

A rural community discusses farming and world hunger

"It is impossible to exaggerate the mass extent of world hunger. Current conservative estimates indicate there are 462 million starving persons, and another 500 million who lack adequate protein nutrition." These figures were stated by Russell Mast, keynote speaker at a world hunger seminar in Mountain Lake, Minnesota, November 18-19.

So what does a rural community do about world hunger? Although some people are pessimistic about really doing anything about poverty, Mast declared there must be help that helps. He also observed that material and spiritual needs are not in conflict even though Christians often make them mutually exclusive. Evangelism and social change are related—they belong together. John Wesley's evangelical proclamation resulted in social reform in prisons, orphan care, and treatment of employees. Jesus Christ's social program grew out of his evangelical program.

Nevertheless, there is the danger that the material will overplay its role. Things too often do get in the way of ministering to needs. Ownership demands responsible stewardship. In biblical times the steward always had to give account to the owner of the land. Since "the earth is the Lord's," and mankind his stewards, it would revolutionize economics if people were to exercise responsible stewardship.

Mast suggested four imperatives in being good stewards. Waste must be prevented. Christians should not only study their Bible, they should study their garbage cans. To waste what belongs to God is sin. Secondly, people need to share more widely, not only in direct aid, but with agricultural and nutritional skills. Further, he said that Christians must work to change unjust structures. The fourth imperative is to live more simply, thereby reducing the demands of the earth. A simple life-style is not an empty life-style, he asserted.

The Saturday sessions, which followed Mast's Friday evening message, concentrated on responses to world hunger. LaVonne Platt from North Newton, Kansas, spoke about "more-with-less living" in which she said that 12 percent of the trucks in the United States are used for disposal of wastes. Certain aspects of the North American life-style are amenable to more-with-less living, particularly cars, clothing, and heating of homes. She also expressed the need for consumers to be aware of the factors affecting the prices of food. Only 18 percent of the energy required to bring food into the home is used by the farmer. The other 82 percent is used for transportation, processing, packaging, advertising.

Reaching out to the hungry was the theme for Saturday afternoon. Harold Regier, peace and social concerns director for the Commission on Home Ministries, spoke about the North American scene, and in particular on the role of the rural community as producers of food. Issues which farmers face in food production are technical, economic, ethical, and theological. "To assure the production of adequate and quality food without harming the environment, depleting nonrenewable resources, or decreasing the fertility of the soil is no small order," he observed.

Regier commented that throughout the Mennonite experience with land there has been and continues to be a strong commitment to stewardship. Mennonite farmers have had a sense of mission in their production of food. But he wondered whether accommodation to technology and bigness had also affected the sense of calling. Are profit and efficiency ever sacrificed out of a sense of stewardship and simpler life-style? Yet, he noted that however complex the process of production and distribution of food is, it is God's will that all people of the

world have food to eat.

Areas which he said needed innovative thinking are the concept of land ownership, bigness, and stewardship. Is it possible for a new generation of people to become food producers? Land, as well as the machinery to till it, has become so expensive that it has severely limited accessibility of land to people. Is bigness in harmony with Mennonite theology? The use of chemicals, irrigation, energy, all have stewardship implications.

The seminar was designed to create awareness of factors contributing to the growing gap between rich and poor nations, motivate conservation and simplicity in living, and suggest ways of helping the hungry. It was sponsored by Mennonite Central Committee and a group of concerned persons in Mountain Lake. Other persons contributing to the seminar were Arnold Harder who spoke about Mennonite ministries in Third World settings, Cecil Graber who talked about survival of the family farm, and Jon Jantzen, MCC coordinator for food and hunger concerns who outlined possibilities for service.

MCC Philippines program initiated

Agriculture extension and community services are the two areas in which Mennonite Central Committee will begin its second round of involvement in the Philippines. Previous involvement was in 1946-1950.

David Lutz, agriculturist with previous service experience in Pakistan, is currently in language study in the Philippines and will be assigned as an extension worker with Missions Now, a small Mennonite church on Mindoro Island. Credit, upland farming, marketing, and water resources were the major problems cited by the farmers with whom Lutz will work.

Gene Stoltzfus and Dorothy Friesen, the other two volunteers currently in the Philippines, are committed to two-months exploratory assignments with Dansalan Community Services. Attached to Dansalan College in Marawi City, Dansalan Community Services is involved in agricultural, medical, literacy, handicraft, and community organizing work.

Friesen's work as community organizing consultant will emphasize people's participation in issues that affect their lives. Stoltzfus will help community service workers think through ways in which activities might be more effectively coordinated to reach a common goal.

Three basic reasons exist for exploring options in the Philippines, reported Vern

Preheim, MCC secretary for Asia. Because American involvement in the Philippines has seemingly reinforced indigenous unjust conditions and the lack of human rights, MCC has a responsibility to portray another alternative and to actively work on behalf of justice.

A second commitment is to work a peacemaking and reconciliation in the Muslim-Christian unrest. Concentrated mainly on the island of Mindanao, the Muslims, who make up 5 percent of the Philippine population, have consistently resisted attempts to integrate into the Christian Filipino society. Battles between the two factions continued for approximately five years until January 1977 when a ceasefire was declared. The ceasefire is virtually broken at present and more conflict is anticipated in the future.

A third consideration is relating closely with Missions Now, the country's smallest Mennonite church. "The most serious requests for assistance have been for people whose point of view is grounded in nonviolent biblical justice," Stoltzfus and Friesen commented. "MCC should not contemplate embarking on a program in the Philippines unless those who are sent are willing to take the risks necessary to witness to biblical justice. MCC stands to learn a great deal from this frontier Christian endeavor."

The Mennonite Overseas Mission Edition



December 13, 1977

LATIN AMERICA: *Can Missions Keep Pace With Changing Dynamics?*



Hector Valencia V. (right) with the Henry Steck family, Uruguay

Latin American countries are in constant ferment. Political instability, repressive governments, violence, inflation, poverty, population explosion, and social injustices plague the people. Christian witnessing in such a dramatic situation is an agonizing necessity and an urgent call for those who firmly believe that the gospel gives hope to people in despair.

The Protestant church in Latin America is a small community compared to the total population. There are about 20 million Protestants out of a population of approximately 270 million. It is estimated that there will be 100 million Protestants by the year 2000, an increase of 80 mil-

lion within the next twenty-three years.

The maturity of the Latin American Protestant church is impressive. Liberation theology, education-by-extension, in-depth evangelism, consciousness-raising, and Bible materials for new readers are some of the recent contributions of Latin American Protestants to the larger Christian community. Articulate new voices are giving us an interpretation of the gospel and how it can be applied in a Latin American context. These voices are a challenge to incarnate the good news in the Latin American situation today.

In this changing, dynamic environment, forty COM missionaries, missionary partners, and volunteers work in Bolivia, Brazil, Colombia, Costa Rica, Mexico, Uruguay, and Paraguay in partnership with the national churches.

THE FOLLOWING TRENDS can be detected in the Latin American missionary work:

1. Evangelism and church planting continue to be priority number one.
2. There are signs of an awakening in the churches to the continent's social needs.
3. There is a conscious effort on the part of the German Mennonites in Brazil, Uruguay, Paraguay, and

Mexico to reach out in mission and service.

4. There is a new discovery of the church as a community of gifts.
5. The lack of leadership in all national churches is obvious. The next few years will see a strong emphasis on leadership education.

SOME DIFFICULT QUESTIONS facing the Mennonite churches in Latin America are:

1. Do the churches still need missionaries? What kind?
2. How Anabaptist should the Mennonite church be?
3. How do you reconcile MCC and COM philosophy in mission?
4. What kind of ministry do we need, and how can we best prepare for it?
5. How can we best give a united testimony where there are several Mennonite groups working in the same country?
6. What should be the position of the Mennonite church regarding cooperation with the Catholic church?
7. What should be the position of the Mennonite church regarding political repression and social injustice?

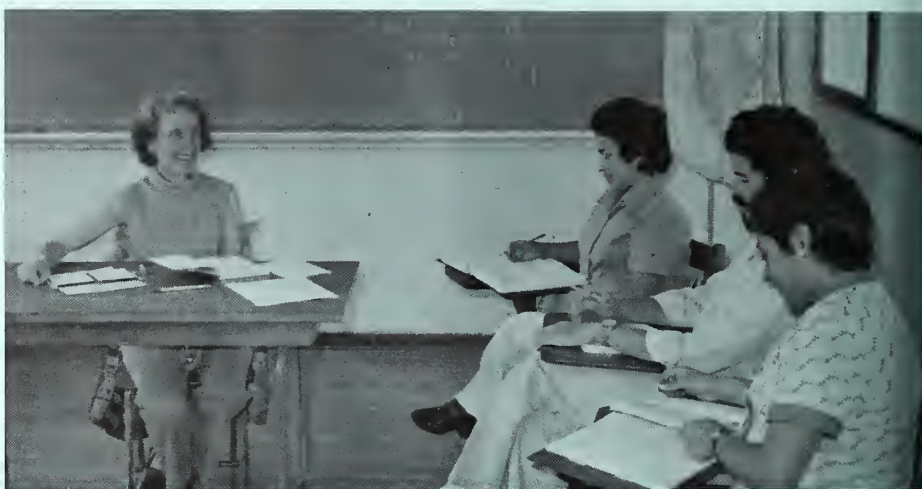
Hector G. Valencia V., COM Secretary for Latin America

Ecumenical-Evangelical Seminary With a Mennonite Presence

by LaVerne A. Rutschman

Since February Harriet and I have been teaching at the Seminario Biblico Latinoamericano in San José, Costa Rica. The seminary is one of the many branches of the Latin American Mission, each of which is autonomous. Other ministries include Evangelism in Depth, a social service caravan, a hospital, groups of churches, a radio station, a children's home, as well as schools and other institutions in Costa Rica, Colombia, and Mexico. Why should the Commission on Overseas Mission provide teachers for this seminary? The few Mennonite students who study here hardly justify the effort if only denominational interests are considered.

The Latin American Biblical Seminary was not established to serve a single denomination or missionary organization. Churches affiliated with the Latin American Mission provide only a small part of the student body and teaching staff. From its beginning the school has served the evangelical Latin American churches. Students and faculty members represent some twenty denominations or missions. They come from every country in Latin America, with the exception of the Guianas, and from North America and



Harriet Rutschman teaches music and English classes at Seminario Biblico.

Europe. The seminary is unique in maintaining both an evangelical and an ecumenical stance.

The Latin American Mission was founded as a cooperative evangelistic movement in 1921 by Dr. and Mrs. Harry Strachan. Although they did not plan an independent church-planting mission as such, their evangelistic work led to the establishment of many churches in Costa Rica and Colombia. Evangelistic teams visited many other parts of Latin America. In

1927 a Bible institute was opened in San José, Costa Rica. By 1930 forty students were enrolled, representing eleven countries and eight denominations. In 1941 the institute, known for its Christian piety and evangelistic zeal, in response to the need for more professional training, became a seminary.

The seminary has not been isolated from the thought and problems of Latin America. With the shift to Latin American administrative and teaching personnel has come a determined effort to interpret the gospel in its Latin American context and to remove the cultural and theological barriers resulting from earlier dominant missionary influences. Latin American Christian leaders seek to free themselves and their churches from bondage to theologies which reflect the life and thought of Europe and North America and from the many imported divisions which hinder growth and Christian brotherhood. At the same time they recognize the importance of maintaining contact with European and North American Christians on a level which is free from the paternalism of the past. As missionary teachers we are invited and not "sent." (continued on page 3)



LaVerne Rutschman with his theology class

Resilient Farmer Chosen as Church Leader

The future of the Bolivian Mennonite church lies in church leaders like Asterio and Olga Salazar of Cotoca who take their Christian life seriously and whose faith enables them time after time to come victoriously through extremely difficult circumstances.

Asterio is a subsistence level farmer with eight children to support. Often he hires himself and his mules out to work and for others. This year, however, he had to hire help for his own sugar cane harvest because of serious back trouble.

LIFE IN COSTA RICA

Costa Rica, the most stable of Latin American countries today, has a long tradition of democracy. With relation to life expectancy and literacy, her people approach the level of industrially advanced countries. The climate around San José in the Central Valley, surrounded by mountain ranges topped by volcanoes, is springlike all year. Caribbean and Pacific beaches are easily accessible by road and air. People are friendly. There are many tourists. The population is largely Spanish in origin although people of Jamaican background, largely English-speaking, make up about eight percent of the population. The indigenous population is small, less than one percent. Costa Rica has no organized army although the national guard is military in character. In common with other Third World countries, Costa Rica faces many problems: student unrest, political corruption, rising expectations impossible of fulfillment for the majority, and social and economic inequality. Churches are divided with relation to facing these questions. To proclaim God's Word in the Latin American situation is our calling. *L. Rutschman*

This reduced family income considerably.

In 1976 one of his sons was severely ill several times, once with a badly ruptured appendix which nearly caused his death, and resulted in a six-weeks' hospital stay. (MCCers collected a money gift for the family at this crisis point.)

When his brother died of a heart attack, Asterio was hard pressed to remain true to his faith.

Last year Asterio was chosen as a member of the missionary council to work with missionaries and MCCers in guiding the work of the church. He was chosen because his faith and counsel are respected. Both he and Olga are taking leadership training classes.

Information for this article was supplied by Lois Amstutz, MCC and Mennonite Board of Missions (Elkhart) worker in Cotoca, Bolivia.

Ecumenical-Evangelical Seminary (continued from page 2)

Not only is it our obligation to work with indigent Christians in the interpretation of the Word of God within the context of Latin America, but also to help our own people in North America to understand with sympathy what is happening here. The Latin American Biblical Seminary carries on an exchange program on both student and faculty levels with other theological institutions in Anglo and Latin America.

Are our Latin American colleagues too free in the use of Marxist tools in their analysis of their political, economic and social problems? Or are they not free enough? Is their criticism of imperialism and capitalism one-sided and unfair? Or is it too moderate? Although we cannot answer these questions adequately, it is important for us to understand why Latin Americans feel and think as they do and how this relates to their expression of the gospel.

THE MENNONITE WITNESS IN COSTA RICA

Since 1962 the Conservative Mennonite Board has been working in Costa Rica. To meet the need of their growing congregations for leadership training, the local Mennonite churches inaugurated a Bible institute program in February of this year. There are some twenty-five students. We cooperate with them two evenings each week in their teaching program. One missionary family is engaged in Bible translation near the Panama border. The Conservative Board also maintains a voluntary service unit in Costa Rica with its center in San José. Charismatic influence is strong in their churches.

Small Mennonite colonies have also been established in Costa Rica. These include a group of Beachy Amish who are active in evangelism and a few families of Old Colony people from Belize. Groups of Goshen College students spend a trimester in Costa Rica as part of their Study Service Trimester program. Many Mennonite missionary appointees study in the Spanish Language Institute in San José. *L. Rutschman*

Attempts toward liberation through violence have led to an even more violent reaction in the form of military dictatorships, a reality in most of Latin American nations and a threat to all. However, non-violent efforts toward gradual reform have been unrewarding. The poor have never been poorer nor the rich richer. How can change be achieved? Does the Anabaptist vision of a new community of disciples, open to the world of need, have a contribution to make? Is there a place for non-violent revolution which finds its dynamic in the Servant Church?

As church planters in Latin America, Mennonites have been only moderately successful. Pentecostals, independent missions, and Roman Catholic charismatics grow more rapidly. However, is there something lacking in their witness which Anabaptists can help to provide? Is it too pretentious for us to relate our presence in Costa Rica to that question?

MEXICO: Recap 1977

Church

Edwin and Anne Brandt took charge of the Steinreich congregation following their study of Spanish at Guadalajara. Edwin also helped with the Mennonite Brethren youth retreat in Durango.

Annual Youth Retreat

Some eighty young people participated at the retreat held May 2-5 at Rancho Santa Elena. Besides local personnel serving as teachers and administrators, Mr. and Mrs. Willard Thiessen, Mennonite Brethren missionaries in Durango, helped as teacher and dietician.

Ordination Services

Since the three groups that form *Die Mennonitengemeinde zu Mexico* voted to become autonomous, Dan Peters was ordained May 19 as elder for the Burwalde congregation. Aaron Epp officiated and was assisted by Jake Heinrichs and Henry G. Ens. There were twenty-four baptismal candidates from the three congregations.

Daily Vacation Bible School

Under the guidance of Helen Ens, many young people assisted in teaching several weeks of vacation Bible school for Mexican children in and around Bocoyna and Creel.

Sunday School

Sunday School work in Anahuac, an industrial town fifteen miles from Cuauh-

temoc, is progressing well, especially after the recent purchase of a building. Money for this project has come from local donations as well as from abroad.

Hospital

Tina Fehr continues to be active in the Federal Hospital in Cuauhtemoc. Her duties in nurses' training were transferred to Tina Friesen in September. Margaret Dueck has been mainly responsible for the public health clinic at Nuevo Nami-quipa for the past twelve years. Peter and Sara Krahn, local Mexican Mennonites, began their work of administering the clinic last September. Margaret Dyck and Marsha Sprunger are nurses on the staff.

School

Each of the five schools is operated by local as well as missionary staff. Of the seven graduates from the high school this year, four consented to take charge of a classroom beginning in September. A four-week teacher training course, conducted by an expert teacher from Chihuahua, was given in July and August.



Cuauhtemoc church building constructed by members of the congregation



Patients leaving the clinic at Neuva Namiquipa



Daily Vacation Bible School students

The Challenge of Arrival

"Thank you, Jesus! Thank you, Lord! Thank you! Thank you!" exploded our five-year-old daughter as our plane finally landed in Bogotá on August 23. After almost two years of preparation we were finally arriving at our destination, the place and work which had first been mentioned to us in April 1975. Our daughter was expressing our feelings as well as hers. We approached customs with apprehension having been properly forewarned of this difficulty—but were whisked through in a few minutes. We were filled with exhilaration.

The first few days were a flurry of getting to know key business places, banking and selling American money in the complicated system now in effect here. We probably had the same feelings every missionary has when he arrives in a new and strange land—excitement, fear, anticipation, uncertainty. So many unknowns challenge us.

Our own brief experience, the results of mission work from the past, and the history of this country intertwine to shape our daily experiences. The Colombian Mennonites with whom we fellowship have grown up in the history and culture of this country. They have experienced the Lord Jesus in a personal way and are trying to relate this faith to their environment. We feel their love to us.

We have experienced the beauty of Cachipay, the confusion of Bogotá driving the searching for and finding an apartment, the buying of furniture, and the love and assistance of many people. We are beginning the management of the Christian bookstores in Bogotá and La Mesa, and will travel with the mobile bookstore to different areas of the country.

The fulfillment of God's promise in Deuteronomy 31:8 is coming to us in generous measure: "Don't be afraid, for the Lord will go before you and will be with you. He will not fail nor forsake you." Thank you, Lord! *Ed and Linda Enns*

Bolivia Missionscape

by H. David Letkemann

...ingly or in groups they come. Some find the forest path by the light of the stars, others with a flashlight, and some by the glimmer of a kerosene lamp. They enter the room with greetings for everyone present, then take a seat on a bench along the wall. Tonight the missionary is present. He has brought his accordion and a filmstrip. A time of singing is followed by Scripture reading and prayer. Then the room is darkened and the filmstrip shown. Tonight it is the story of Joseph and his brothers.

Bolivia is a landlocked country in the heart of South America. It is a land of many contrasts: high mountains in the west, plains in the east; snow, jungle, semi-desert; freezing cold, tropical heat.

Its people live in a tradition of two cultures, that of the ancient Incas and that of Spanish conquistadors. The people of the mountains have the religious background of the animist Incas, while the people of the plains adhere to Roman Catholicism.

The Mennonite Mission

The Mennonite mission in Bolivia began in 1959 with MCC work among German speaking colonists from Paraguay. In a few years it spread to Spanish communities. To MCC volunteers it was apparent that a spiritual ministry was as important as material aid. Mennonite missionary work was begun in 1971 under the leadership of José and Soledad Godoy of Argentina. This effort is sponsored by the Mennonite Board of Missions (Elkhart), the General Conference Mennonite Church, and the Argentine Mennonite churches. In

1974 LaVerne and Harriet Rutschman joined the workers in Bolivia and in 1976 David and Sara Letkemann came. Godoy returned to Argentina early in 1976 and the Rutschmans left in November the same year to teach at the seminary in Costa Rica.

Churches

Five small Mennonite churches are located some twenty-five to forty kilometers east of Santa Cruz. They are in the communities of Las Gamas, Cosorió, Los Tajibos, La Cruceña, and San Julián. Believers meet regularly for worship and fellowship. David Letkemann has also begun visits in a sixth community, El Trillo. Once every few months all the groups meet together for an all-day retreat of spiritual and social renewal.

At present a new fellowship is being started in Santa Cruz (pop. 250,000). Village people with whom we work and who go to the city for employment or study will probably form the nucleus of the new congregation.

All mission work is under the direc-

tion of the Bolivia Missionary Council which is made up of two mission workers, two nationals, and two MCC workers. This setup helps keep mission work in Bolivian perspective.

Bible Teaching

Bible teaching, the main emphasis at this time, takes different forms. One very effective method is through filmstrips. (Many adults cannot read.) David goes to each community every two weeks with a filmstrip. The Word of God is also taught through Bible studies and sermons. For the children vacation Bible school is a good learning experience. As often as possible the Letkemann family visits the communities on Sundays for worship services.

Leadership Training

Each community has its church leaders, who, although they have the charisma of leadership, are in need of education. Our goal is to have at least two persons from each community participate in leadership courses. These students complete the lessons in their homes and every two weeks come to Santa Cruz for a whole day to discuss the lessons. In this way leaders gain a better knowledge and understanding of the Scriptures, share ideas, and encourage one another.

Evangelism

Everyday evangelism is carried on by the national believer as he works alongside his neighbors. Often there is a sense of evangelism in the worship services. Purposeful visits in the villages and casual contacts in the city afford opportunity for evangelism.

This year José and Soledad Godoy returned to Bolivia for a ten-day stay for visitation and evangelistic services.

Consultation

A different aspect of David's work is to be a spiritual resource to the large contingent of MCC workers in Bolivia. This takes the form of informal visits or helping with spiritual ministries in the villages where MCCers are located. New volunteers will be briefed on the history and work of the mission and be made aware of available materials and options for spiritual ministries.



David Letkemann family



David teaching vacation Bible school at Las Gamas

MENCOLDES

A Positive Response to Imported Culture

"Since the beginning of modern missions, Christian missionaries from the sending countries have invariably carried with them not only the good news of God's love, but also much of the good and bad news of their respective cultures as well," writes Peter Stucky, Christian bookstore worker under the Colombia Mennonite Church. He claims, however, that though this is inevitable, in more enlightened circles an effort has been made to distinguish "between the gospel and its implications and the elements of home culture which the missionary tends to carry with him."

Mennonites, he says, are not immune to this situation. "We have such an example in North American churches in the battle over the use of English or German in the service, for instance. In the mission situation missionaries have brought with them many positive aspects of Mennonite tradition as they have sought to share the gospel. Such aspects as simplicity in life style, concern for the total welfare of persons, and thrifty stewarding of mission funds given by home congregations are positive aspects" of imported culture.

Negative influences which have "no relevance for the receiving countries have also made their way into the mission situ-

ation," Stucky observes. "One of these is the existing divisions within the Mennonite brotherhood. To be sure, these divisions have their historic roots and reasons (although in some cases not very convincing ones), but the history and facts of these divisions are of no use to the people of the Third World.

"Missionaries have often found that in the mission situation many arguments and issues which seemed important in their home countries fade into the background and seem insignificant on the mission field. Their new situation, the needs, the culture, and customs of the host countries have impinged on the tradition, theology, and practice of the missionaries and their sending boards to create a new focus and orientation more relevant to their new field of work.

"If the needs of Colombia, for example, are to know and live the gospel, to receive assistance in education where illiteracy may reach fifty percent, to receive agricultural and nutritional help where 260 children a day die of malnutrition, etc., of what use is it to Colombian people to continue historic arguments over denominational practices and institutional rivalries?"

MENCOLDES Emerges

In this context MENCOLDES was formed by drawing together four different groups. MENCOLDES is the abbreviated name in Spanish for the new Colombian Mennonite Foundation for Development. It officially came into being in June 1975 with approval of the bylaws and a manual of operations by the board of directors. Formation of the organization came as the result of a process bringing Colombian General Conference Mennonite and Mennonite Brethren leaders together in search of an effective way of expressing Christian concern for the physical needs of their countrymen. Significant factors in this process were the earlier development of a loan program sponsored by MEDA (Mennonite Economic Development Associates) and the timely encouragement of MEDA and MCC representatives.

On various occasions GC Mennonite and MB leaders met to discuss the feasibility of a joint effort, considering such factors as the physical distance between the two groups and the philosophy of the proposed organization. Through Roger Friesen's efforts as liaison and the personal visits of Edgar Stoesz, then MCC director

Church and townspeople put up the biggest structure in town to house rice hulling and drying equipment.



José Ríos, MENCOLDES agronomist, works with Chocó farmers on crop improvement.



Gerald Shenk, MCC director for Latin America, Alvin Voth, MB missionary in Medellín, and Luis Correa inspect a new pig sty to be used in the hog project.



or Latin America, Colombian leaders were encouraged to structure a mutual program. Subsequently, each group named official representatives who later became founding members of the new organization which emerged as MENCOLDES. The decision of MEDA and MCC to provide capital and/or operating funds gave final impetus to the organizational process.

By drawing on the resources and specialties of MEDA and MCC and on the backing of both GC and MB conferences, MENCOLDES has begun a vigorous program of community development in some very neglected areas of the country. "In a situation of pressing needs such as Colombia, this is encouraging," Stucky states, "to see Mennonite groups putting aside imported organizational and historical differences to cooperate in the service of God in their own ways."

Programs

The credit program for small industry continues as a very important activity of MENCOLDES. Forty of these projects are under the supervision of the two (Cali and Cundinamarca) credit committees. There is no doubt about the value of this program in helping raise the life standard of many church members.

In January 1976 MENCOLDES began community development programs in the Department of Chocó (Pacific Coast) and Meta (Western Plains).

The Chocó Program

In Chocó MENCOLDES accepted the invitation of an existing Mennonite credit cooperative to help the community install a rice huller. Since rice is the region's principal agricultural product, a huller was very much needed in the area.

MENCOLDES has invested approximately US\$15,000 in the rice huller and a rice dryer, which are operated by the Mennonite cooperative for the farmers of the entire area. These two machines should stimulate rice production considerably. MENCOLDES has placed an agronomist in Bebedó, Chocó, to teach farmers new ways and techniques of agricultural production.

Pig and chicken raising programs are under way with a view towards improving the people's diet.

Changes Shape Colombian Church

During our eighteen years of service in Colombia, we have witnessed three important events which have shaped and continue to shape the Mennonite Church of Colombia. Firstly, the nationalization process which became official in 1968 is a reality. Positions held by missionaries, especially institutional directorships, have been in Colombian hands for several years. Today the North American workers enjoy closer and more meaningful relationships with Colombian Christians.

Secondly, the church is experiencing growth in awareness, not only of spiritual but also of social responsibilities. Within the past three years three new programs have been initiated: MENCOLDES (the Mennonite Development Foundation of Colombia similar to MCC), the home for the aged of Bogota, and a day care center at the Berna Mennonite Church. In these

The Uribe Program

At the previous invitation of three communities near the village of Uribe, MENCOLDES helped build two wooden bridges and three schools. In all cases the communities took a very active part by supplying volunteer labor (in some projects up to 400 man-days).

Future programs for the Uribe area are being planned. Experts in handicrafts, agriculture, public health, rural civic life, social promotion, leadership training, and community action will be invited to work with the people of the area. Work is also being done on improving housing and rural living conditions, as well as the establishment of a central agricultural cooperative and tools store. This will provide agricultural implements at cheaper prices.

The MENCOLDES Board of Directors includes Victor Plazas, president, Mennonite Brethren Conference; Modesto Montenegro, MB rural pastor; Alvin Voth, MB missionary; Eligia Murcia, secretary, General Conference Mennonite Church; Peter Stucky, GC director of the Mennonite library; and Luis Correa, director, GC former development worker.

ways the church is attempting to minister to the whole person.

Thirdly, we have witnessed a people move from rejection to acceptance of God's Word. In the early sixties the Bible was "the forbidden book." Anyone distributing Bibles and gospel portions was harassed. Often after a Bible distribution campaign Scriptures were gathered for a public bonfire. Then Pope John XXIII decreed that the Bible could and should be read by all. The Colombians did not respond readily; they needed time to overcome the suspicions and lies concerning the Bible. In the early seventies the unbelievable happened: the Bible, more specifically the *Good News New Testament*, became a best seller. Our bookstores could not meet the demand. The Bible society did not have enough Bibles.

As people began to read God's Word the Holy Spirit revealed His truth to them and men and women found Jesus Christ. As a result they had a deep desire for fellowship, prayer, and the study of God's Word. Small prayer and Bible study groups sprang up throughout the country, particularly in Bogotá. People met in homes to sing, pray, and read Scripture. But many did not have someone to explain it to them. One day the priest from our local Catholic parish came to our home and told us, "We need your help. Will you come teach God's Word?" Glen and I entered into one of the most exciting phases of our missionary career as we met with people eager to understand God's Word.

A young business woman testified, "Since I have come to know Jesus I have learned to pray from my heart instead of saying words. Now life is new and exciting because Jesus directs my life." A realtor in Bogotá had many searching questions as we studied Scripture with him, his family, and friends. One evening after a long discussion about grace and works he said, "Praise God, I now understand. God's grace is all I need for salvation. But at the same time I am beginning to see that Christianity is a life to live for God and my fellowmen." *Reitha Klaassen*

Bogotá Child Care Methodology

Continuous Learning through Play

Burdened with the need of helping lower income families, members of the First Mennonite Church of Bogotá, located in an area called City of Berne, decided to make a contract with the government welfare agency for a child care center. The welfare department provides the funds for food and personnel, including kitchen help. The church in turn offers its facilities of three classrooms, kitchen, and bathrooms.

The center opened April 1, 1977, and operates from 7 a.m. to 5:30 p.m. five days a week. It has a capacity for fifty children ages three to six years whose mothers work all day. The directress and three teachers have specialized in the area of child care. The methodology used is that of continuous learning through play experiences. The center is equipped with educational materials also supplied by the welfare department.

In order to have an integrated program, the center offers meetings of parents with persons specialized in giving presentations on problems of home life, orientation for proper child care, and early religious training. *Antonio Arevalo, pastor, First Mennonite Church*





Mission opportunities in Bible teaching in **Botswana** and **Lesotho** . . . medical work and secondary teaching in **Zaire** (math, sciences, home economics, industrial arts)

Write:

Commission on Overseas Mission
Box 347
Newton, Kansas 67114

A growing global family



Berne Church has active college visitation program

Strengthening the ties between home and student is the purpose of an active college visitation program of First Mennonite Church, Berne, Indiana.

The program originated in 1974 under the leadership of Byron Fox, former youth director. The format for these visits usually consists of reserving a room on the campus to be visited. Students are contacted prior to the scheduled visit by double postcards by which they indicate their agreement to meet church members. At the scheduled time there is talk about interests and college activities. One of the visitors presents a devotional and leads in a period of prayer. Thereafter the group goes out for a meal, the students are returned to the campus, and they are given devotional literature.

Normally there is one trip per month, October through April. Among the Indiana schools visited are Fort Wayne Bible, Grace, Ellettsville, Huntington, Indiana Central, Taylor, and Indiana University. Bluffton (Ohio) College is also included. Often several schools are visited in one trip.

Timothy Sprunger, youth director, stated, "We have found this visitation program to be a good way to let college students know that they are important to us. The goal is to show,

as fellow believers, a sincere interest in the student, his activities, concerns, and spiritual growth, as well as keep him informed about his home church and community."

Encounter new neighbors overseas

Mennonites Encountering New Neighbors Overseas (MENNO) is inviting couples to be part of two weeks of voluntary service in Colombia during the last two weeks of February 1978. In each of the years 1974-77 couples have helped in renovations to mission properties and received insight in the work of missions in Colombia.

General knowledge of carpentry, plumbing, electrical or mechanical work, forestry, as well as other skills, is helpful, but participants do not have to be experts. Work for women is no problem. Special opportunity is given for fellowship with missionaries and nationals. On weekends there will be sight-seeing, church visitation, and shopping.

Designed for five couples, the round-trip cost from Miami, Florida, to Bogota, Colombia, is \$360, including meals and touring. Interested persons may write to Edward Stucky, MENNO Project Coordinator, 755 South Harrison Street, Berne, Indiana, or call (219) 589-2047.

Health workers invited to Dallas meeting

A low-budget, but active organization which has brought together Mennonite health professionals for twenty-six years has scheduled its next annual meeting for March 11-15, 1978, in Dallas, Texas.

Mennonite Health Assembly is an annual gathering of hospital and home administrators, chaplains, trustees, nurses, and other staff persons. The 1978 theme is "The Church in Mission—The Freedom to Serve." Granger Westberg of Chicago, Illinois, will address the Mennonite Assembly in two sessions on "The Role of the Church in Alternative Methods of Health Care." Cal Redekop, Hillsboro, Kansas, will address two sessions on "Christian Decision Making." The sessions will be held concurrently with other denominational groups making up the Protestant Health and Welfare Assembly.

Persons who have not previously participated in Mennonite Health Assembly are invited to register. Expenses are met by voluntary contributions from participating institutions and individuals ranging from \$5.00 to \$200. The assembly operates on a \$3,000 budget. Inquiries may be directed to Luke Birky, Mennonite Health Assembly, Box 370, Elkhart, Indiana 46515.

Words & deeds

Church workers in native ministries from six denominations have formed an interchurch coalition in Manitoba to push for a full-scale inquiry before any decisions are made about the transportation of natural gas from the High Arctic to southern markets. The coalition includes Anglican, Lutheran, Mennonite, and United churches, and seeks also to promote informed theological reflection about economic development as it affects ways of living in the south as well as in the north.

Eugene Nida, a pioneer in two major linguistic developments, was honored November 15 by the American Translators Association. One of the translation techniques he pioneered is "dynamic equivalence" in which allowance is made for cultural differences between speakers of various languages, and while translation is true to the original meaning of the text, it may not be a literal translation. The other technique is the "common language" translation of the Scriptures into the everyday language of the world's people. Nida is the executive secretary of the translations department of the American Bible Society, a work which has taken him to seventy-five countries.

Bethel College's annual Fall Festival is scheduled for October 13-15, 1978. Held each year since 1972, more than 8,000 persons were on the North Newton, Kansas, campus this fall. For 1978 the theme is "People of the Land."

Leadership of children's choirs and the use of the new Foundation Series curriculum were the twin focal points of the Ontario United Mennonite Sunday school convention in St. Catharines October 15. During the one-day workshop Helen Litz, founder and director of the widely acclaimed Mennonite Children's Choir in Winnipeg, demonstrated the value of enthusiastic and perceptive leadership as she taught songs to a group of children who had not sung together previously. She urged music leaders to make a wide selection in music styles. Mary Fretz, educational consultant, described her experience as a writer for the Foundation Series, thereby creating better understanding of the possibilities inherent in the lessons.

Check writing in the wee hours? That would be one possible explanation for a check received recently at the central offices of the General Conference Mennonite Church. The check was payable to the General Conference Midnight Church. It was deposited in the usual manner.

Faith Today, a Canadian Christian news magazine, released its first issue in November. A full-color monthly, its editors, Leslie Tarr and Barry Doyle, stated that *Faith Today* will fill the need for a non-denominational reporting of Canadian mainstream evangelical news. Doyle is former religion editor of the *Kitchener-Waterloo Record*, and former assistant news editor of *Christianity Today*. Tarr is a frequent contributor to the religion page of the *Toronto Star*, is former Canadian editor of *Moody Monthly*, and is Canadian editor of *Decision* magazine. Subscriptions, \$6.95 per year, are available through *Faith Today*,

Box 186, Station U, Toronto, Ontario M8Z 5P1.

Mennonite Brethren Missions and Services has made some administrative changes. John Wall, former missionary to Paraguay, is now secretary for Latin America, and he will also assist in home ministries. Ferne Hiebert is administrative assistant in personnel. Personnel recruitment will be carried on by each administrator as before. Wilmer Thiessen becomes secretary for resources and assumes responsibility for office management. Vernon Wiebe continues to be responsible for overall coordination.

Record

Calendar

January 30-February 3, 1978—Pastors' workshop, Associated Mennonite Biblical Seminaries, Elkhart, Indiana

February 26-28, 1978—MCC annual meeting, Rockway Mennonite School, Kitchener

Canadian

February 10-11, 1978—Conference of Mennonites in British Columbia annual sessions, Eden Church, Chilliwack

February 24-25, 1978—Conference of Mennonites in Manitoba annual sessions, Sargent Avenue Church, Winnipeg

February 24-25, 1978—Conference of Mennonites in Saskatchewan annual sessions, Zion Church, Swift Current

March 10-11, 1978—Conference of Mennonites in Alberta annual sessions, Bergthal Church, Didsbury

July 5-9, 1978—Conference of Mennonites in Canada annual sessions, Gretna, Manitoba

Ministers

Joseph Basile has begun serving as pastor of Grace Church, Lansdale, Pennsylvania. He is a senior student in the Biblical School of Theology, Hatfield, Pennsylvania.

Doug Bittle, Langdon, Alberta, has been installed as associate pastor of the Good Shepherd Church, Sioux Falls, South Dakota. He holds a BA degree in music from Jamestown College and has also attended Briar Crest Bible Institute. He is continuing his studies as a senior at North American Baptist Seminary in Sioux Falls.

Ted Faszter, Edmonton, Alberta, has been installed as pastor of the Good Shepherd Church, Sioux Falls, South Dakota. He has

held pastorates at Cleveland, Ohio, and Chancellor, South Dakota. He holds a BS degree from Northern State College and masters degrees in music and religious education from the University of South Dakota. At present he is also serving as instructor in education and music at the North American Baptist Seminary in Sioux Falls.

Associate pastor required

Lorraine Avenue Mennonite Church, Wichita, Kansas, is seeking applicants for associate pastor, with responsibilities in educational and youth work. Approximate salary—\$9,800; three-week vacation. Position open March 1, 1978. Apply to Arthur D. Goering, 2723 Garland, Wichita, Kansas 67204.

Subscription increase

Effective January 1, 1978, congregational and every home plan subscriptions to *The Mennonite* will cost \$7.00 per year (an increase of fifty cents). Individual subscriptions will cost \$9.00 per year (an increase of a dollar). However, if individual subscribers renew for three years at a time, the three-year rate is only \$24.

If you have friends who are not receiving *The Mennonite*, consider gift subscriptions for them, or suggest that they can order it themselves by contacting the Circulation Secretary, *The Mennonite*, Box 347, Newton, Kansas 67114, or 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.



**The Word
becomes flesh
and dwells
among us.**

Christians are the body of Christ.
Through MCC workers God's love takes on flesh
and lives among those in need.
It is shared in a smile, a handclasp, a word of encouragement.
It is willing to learn and receive as well as teach and give.
In so doing Christmas, Christ with us,
is celebrated every day of the year.



Mennonite Central Committee
21 South 12th Street, Akron, PA 17501
or
201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8

Christians and
world events—
a comment

An evangelical renaissance?

The summer was 1976. The occasion was the U.S. Democratic Party convention. John Chancellor of NBC news commented, in relation to Jimmy Carter's outspoken stand on religion, that there were approximately forty million born-again evangelical Christians in the United States. He implied that this fact was new to him. For a major broadcaster to make such a statement took me aback. Surely the evangelicals are and always have been a major part of the North American religious and cultural climate.

If this has not been obvious in the past, it is fast becoming so. Whether Jimmy Carter is a cause or an effect of the new vivaciousness, the fact remains that evangelicals are making themselves known economically, politically, and culturally.

The *Saturday Evening Review* (September 17, 1977) reports under the heading "The Jesus Mania" the alarming growth and importance of the born-again business community. It writes about the establishment of a nationwide "buy Christian" campaign. With its headquarters in Pasadena, California, one group of business people is creating Christian business directories in various U.S. and Canadian cities, allowing only born-again Christians to advertise. For a fee of up to \$900 to be listed, the advertiser can reach an audience who are like-minded.

The problem, besides the fact that many business people will lie to qualify, is that it is questionable whether the born-again community should isolate itself to the extent where it may cause economic hardship for others. Some Jews, charging an impending climate comparable to that of pre-war Nazi Germany where Jewish businesses were shut down, are threatening lawsuits against the aforementioned organization.

In the area of political involvement, there has also been a noticeable "rebirth" among the evangelicals. While we will not study President Carter in this column, suffice it to say that whether he is the cause or effect, there are many born-again Christians who are making themselves known politically.

One example is Anita Bryant's campaign against the gay movement. While I do not wish to debate the issue directly, it is of interest to note that this issue seems to have mobilized the evangelical community behind Bryant's campaign in a way which we have not seen since the fundamentalist-modernist controversy of the 1920s.

Another issue, which is again mobilizing this community, is religion and prayer in the schools. Some U.S. teachers are being threatened with dismissal if they do not lead prayer or read the Bible, even though both are no longer required by law.

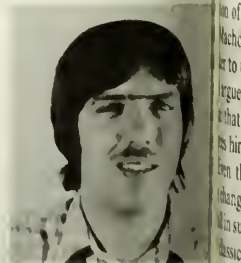
The most alarming aspects of this renaissance are its new cultural ramifications. We have all noticed the increasing amount of television time being bought by high-powered evangelical groups. Roy Bonnisteel, host of the Canadian Broadcasting Corporation's much acclaimed religious series "Man Alive," told a Winnipeg audience recently that this "K-Tel" brand of religious broadcasting is backed by big money. The newest organization, Bonnisteel told us, is the Christian Broadcasting Network. Within several years this organization, which now produces a number of programs such as the "700 Club" and "People That Love" (or "Pass the Loot," as some call it), will be a U.S. national network with programs technically on par with those on the secular networks. They have on their drawing boards such things as Christian game shows, comedies, and soap operas.

I do not question such an organization's

right to exist. It is their message that bothers me. Several episodes of the "700 Club" which I have viewed leave me with the impression that a fresh fusion between North American culture and Christianity is taking place. The guest stars on this "Tonight Show"-type program include actors, business people, and sports figures, with one thing in common—they are born again. When I learned that these programs are being placed on African and Asian television, it brought back memories of God and western culture invading foreign countries together, a missionary era that most of us thought was dead. With this new electronic marvel, however, the new missionaries can stay away from the problems and realities of the mission field even more.

Where do we as Mennonites fit into this? I believe it is our duty to speak words of restraint. While some of these facets may not be negative at first glance, we must attempt to see where these paths will lead. Our forefathers are often credited with speaking the first words of ideological toleration in the modern era. Let us speak words of charity and discipleship to the business community. Let us remind the evangelical politicians that Christ's community is not only concerned with homosexuality and evolution, but also with peace between all people and nations. In the area of culture, let us be the voice of moderation and acceptance of various Christian modes of expression, since we have had much experience with being a people of God different from others.

Harold Fransen, from Smithville, Ontario, is a senior student at Canadian Mennonite Bible College, Winnipeg.



A Marxist looks at Jesus

Marxist Looks at Jesus, by Milan Machovec (Fortress Press, Philadelphia, 1976, 231 pages), is reviewed by Peter Fast, assistant professor of New Testament, Canadian Mennonite Bible College, Winnipeg.

"I am a self-confessed Marxist and yet I write about Jesus with enthusiasm and passion." In spite of this opening sentence in the book, Machovec gives no evidence that he is about to renounce his atheistic Marxism and become a Christian. On the contrary. The original German title of the book reads *Jesus for Atheisten* ("Jesus for Atheists").

That such a sympathetic account of the Jewish tradition, Jesus, and the early church is written by this former professor of philosophy (1953-1970) at Charles University in Prague, is no accident. Machovec lived through the checkered career of Marxism in Czechoslovakia. He began teaching in Prague at the height of hard-line Stalinism, experienced the thaw in the sixties, and the suppression of Dubcek in 1968 when Russian tanks rattled into Prague.

The interpretation of Jesus by Machovec, and the consequent impact on his readers, can, in part at least, be understood only against the background of these years of anxiety which the author experienced in his efforts to help bring in a socialist Utopia. He writes about the millions in communist lands who underwent "painful human tragedies," about the disillusionment suffered by those who after fifty years of intense eschatological waiting for the "leap into the realm of freedom," found that the "demons of the past" had been revived in a new guise.

He knows the pain of "failure or broken promises," and the "sufferings of those who were victims of the abuse of centralized power." He agonized over the problem of power and wondered whether the pacifism of Jesus could not be joined to the "Marxist commitment to progress." Machovec believes that a strictly socioeconomic interpretation of ideas is not enough.

Machovec writes his book on Jesus in order to understand and to learn from him. He argues persuasively against any impression that it is a bankrupt Marxism which forces him to turn to Christianity.

Even though Utopia never materialized, the changed attitude is not to be found first of all in such failures, but in certain successes of classical Marxism. It is the rigorous

Marxist who will welcome Christians as "potential allies and brothers."

The key word to this new spirit of Christian-Marxist relations is dialogue. The image is not the popular kind of two monolithic, absolute systems meeting each other till one or the other is overcome.

The image is rather that of opening oneself up in dialogue to the sources of Western tradition and history, from "Abraham's restless wanderings" to the Sermon on the Mount and beyond. Machovec sees many analogies between the biblical experiences and the experiences of Marxist socialism.

Early socialism had an anticipation for the future which was radically different from the present, an outlook similar to that of the prophetic figures of the Bible, as well as of Jesus and the early church.

The delay of a radically different Marxist society is comparable to the delay of the second coming of Christ. Both Christians and Marxists had to make adjustments in their expectations.

Jesus' conflict with the Pharisees is a critique against those who wield power in a socialist democracy. In an institutionalized welfare state, the question of knowing where one's brother is becomes highly relevant.

In these and other situations, Machovec sees the New Testament as a "profound and highly relevant truth." The victory of Jesus became "one of the greatest moments in the history of mankind."

Although the author is critical of those who claim that Jesus was only a mythological figure, he finds that the real Jesus of history is hard to uncover in the Synoptic Gospels. The pillars of Jesus' thought are clearly discernible. Thus, the details of what Jesus said and did become less important. Machovec says that in the beginning there was only the man, Jesus of Nazareth. The Christ of faith, "refracted through the prism of Easter preaching," came later.

Much of this is nothing new; devoted Christians have said the same. Christians will find it hardest to follow Machovec in his rejection of any divine principle. He argues that Jesus' impact and magnetism can be explained by the fact that in him the power of his ideas and his personality were completely integrated. It is not necessary to say that God was in Jesus.

Even on this point, extreme secularist movements among adherents to the Christian faith have also concluded that God-

language is meaningless and that he is dead.

In spite of these problematical areas, there is much that the Christian can learn by way of emphasis from this illuminating and challenging study of Jesus. Appropriately, a perceptive chapter on the Old Testament Jewish faith introduces the study.

Machovec is critical—and rightly so—of all those foreign intrusions into Christian theology which disparage the world of matter, stress only the divinity of Jesus, make God into an abstract Platonic principle, and tend toward an idealistic, other-worldly significance of the gospel message. Jesus has never been the opiate of the people.

Christians can heartily agree with the dominant motif that Jesus is relevant for us today. Machovec's forceful thrust that the Gospels present Jesus' message as having strong social relevance is something that Christians have known all along; but for long stretches of our history, this has been overshadowed by the spiritual concerns of saving souls.

Throughout the book the author demonstrates a perceptive understanding of the eschatological dimension of the biblical faith. The present must be "open to the positive and far-reaching vision of the future." The future penetrates the present.

Machovec sees Marxists as true heirs of

Pastor needed

The position of pastor for the Rosthern Mennonite Church, Rosthern, Saskatchewan, will become vacant as of July 1978. Letters of inquiry may be addressed to Len Enns, Chairman of the Pulpit Committee, Box 701, Rosthern, Saskatchewan S0K 3R0.



Contact: Youth Office, Box 347, Newton, Kansas 67114

biblical eschatology. He wonders whether Marxists aren't almost the only perpetuators, in the modern day, of the "early Christian desires for radical change."

The author sees in Jesus a hopeful understanding of the human condition. The fullness of human existence is at hand. Through decisive personal action and commitment, not primarily through structural change, every person can lead the fulfilled life. A person can repent and be converted.

Machovec brings a new spirit into

Christian-Marxist relations. He becomes an ally instead of an archenemy of the Christian in the attempt to understand and grasp the biblical message and its relevance.

In his breadth and depth of understanding the Christian faith Machovec has no peers in the Marxist world. This book may well come to be a classic and the herald of a new day in Christian-Marxist relations.

The book is well written and a pleasure to read. The author avoids pedantry and academic jargon. Often he is careful to explain concepts that may be understood the

wrong way. He engages sympathetically with contemporary biblical scholarship to make his picture of Jesus stand out clearly and forcefully.

No doubt, readers will disagree with some of the author's exegetical conclusions. But no one can lay the book down without having felt the warm, human concern of the author and his passion and enthusiasm for Jesus.

To encounter this from a Marxist, who is so quickly relegated to the hardened and subhuman, is a moving experience.

Letters

World Peace Tax Fund

Dear Editor: I respond to Stephen Strunk's letter (October 18) about war tax.

1. In a "government by the people, for the people" we are responsible for the action of our government through our representatives. At least we have the right—yes, even the responsibility—to convince the government (the lawmakers) that we do not want to spend our money for war purposes any more than we want to take part in a war.

2. Not paying taxes, if it were possible, would be a good way to keep the money God has entrusted me with from being used for war purposes. But the Internal Revenue Service would come and take the money. That is why we need to support the World Peace Tax Fund bill.

3. Matthew 5:38 explains the context of Jesus' teaching "You have heard that it was said, 'An eye for an eye and a tooth for a tooth'." Matthew 5:39 refers to our attitude when people are hurting us; we are not to seek revenge. The Good News Bible trans-

lates it, "But now I tell you: Do not take revenge on someone who does you wrong. If anyone slaps you on the right cheek, let him slap your left cheek, too." We do have a right to resist when we are requested to do evil to other people.

4. I see no connection of the principles in Romans 14:1-12 and war resistance or conscientious objection to the war efforts. *Samuel Baergen, 121 South Charles, Wichita, Kansas 67213*

November 1

Canadians and Americans

Dear Editor: We are enjoying our stay at Weierhof. My Anabaptist research is coming along well and our family is finding the cultural change very interesting.

One comment in your editorial about Bluffton (September 13) disturbed me. You compared the Toronto and Bluffton conferences and observed that the people at Bluffton were more free to express their emotions.

I was at Toronto but not at Bluffton. I'm wondering whether you're imposing American norms and values on Canadians and expecting Canadians to be like Americans. Why is clapping a greater sign of freedom than sitting reverently and letting the mood of a moving song linger in the air and in one's soul? It is also possible to describe the Americans' tendency to clap after everything as a sign of lack of respect or a sign of inability to appreciate the beautiful and moving.

To me, your comparison and its negative evaluation of the Canadian mode of response to something moving tended toward "cultural imperialism." I think different Mennonite groups should be allowed to develop their various identities without

requiring a uniformity of style (approach). *John Friesen, 6719 Weierhof, Post Marnheim, West Germany*

November 1

Editor's note: John Friesen is on sabbatical from Canadian Mennonite Bible College. The Friesens are members of the Fort Garry Mennonite Fellowship, Winnipeg.

Surprised by criticism

Dear Editor: I was surprised and also sad that you devoted almost a whole page to the article "Affluence of Manila Crusade Questioned" (September 6).

A consecrated and dedicated man like Billy Graham would have no other than people dedicated to Christ to work on his crusade. The crusade was invited to the Philippines by the Christian churches there. They must have realized the need and cost and were willing to pay the price of presenting Christ to millions of people and winning souls. Is there any price too big to win souls to Christ?

As you know, they are now preparing for this crusade which will involve reaching millions of people. This is a large undertaking for these crusade people and, although dedicated and experienced in the work, they do need our prayers—not criticisms. *Mrs. E. Badertscher, Route 2, Box 2, Bluffton, Ohio 45817*

November 7

About letters: To encourage readers to express themselves on a variety of issues we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for special reasons in special situations. Editor

Have you been encountered?

The family life committee of the General Conference would like to locate Mennonite couples who have participated in a Marriage Encounter experience. Please send your name, address, telephone number, and the date of experience to:

Marian Franz, Chairperson
c/o Family Life Committee
Box 347
Newton, Kansas 67114



Rainy day prayer

Sherry Kobus

Please, God,
Please make it sunny.
There's a sparrow to feed,
And a forest to walk,
Daisies to pick,
And a wonderful world to explore.
Please, God,
Please make it sunny.

Dead love

Anne Neufeld Rupp

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Not as the world gives

Evelyn Minshull

Peace I leave with you; my peace I give to you; not as the world gives do I give to you (John 14:27a).

Not as the world gives it?
Nothing you have given us
has been given
as the world would give it.

Consider creation. . . .

Man would require an audience, at least,
standing by
to admire technique,
to applaud effects of
lighting,
color,
movement.

And materials are so vital
to the world.
Create from a void?

Unimaginable!

And the nativity. . . .

The world had it all figured out,
how this messiah would come.
Didn't you realize that simplicity
is just not
the world's style?

If you'd given it a bit more flair—
worldwide trumpets;
a stepped-up campaign,
just prior
to the event;
a bit more gold,
a better setting,
a more stellar supporting cast.

The list is endless,
what might have been done
to capture headlines
and instant applause.

But a king
born to an impoverished couple
in a stable
in a town
no one thought twice about?

Unthinkable!

And there's more. . . .

You urge us to find strength
in a way the world calls weak.
(They've never quite seen
how much more courage it takes
to turn the other cheek
than to double the other fist.)

You tell us to find wealth
in a method the world terms suicidal.
(It is more blessed to give
than to receive?
Try building a financial empire
with *that* tactic!)

You advise us to seek wisdom
with the heart of an unschooled child;
to treasure the intangibles
and scorn the treasures . . .

Impossible!

And this peace you speak of. . . .

The world would barter
with blood and bone,
with charred homes
and hopes in ruins;
with the clatter of arms,
the cry of despair.

What remains
when the noises cease,
the smoke tendrils rise,
the cries have faded to sobbing,
the arms have been stacked,
the dead buried—

what remains,
the world would explain,
is peace.

Not as the world gives peace,
do you leave it with us,
and we thank you.

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

92:46 DECEMBER 20, 1977



He saw The Star

Carol Lawson Witucki

The war was over. All day, trains had carried men in faded uniforms away from the capitol homeward to the cities, towns, and rural areas. Near midnight, one train lurched to a stop on a mountainside and ended one soldier's long wait.

As he looked at the familiar landscape, he saw no houses, only endless snow gleaming like diamond dust. In the wintry night, he heard no sound. Nothing moved except the black dragon which exhaled its breath into the stillness and then snorted down the track, leaving him alone.

By then he was used to being alone. When the war was new, the camaraderie had been bountiful. But as the rations ran out he had found himself alone in his hunger, as they all had. On the exhausting last marches every soldier had been alone, knowing that if he fell behind he would be left.

At the beginning of the war, he often had thought that as all of them advanced together they were like one proud, feline creature. The men at the front were the ears

and nose, ever alert to danger, followed by the hard-core lines of teeth and claws, the stalking paws, and finally the twitching tail of the rear guard. But by the war's end it depressed him to think of men as incomplete parts of an inhuman whole. As the war lengthened it accentuated each soldier's separate incompleteness. Vainly he tried to push the thought from his mind. Before his eyes the cat grew old and hungry and tired, becoming the prey instead of the predator.

Now, at last, he was disconnected from the carnivorous creature. His shabby, black hulk moved slowly through the silent December night. He knew it was almost midnight, yet because of a bright star shining on the glistening snow it seemed that it was only dusk. His feet were wrapped in rags which covered worn boots filled with holes and cold and pain. The thought that he must walk ten more miles chilled him deeply.

He walked slowly, head bent, scarf wrapped around his head so that his breath helped to keep his face warm. Luckily it was

not windy that night. He prayed that a wind would not come up and blow away that precious warming breath and that his feet would not freeze in the snow, leaving him rooted and bent like an ice-laden tree. He had seen it happen to other men.

The only sound he heard was his feet breaking through the thin crust of snow before they sank into powder. The endless mechanical stepping mesmerized him until he stopped abruptly, startled, realizing that he hadn't been thinking about anything for some time. He had been dangerously close to falling asleep. "Surely I cannot die now," he frowned, "when I am so close to home." Yet, he dared not look into the distance to see just how close home was. If he lifted his head, the cold air would cut behind his scarf, freezing his face and neck.

As the monotonous miles passed, he lapsed again into watching his feet crunching through the icy snow which his soul had come to resemble. Within himself he had cultivated a frozen landscape, barren of

the thoughts and feelings which could be a soldier's greatest enemy. He had seen other men destroyed by those thoughts. First came the faraway looks from haunted, questioning eyes. Then came slowness of movement, followed by tears that froze to cheeks, and weakened resolves. Finally, under the weight of such indulgences, they would stumble, rendering to the snowy madness and a sudden death in a foreign country.

Sometimes, besides, to think required energy and he had learned to save his energy for the marches, the searches for food and firewood, the grotesque skirmishes, and the endless retreats. But since he was so close to home now, and the war was over, he perceived no danger in thawing slightly. "It's Christmas Eve," he thought. He wished that he had presents for his family. He thought of the warm fire in his home and of his wife standing beside it. She would look up with indulgent eyes as he walked in unexpectedly. He felt her arms around his neck and her cheek against his. He imagined all the details of their home—the cleanliness, the family pictures, the old rug. He could even smell the soup. But when he heard the breathing of the sleeping children in the next room, he stumbled in the snow like a broken branch stopping under the weight of too much ice. Lying in the snow, he noticed that the lone star seemed to be growing brighter, shining incandescent light on the land and transforming it into a false dawn. He looked at the sky which had for so long been his enemy by giving dark protection from an advancing enemy hurling bullets and shrapnel out of the pitch. Now the sky was light blue, streaked distantly with pink, and in it the lone bright star stood out among the rest. His weary and hungry brain struggled to cope with the intricacies of astronomy. Once he had pointed out the North Star to his small son . . . and Orion, and the Milky Way. Because this was such a large star, he decided that he should have known its name, and so he continued to sit and wonder. It seemed to him that the snow was making him warmer, so he lay back and bathed deeply. It felt good to stretch out on the snow as if it were the warm flannel sheets waiting him at home. He began to drift asleep.

His mind struggled against his exhausted body, tugging at it to get up, ordering it to wake. Drowsily he obeyed, using his hands to support himself as he stood up. His back, bundled feet trudged on. There was no need to look ahead because he had crossed the snowy stretch all his life, yet he realized he could not continue to watch his moving feet. To keep awake he looked up to the sky and the large star. Perhaps it was a comet, he thought, as the star kindled a response in his cold brain, giving him a

thought to focus on during the endless miles.

While his thoughts were on the bright star overhead, he was surprised to see in the distance the shape of a small building. It had not been there when he had left for the war, but that had been three years ago. It was possible that someone had built a home during that time; yet he reasoned that it was not a good location for a home, unprotected from the whipping winds and blowing snow. And then a horrifying thought struck him. Perhaps he was just imagining the building. "O God," he prayed, "if my mind has succumbed, let me die here now."

As he approached, he could see smoke wafting from the dwelling and a golden light spreading from the window onto the snow. At the precious door he hesitated, momentarily troubled that it would disappear at the sound of his knock. When he did knock, a young man opened the door and beckoned him inside almost as if he had been expecting him. As the soldier stepped across the threshold, he felt great warmth and smelled sweet, fresh hay and heard the rustling of animals about him. It was not a home after all, but a stable.

The owner showed him a chair and poured him a hot drink. The soldier looked around, hardly daring to believe his good fortune. He thanked the man for the drink and the food placed before him. There was only a small fireplace, he noticed, but the stable was warm from the heat of the animals—some sheep, some cows, a donkey. The soldier's feet began to tingle and itch as they thawed.

"A cold night," said the owner.

"Yes," replied the soldier, suddenly awkward with civilian conversation.

"You must have seen the star," smiled the young man.

"Yes."

"I thought so."

The soldier wondered how long the man had lived there and why he lived in a stable, but over the past three years he had learned that it was best not to question people and that he himself did not like to be questioned.

After the soldier had satisfied his hunger, the owner said, "Tonight I became a father. Come. See my wife and new son."

The soldier had thought they were alone and was surprised by this information.

"Come," repeated the man excitedly, leading the soldier to the end of the stable. There on a blanket a young woman was lying with a baby in her arms. At once he remembered his own sons at their births. Compelled by the remembrance he knelt in the straw and gazed at the small face. The child opened his eyes and looked up at him. Inexplicably, he felt that the child understood all the things that he had done because of the war. He touched the child's face.

"I would like to give this child a gift," he

thought, "something to help him on his way." He knew that he had nothing in the pockets of the overcoat taken from a dead comrade, but he must leave something for the infant to show him that things would be different, that the two of them together would start new lives. And then he realized that in his weariness he had been supporting himself with his gun, and he knew what he would leave behind with the infant.

"My gift to you, and to all children," he said, taking the gun and putting it down in the straw, "is that I will never again kill anyone."

Then he kissed the infant and returned with the father to the open space of the stable. In the warm straw he fell asleep thinking of his sons.

When he awoke in the morning, he felt warm and refreshed; but looking around him he discovered with disbelief that he was in the snow and that the stable had vanished with the night. He jumped up and looked for the building, but it was nowhere on the horizon. Then, hands digging through the snow where he had awakened, he searched for his gun. It was gone.

* * *

Spring came early that year. The man and his sons were walking near the place where he had spent his last night as a soldier. The wild flowers were abundant, white and yellow and orange and blue and mauve. The sun shone on the mountainside, on the flowers, on the man and his children. As the sons ran to collect bunches of flowers to take home to their mother, the man stretched out on the grass and absorbed the sun's warmth. He searched for the right word to describe how he felt. Yes, that was the word. He felt blessed.

Presently, his two sons came running and shouting excitedly toward him. The older son carried a rusty gun.

The man took the gun and examined it. It was from the war. It was not unlike the one he had used. Was it his gun, or had it belonged to another soldier on another journey? Every day guns were being found wherever soldiers had been. He wondered if he was just refusing to reclaim this gun because he did not want to be dispossessed of his miracle, the star on Christmas Eve, the stable, the baby. He looked more closely for some mark of identification, but could find none.

He looked up at the smiling faces of his sons. A breeze carried the fragrance of the wild flowers to him. The sun shone white in the blue sky. He smiled back at them, once more lighthearted. It didn't matter. Whether the gun was his or not didn't matter. His life had been no less blessed. That a miracle had occurred he was sure, and the discovery of a rusty gun could not diminish it.

A CHRISTMAS MESSAGE

Philip Potter

There is a mood of despair in our world today. For some the despair is quiet, because they have lost a sense of the meaning of life while grasping their possessions in fear. For others it is restless, because they are angry and frustrated that they continue to suffer injustice and indignity in a world of plenty and of pious platitudes.

1977 has seen the further erosion of human rights through increasingly repressive regimes, backed by all the panoply of military power, of torture, and of cynical disregard for human life and dignity. The economy of the world limps along with the strong taking measures to bolster up themselves and the weak being left to fall and die. The homeless refugees multiply, and few there are to succor them. There are those who take their despair into their own hands and challenge to death the oppression and callousness around them. There are those, too, who are trapped in the systems under which they live and see no way out—some react by clinging nostalgically to the past; some retreat into themselves in transcendental religious meditation of various kinds; others rebel out of disgust, boredom, and hatred for their societies and for themselves; some hope wistfully for a better future.

Christmas reminds us once again that our faith is in a God of hope who brought a new future to birth in the Child of Bethlehem. The rabbis used to comment that God created all things with finality, but he created

humanity in hope. The tragedy of the human story has been the ways in which hope in a life of good has again and again been dashed. The Prophet Jeremiah wrote to the exiles in Babylon: "For I know the plans I have for you, says the Lord, plans for peace and not for evil, to give you a future and a hope" (29:11). It is to us "prisoners of hope" that God has come in Christ as the New Man, making incarnate his plan and promise. A modern writer has well said: "The flesh of God is the hope of man."

God did not accept the status quo of our human existence. He came in Christ to show us a new and living way forward into a full life of peace, justice, and integrity. In Christ he manifested again that human beings are in the making, that they are an experiment with all its risks and dangers as they become conformed to his image. Christ took the risks and dangers upon himself as he assaulted the vicious circle of people's selfish understanding of themselves and of their world, and the static acquiescence with disease, poverty, class, and religious divisions. His whole life and ministry was God's sign of hope in a despairing world. And even when on the cross he cried out mankind's sense of forsakenness and hopelessness, God answered the cry with the liberating life of the resurrection.

At this Christmastide, the people of God, the body of Christ, are called to be signs of hope. Like their Lord, they refuse to

accommodate themselves to the status quo in our societies and in human beings. They bring the adventurous life of faith and love to bear on all the intractable problems of our time. The flesh of Christ given for the life of the world becomes their flesh which bodifies forth the hope of God to all. They give an account of the hope that is in them with the simplicity and respect of those who are the messengers of the kingdom of God and his justice. And they do so with the whole of themselves.

As our hope is founded in the incarnation, death, and resurrection of our Lord, so we become signs of hope as we offer ourselves afresh to be born anew in Christ, as we take up our cross daily and bear him before our fellow human beings with every nerve of faith and love in all we are and say and do. The fifth assembly of the World Council of Churches which met in 1975 expressed its convictions about this Jesus, the flesh of God, who frees and unites, in the prayer:

"God of Hope, whose Spirit gives light and power to your people, empower us to witness to your name in all the nations, to struggle for your own justice against all the principalities and powers, and to persevere with faith and honor in the tasks that you have given to us. Without you we are powerless. Therefore, we cry together: Maranatha. Come, Lord Jesus."

Let us therefore rejoice in hope this Christmastide and in the coming year.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions: in United States and Canada, \$8.00, one year, \$15.50, two years, \$23.00, three years, foreign, \$8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114.

our years I'd been away. Grandma had faithfully kept me posted on the Mennonite community where I'd grown up. She was at the top of my list of people to visit.

Grandma suggested that I come to the *Heimenheim* (home for the aged) on Tuesday evening, the night of their weekly songfest.

I remembered that grandma's people had range music. They sang from fat books without notes and the hymns had thirteen to fifteen stanzas, no instruments, and all in German.

I dressed in my past-the-knees skirt, a long-sleeved, roses-on-white print blouse, and put my hair in a bun with a big barrette.

Grandma was waiting. The pleats in her black dress hung just so, her black apron clean and crisp, and over her head was her best black kerchief with long silk tassels and beautifully embroidered flowers.

She covered her mouth for a moment with her ever present white handkerchief. This was her usual way of restraining her notions when excited.

With the residents and other guests we went to the parlor, where pulpit and chairs were set up. A few were too blind or forgetful to know where to sit. Grandma would quietly explain that this particular seat is for Mrs. _____ with her bad back. Then she invited them to sit near us.

I studied the old hymnbook. Amazing. Most of the German words were still familiar.

A draft blew over us from behind the pulpit. Grandma went over and closed the

windows. She noticed that the song leader's water glass was empty; so she filled it up. Returning to sit beside me, she bowed her head in waiting reverence. Wow! I just sat there and enjoyed seeing her.

A very old, white-haired man came with a walker. He looked vaguely familiar. Grandma tried to help at the door but he insisted that he couldn't get through. A staff person took him around by the double doors.

"Who is he?" I whispered.

"That's your Aunt Margareta's stepfather," she informed me softly. "He's getting quite blind." Once he was helped into a chair, he leaned his head sideways and in seconds he was snoring.

I caught myself pursing my lips (just like grandma) and thought, "If Aunt Margareta had really known him while she was growing up in Russia, maybe she wouldn't have been so afraid of him."

The elders and the song leader took their places, facing us. A first hymn was announced—several times. We were into stanza two when I realized that it was a beautiful vesper song, a lovely testimony of gratitude to God.

Then the song leader asked for a favorite. Silence. A frail, hump-backed woman called out a title. The leader paged to it and declared that it was unfamiliar to him. (I had imagined that he knew all the hymns.) He asked whether anyone else could start it.

Grandma said it could be sung to another melody. He agreed and continued as if this was quite ordinary. To me it was a new discovery. Grandma and her people weren't half as stiff and formal as I'd assumed. One elder read the Bible and spoke a few moments, then prayed.

Another hymn suggestion was invited. Silence. Then grandma asked for her favorite *Gedank* (thanksgiving) hymn.

The words told me things about grandma's faith that she was usually too shy to discuss.

After the service I stood up and beamed at my grandma. She held her handkerchief over her mouth, trying to restrain her own delight. Our hearts were in the same place at the same time.

In her room I did my best to speak to her in Low German, her most familiar language. Actually, she understood English quite well and her letters to me were always in English.

There was a knock at the door. Whipping her kerchief back over her head, grandma opened the door to two men. She recognized them, invited them in, and proudly introduced me.

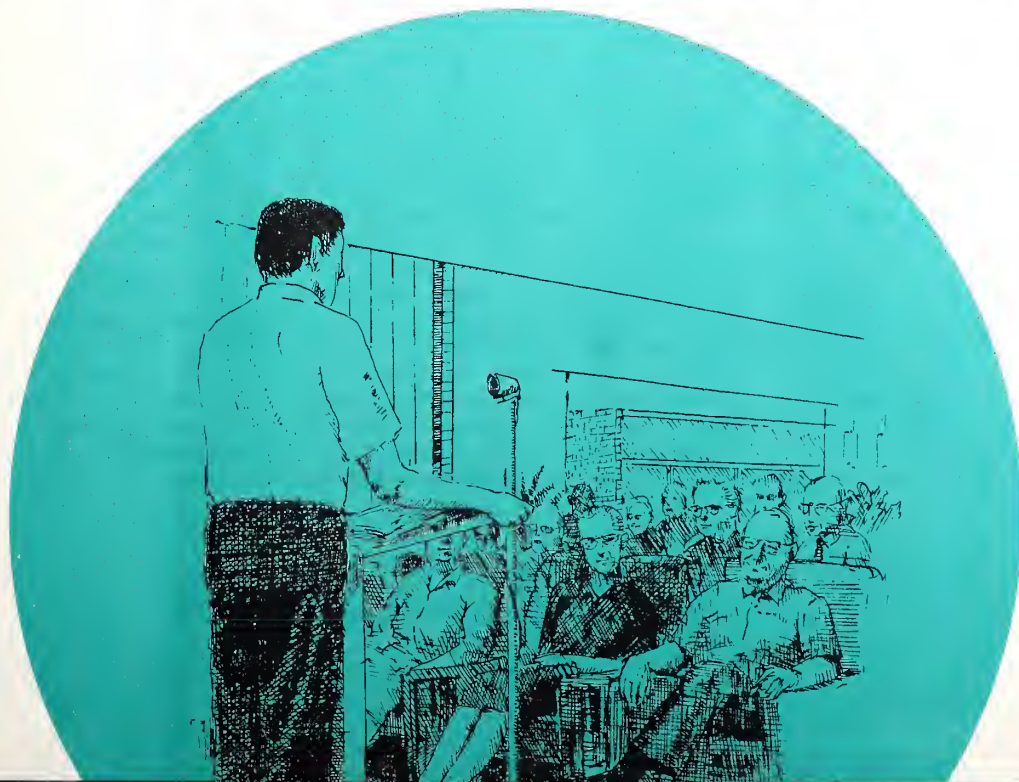
One of the men wanted some information and said that he came because grandma always remembered. She pulled out her big record book and quickly told him the answer to his question. Grandma was polite but didn't invite the men to sit down. When they left, she removed her kerchief and sat down beside me.

We talked of her quilts and my girls' club. And as we talked, getting old somehow seemed less dreadful to me.

I had admired grandma for many things while I was a child and a teenager. Now I experienced her heart and mind. Her intelligence, intuitive compassion and creativity still bloomed as fine as her huge gardens used to.

Suddenly I hoped with all my might that I would take after my dear, old-fashioned, and so poised and godly grandma.

A visit to grandma



Identity, finances, civil disobedience, perplex execs

Assessing current conference dynamics, sensing trends, and charting directions were the main thrusts during the two-day meeting of the executive committee of the General Board of the General Conference Mennonite Church, December 2-3 at Chicago, Illinois.

Executive secretaries responsible for home and overseas ministries, finances and administration, education, and the seminary reported to the five-member committee. In addition, the group also heard reports from personnel which the General Board administers directly—the editors of *Der Bote*, *The Mennonite*, and the General Conference news service, and ministerial leadership.

The executive secretaries, Palmer Becker, John Gaeddert, Howard Habegger, Heinz Janzen, and Ted Stuckey, particularly noted the following issues as important during the current triennium (1977-80)—identity, stewardship and finances, spiritual vitality, personnel for overseas mission, and continued study of topics mandated by the Bluffton conference resolutions.

Commenting on the issue of identity, Palmer Becker said, "Both staff and constituency have difficulty in clearly identifying the essence of Anabaptism and the central focus of the General Conference Mennonite Church. People do not join groups that are in identity crisis." He underlined the importance of the General Board initiating a process whereby the General Conference would have a clearly stated identity such as: We are a people of compassion; we are a people of the Bible; we are a people of peace.

The Commission on Overseas Mission could place thirty new mission workers immediately if they were available, declared executive secretary Howard Habegger. His report also emphasized the financial pressures on the General Conference, and particularly COM. International inflation is seriously affecting missions—the price of a gallon of gasoline in Zaire is U.S. \$12 and during October the cost of living index for that country zoomed from 145 to 185. Further, the Canadian dollar is weak, and since Canadian missionaries are paid out of Winnipeg, Manitoba, this is affecting their purchasing power. But Howard's greatest concern was the escalation of promotion among General Conference people for "the Mennonite dollar." There are many competing agencies—General Conference, inter-Mennonite as well as non-Mennonite, and also schools and colleges.

Others also expressed the need for "fair-

share giving," and for some way to deal with questions of stewardship in an open manner. Elmer Neufeld observed, "Missions, relief, and development need to get their fair share."

Several major initiatives evolved from the meeting. Due to the expected 10 percent shortfall in donations for 1977 the executive secretaries were instructed to plan for no increase over the 1977 budget in their 1978 askings. Ted Stuckey said it appears only 90 percent of budget will be received. No inflationary factor is to be considered, and therefore there will be an actual cutback in programming in 1978.

It was noted that the whole Mennonite family of agencies and denominations across the United States and Canada is down in receipts. Committee members also judged that the decrease in giving is due to economic factors rather than persons being dissatisfied with the General Conference program.

There was also lengthy deliberation about the midtriennium civil disobedience conference called for by a Bluffton resolution. One of the main concerns was whether Canadian churches would see the issue of civil disobedience and war tax as relevant to them. Would they send delegates? Another worry was whether delegates would carry a large number of proxy votes. The constitution of the General Conference allows for a quorum with 50 percent representation, and since one delegate can carry up to twenty-five votes by proxy, it would be possible for forty persons to make a decision affecting the whole conference. About 1,000 votes are needed for a quorum.

The hope was expressed that the study process being initiated would create good interest and also broadly based, informed representation. Beginning in January 1978 an attitudinal survey on civil disobedience is scheduled. A study guide is to be ready by the fall of 1978 for use in Sunday school sessions and other study groups. A definite place and time for the midtriennium conference will be decided later, though early February 1979 is a strong possibility.

Already the executive committee is faced with a question of civil disobedience. Only a few days prior to the meeting the Newton office received notice from the Internal Revenue Service of the United States to pay personal income taxes owed by Heinz Janzen (general secretary) and his wife, Dorothea Janzen. Since Heinz is ordained, it is legal for him to categorize himself as self-

employed, and hence, his salary check from the General Conference has no income tax deductions. Since 1976 he has been refusing to pay the military portion of his income tax, placing it in a bank account, and informing the IRS of his reasons.

Until this levy arrived the IRS has simply confiscated the bank accounts of such persons and withdrawn the unpaid portion from the accounts. Now the IRS has demanded that the General Conference employer be responsible for paying Heinz's unpaid tax out of Heinz's salary check.

The executive committee decided to delay a decision on the IRS levy until the February 1978 meeting of the General Board. They were concerned that any action in the current case is not to be seen as a predetermination of the issues which by Bluffton conference resolution are to come before the midtriennium conference. They did, however, see the levy as different from the request of General Conference employee Cornelia Lehn to have the military portion of her tax not withheld from her salary check by the General Conference. The Janzen case is seen as civil disobedience by individuals and not by an incorporated body, the General Conference.

John Gaeddert summarized recent work which the Commission on Education has initiated—the youth and adult curriculum evaluation of the Foundation Series, Marriage Encounter material, divorce and remarriage, and abortion. The latter issue has not been lodged with either CHM or COE, but communication is to continue between the two commissions as to where the Bluffton resolution on abortion should be assigned. Executive committee members thought that the resolution asked the General Conference to work towards a position on abortion, and that it was not simply a call to produce study materials.

Several central office (Newton, Kansas) staff have participated in Marriage Encounter weekends, others in the church are being surveyed, and it is expected that an Anabaptist version of Marriage Encounter will be materialized in 1978. John reported that teachers are finding the Foundation Series "exciting and frustrating, hard work and worthwhile, with the overall impression positive."

Members of the General Board executive committee are Elmer Neufeld, Don Smucker, La Vernae Dick, Marvin Zelmer, Loretta Fast (substituting for Jake Tiltz), and Vic Reimer.

MCC (Canada) encounters inquisitive delegates

ively question-and-answer sessions and inspirational speeches characterized all five of the annual delegate meetings of provincial Mennonite Central Committee (Canada) organizations, held during four weekends in November.

At each meeting concern was expressed about the pressure being put on the international overseas program of MCC by decreased giving. Nevertheless, provincial and Canadian programs were the major agenda items. Native concerns, the most controversial issue in the Canadian MCC constituency, sparked considerable discussion. Secondary items were offender ministries, Self-Help crafts, and material aid centers.

Canadian Mennonites are not of one voice in the ministry MCC should have with natives. At several of the assemblies the main point of contention was MCC (Canada)'s membership in Project North, a cooperative attempt by Canadian Catholic and Protestant churches to put before the public the hurts of the native people. Public officials have been confronted over actions which

disregard native people's aspirations. Delegates questioned whether MCC participation would carry it into the political process. Others said MCC was advocating a "dogsled and tepee" way of life which was unrealistic and belonged in a museum. Some alleged that supporting a moratorium on large-scale industrialized development was "stopping progress." There were also strong endorsements of MCC (Canada) activities on northern development and its effect on native people.

Financial reports were presented. During the 1976-77 fiscal year provincial thrift shops contributed \$266,057 to MCC; \$339,597 worth of Self-Help crafts were sold; relief sales raised \$369,597; and the material aid depots prepared \$365,104 worth of items for shipment to the needy.

The MCC (Canada) report to the provincial delegate bodies raised the question of budget-setting practices of the provincial organizations. It was observed that decreased giving puts the squeeze on MCC's overseas program because the constituency

contributions go first to the provincial MCC, which then forwards funds as it sees fit to MCC (Canada), which in turn holds back what it needs for Canadian program and support services. What is left is forwarded to the MCC office in Akron, Pennsylvania, for binational and overseas program. But no attempt was initiated by delegates to perform major cutbacks for provincial activities.

Attendance was good at all the annual meetings, with about 600 in Manitoba, the largest constituency of 22,000 members; 450 in Ontario, with 21,000 members; 350 in British Columbia, with 11,500 members; 250 in Saskatchewan, with 9,000 members; and 180 in Alberta, with 4,500 members.

Three provinces proposed budgets higher than last year's spending; MCC (Saskatchewan)'s budget is only two-thirds of disbursements and MCC (Alberta)'s budget is only three-fifths of disbursements. (Note: disbursements include forwarding.) Budgets by province are: MCC (British Columbia), \$819,500; MCC (Alberta), \$386,400; MCC (Saskatchewan), \$607,600; MCC (Manitoba), \$1,110,255; and MCC (Ontario), \$771,450.

Since accounting practices vary from one province to another, these budgets are not necessarily a reflection of the amount the constituency is giving to MCC in direct contributions or services. Some include operational costs and revenue for institutions owned by the provincial organization but funded primarily by purchase of services by the government.

Major response by MCC to India disaster

A major Mennonite relief and reconstruction thrust is under way in Gunter district, state of Andhra Pradesh along the eastern coast of India, following the November 19 cyclone which affected over seven million people, killed an estimated 20,000, and in Gunter district alone left two million homeless with over 350,000 houses destroyed. Crops have been damaged on more than 2.7 million acres with an estimated loss of over \$353 million.

The Mennonite church in India has mobilized eighty volunteers to aid in disaster relief. Mennonite Central Committee workers in India, both North American and Indian, have dropped their other projects and are on the scene in Gunter coordinating the emergency response. They are also working with Village Reconstruction Organization (VRO), an Indian interdenominational religious agency with whom MCC has a disaster-response agreement. Gunter is the site of "unbelievable destruction and tragedy," cabled A. C. Lobe, MCC India country representative.

By December 2, MCC had rushed \$53,000 to India. Half of these funds will be used for cleanup, volunteer support, clothing purchase, and medical relief, and the other half is intended for housing repair and rehabilitation. The funds were forwarded from the contingency fund in confidence that North American Mennonites will give.

The Indian Government indicates that it has food supplies and will take care of

distribution. The initial VRO and Mennonite response was burying human and animal corpses to prevent disease.

William Snyder, executive secretary for MCC, stated, "These funds are just the beginning. India is suffering from a disaster of the magnitude of the Guatemala earthquake or the cyclone that hit Bangladesh several years ago."

Can the General Conference raise \$1,000,000 in December?

Budget for 1977 includes:

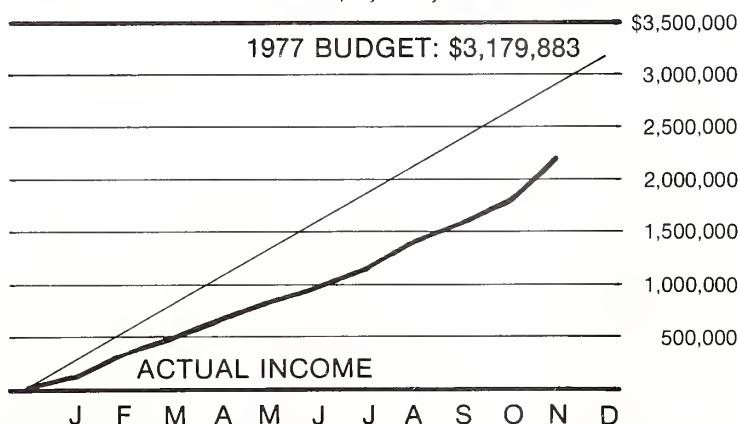
Commission on Education \$234,048

Commission on Overseas Mission \$2,084,949

Commission on Home Ministries \$579,918

Mennonite Biblical Seminary \$280,968

Total \$3,179,883



Giving to General Conference ministries to the end of November totaled \$2,203,503, or 69.3 percent of budget for 1977. Hence, 30.7 percent, or \$976,380 needs to be raised in December if the General Conference budget of \$3,179,883 is to be attained. Receipts during November were \$404,658 as compared to \$368,771 in November of 1976. In 1976 receipts to the end of November were \$2,256,381. These figures were released December 7 by Ted Stuekey, conference treasurer.

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CAN WE GIVE HIM?

Center studies religion in communist lands

What is the Center for Study of Religion and Communism (CSRC)? What does it have to do with Mennonites?

Located at Keston College, London, England, the center was founded in 1970 to fill a gap in supplying much-needed reliable information on religion and the church in communist countries. In its official statement CSRC says the aim of the center is "to carry out an extensive and objective study of the state of religious communities and religious worship in countries under communist rule, and of the relation between religion and communism in general." Keston now employs more than ten persons.

In 1973 Walter Sawatsky, Winnipeg, Manitoba, was appointed by Mennonite Central Committee as research scholar for the center. In this way MCC has benefited from access to reliable information, and has contributed to Keston's work financially and by means of articles written by Sawatsky.

CSRC is not a mission in the same sense as certain organizations whose purposes range from smuggling Bibles into communist countries to fighting communism. The purpose of the center is to engage in serious

research and to provide information to churches, universities, and legitimate organizations. The center does this through books, journals, press releases, lectures, and broadcasts. A library and comprehensive documentation is being collected at the center. The planners hope this activity will advance human rights and religious freedom. CSRC publishes its own bimonthly paper called *Religion in Communist Lands*.

Director Michael Bourdeaux, who has spent one year in the Soviet Union, is also on the research staff of the Royal Institute of International Affairs in London. His publications include *Religious Ferment in Russia: Patriarch and Prophets*, which deals with the Russian Orthodox Church; *Opium of the People*; and *Faith on Trial in Russia*, a popular account of the Russian Baptists with special emphasis on the dissidents.

In 1976 there was a shift in the MCC East-West research program with Sawatsky moving from England to Neuwied, West Germany. The primary reason for the shift is to live close to Soviet German emigrants (*Umsiedler*) whom he is interviewing in a systematic fashion on the history of local

congregations in the USSR. Started several years ago, the project should be completed by 1978. The other major project for the year is the completion of a scholarly book describing Soviet evangelicals from 1945 to the present. There is a firm belief that accurate knowledge of the religious situation in the Soviet Union will help western Christians be a better brother to them.

Walter Sawatsky, fluent in Russian and German, is a PhD candidate in Russian history at the University of Minnesota, with special emphasis on nineteenth-century religious history. Sawatsky says, "I have long had an interest in the state of religion in Russia. I feel strongly that in the same way that we must look at Tsarist Russia to give depth to our understanding of Soviet Russia so we must look at religion in Tsarist Russia to understand more fully current problems."

He and his wife, Margaret, are members of the Evangelical Mennonite Mission Conference (EMMC) of Canada, and belong to the Gospel Mennonite Church in Winnipeg. Both Walter and Margaret are graduates of the Steinbach Bible Institute. *Mennonite Brethren News Service*

Call forth gifts



Words & deeds

Margaret and Weldon Nisly, 315 West Logan Street, Philadelphia, Pennsylvania, are withholding the U.S. federal excise tax on telephone service. The tax was legislated in April 1966 to help finance the war in Vietnam. In their letter to Bell Telephone and the Internal Revenue Service, the Nislys cite continued U.S. refusal to heal the devastation wrought in Vietnam and U.S. militarism and nuclear arms preparation as reasons for their action. "Our concern," they write, "is to channel our tax dollars and energies into peaceful and humane efforts." They are contributing the amount of the excise tax to the Jubilee Fund of *The Other Side* magazine.

Indian bands in Saskatchewan are negotiating land settlements which are due them under treaties made earlier this century or at the end of the nineteenth century. Some bands were not given their proper entitlements. The agreement with the Federation of Saskatchewan Indians puts forward a formula for settlement which uses present population figures for a band with an outstanding entitlement, multiplied by the

per capita acreage as set out in the applicable treaty. In Saskatchewan this is 128 acres per person. Government land will be used, or land transfers will be negotiated, or there will be revenue sharing in resource development.

The Winkler (Manitoba) Berghaler Church celebrated the seventy-fifth anniversary of the Conference of Mennonites in Canada on November 6, and the congregation's participation in the conference. Henry Gerbrandt, executive secretary of the conference, focused on the persons and principles which brought the conference into being. Pastor Peter Penner stated that anniversaries should relate heritage through personal experiences and drama, rather than an emphasis on dates and names.

The work of Johann Sebastian Bach will be featured at a three-day music festival at Goshen (Indiana) College March 31 - April 2, 1978. The festival will include lectures, recitals, concerts, and rehearsals.

"Olympic games" centering on scientific atheism have been organized by school officials in Latvia, USSR. Pupils had to explain the government's attitude toward religion and the difference between the

religious and scientific point of view about creation, nature, and the origins and development of man and society. In some of the schools the competitors were named after favorite devils and dressed in horns and tails.

Representatives of major Christian churches in Canada met with minister for external affairs Donald Jamieson on November 15 to raise questions about Canada's policy on South Africa. On the one hand, Canada publicly condemns apartheid, while on the other it promotes trade and investment in South Africa that benefits the economic and political power base of the Vorster government and the country's white minority.

Handicraft items made by some of the 6,000 political detainees of Philippines' president Marcos have been ordered by Mennonite Central Committee. These items, to be marketed through the Self-Help program in North America, will bring much-needed income to prisoners and their families.

Boards of the Mennonite Church are finding their places under one roof in a renovated hotel in Elkhart, Indiana. The centralized church offices have been named Greencroft



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Center and house personnel responsible for congregational ministries, education, missions, and the general board. Centralizing the offices in one building has opened up interstaff consultation that has been helpful, said Harold Bauman, congregational ministries secretary.

This is a parable worth reading. Now it came to pass that a certain parishioner invited his pastor to lunch at a popular restaurant. The waiter was efficient, and the food was good. As they rose to depart, the pastor observed that his host laid some coins under the edge of the plate, and the waiter who stood by smiled happily, which meant that the tip was satisfactory.

Now with such customs all are familiar, and this parable enters not into the merits and demerits of tipping. But the pastor began to meditate. He knew that the usual

tip must be at least 10 percent, lest the waiter turn against you. And it came to him that few people so honor their God as they do their waiter. For they give unto the waiter the tithe, but they give unto God whatsoever they can spare.

Verily, does man fear his waiter more than he fears his God? And does he love God less than he loves the waiter? Truly, a man and his money are beyond understanding. (Quoted by J. D. Wadley in the *Pulpit Digest*)

A Sunday school museum can be seen at Baptist University of America, Decatur, Georgia. The museum was begun two years ago by Elmer Towns who was given material from the old American Sunday School Union. The museum has a large collection of old Sunday school study books, song books, woodcuts, charters, posters, and banners. In

1829, Francis Scott Key, the founder of the American Sunday School Union, was the instigator of a project to place a Sunday school in every town of the Midwest in the United States where over 61,000 Sunday schools were started.

Thrift shops have been endorsed by the executive committee of Mennonite Central Committee. This means that for those who wish to start thrift shops MCC is ready to be of help. According to William Snyder, executive secretary, thrift shops provide a good way to conserve resources, provide an orderly way of community exchange, and serve as an outlet for Self-Help products. The first shop was begun in 1972 by churches in Altona, Manitoba, and since then the idea has spread rapidly. The shops have been successful in their aim to convert material aid into cash donations for MCC.

Record

Calendar

January 13-14, 1978—Conference on Women and Development, sponsored by the General Conference Commission on Education in cooperation with Women in Mission; Faith Church, Newton, Kansas; speakers, Cornelia Flora, Fremont and Sara Regier, LaVonne Platt

January 30-February 3, 1978—Mennonite Voluntary Service orientation, Camp Mennoscah, Murdock, Kansas

Workers

Wayne Dueckman, Olivet Church, Clearbrook, British Columbia, has begun a two-year term of service with Mennonite Central Committee in Akron, Pennsylvania, as a truck driver. Wayne is the son of D. and L. Dueckman of Abbotsford, British Columbia.

Adena Franz, Whitewater Church, Boissevain, Manitoba, has begun a two-year assignment with Mennonite Central Committee (Canada) at Steinbach, Manitoba, where she will work in the office of *Die Mennonitische Post*. Adena is the daughter of Henry and Lena Franz of Boissevain.

New members elected to the board of directors of Bethel College, North Newton, Kansas, are Dorothea Franzen, Bloomington, Illinois; Carol Duerksen, Hillsboro, Kansas; Harold D. Thieszen, Moundridge, Kansas; and John M. Janzen, Lawrence, Kansas.



Dueckman



Franz



Penner



Reimer

Chris Graber, Faith Church, Newton, Kansas, has been named editor of the *Handbook of Information* for the General Conference Mennonite Church. Currently Chris is secretary to Heinz Janzen, general secretary of the General Conference, at the central offices in Newton. She replaces Lois Penner who has edited the handbook for the past three years. The *Handbook of Information*, published annually, provides current information on the ministries of the General Conference.

Levi and Eudene Keidel returned to Zaire to begin their fifth term of service on December 15. Serving under Africa Inter-Mennonite Mission, the Keidels will be stationed at Nyanga and will be working with Pastor Mukanza Illungu in a team evangelism effort.

Garry Penner, Bergthaler Mennonite Church, Winkler, Manitoba, has begun a two-year assignment with Mennonite Central Committee (Canada) in Winnipeg at day-care center. His parents are Jake and Eva Penner of Winkler.

Lois Reimer, Olivet Church, Clearbrook, British Columbia, has begun a two-year term of service with Mennonite Central Committee (Canada) in Winnipeg, Manitoba, where she is employed as a secretary-receptionist for the pregnancy distress service. Lois holds an AA degree from Trinity Western College, Langley, British Columbia. She previously worked with MCC at Laurel, Maryland, as a physiotherapy-teacher aide. She is the daughter of John and Mary Reimer of Aldergrove, British Columbia.

Secretary needed

A secretarial position with the executive office of the General Conference Mennonite Church will be open beginning January 1978. Qualifications: general secretarial training and experience, including typing. Some organizational skills required. Contact: Personnel Office, General Conference Mennonite Church, Box 347, Newton, Kansas 671

The good and the bad

The question of moral behavior has never been more demanding of an answer than today. Permissiveness, that has touched virtually every segment of society and questioned practically every restriction that the past has known, leaves us literally gasping: What is good or bad? It was one thing to have other religions confronting us and condoning practices which the Judeo-Christian tradition declared wrong. It is quite another situation to have our own society, nurtured in that very tradition, replacing God with a computer, and being labelled a society without a moral center—some “good things around the edges but there is no guideline.”

Do we still have a guideline? The answer is yes. Amid all the changes that have taken place and continue to take place, some things may still be classed as unchanged. Required is a new understanding of the Bible as God's timeless guide for faith and life.

The New Testament gives the church's confession of God incarnate, Jesus Christ, acting to redeem his people. That redemption involved the revelation of his nature: He is a saving God. That is how the Old Testament community already learned to know him.

It is in the uniqueness of the revelation of this God that moral values take on their content from his saving activity. Thus, neither the Old or the New Testament speak of good or bad as an entity which is real by itself. God himself is good and the referent of the good is that which God has revealed. Good is what God wills.

When Jesus was approached by a lawyer and addressed as Good Teacher, he replied, “No one is good but God alone.”

What he called for first of all was a recognition of God. Then there followed the call to love God, a human action in obedience to the will of God.

Human behavior is to be seen in the context of salvation. Good and bad now become meaningful as either obedience—the good, or disobedience—the evil. And these are not abstract, theoretical concepts for the biblical writers. Good is concrete: It is eternal life. Evil is concrete: It is death.

Out of this understanding, good and bad take on their significance. And this also explains why the New Testament writers are so concerned about the daily life of the believer. It demonstrates the direction in which a person is headed. Let none take sin lightly. God's grace is real, but no one dare trifle with it.

Can we define, spell out, what is good? Again the answer is yes. The New Testament speaks of several criteria by which good can be recognized. First, the good is that which builds up the community. “At all times make it your aim to do good to one another and to all people” (1 Thessalonians 5:15). Paul calls the Romans to this kind of edification within the brotherhood. “We should not please ourselves. Instead we should all please our brothers for their own good, in order to build them up in the faith” (Romans 15:1a, 2).

Second, the good is motivated by love. It knows a total involvement in the manifold relationships of life—it seeks peace, is not proud, demonstrates patience and gentleness, identifies with the sorrows and joys of others.

Third, the good, like love, doesn't just happen. It must be worked at with proper application. In fact, our attention to our livelihood, our daily work, is good, given the proper stance and the proper motivation. In its very expression of upbuilding, of unity, of honest dealings with others, the good can be recognized.

That still leaves us with a problem, for having said the above, we are too prone to have others do our homework for us. We would like to have all our individual actions listed and spelled out for us. But that can never happen. Love has as many faces as there are neighbors, and we can never expect the New Testament to spell out completely what the good is. It

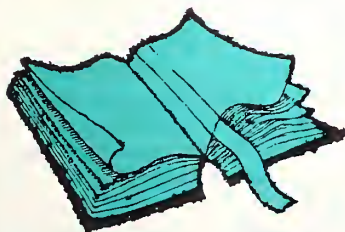
remains for us to ascertain the action that is called for.

At this very point we have two reactions which are really both cop-outs. One reaction is to take typical moral issues such as divorce, abortion, immorality, and use of drugs and to hold that any other course of action than condemnation and severance is to condone such actions. The other reaction is to recognize other, and perchance even greater, moral issues—insubordination of subjects to their rulers, the gross imbalance of the distribution of wealth, the greed which squanders the earth's resources, the racial prejudice and pride which categorizes races into inferior and superior ones—but to see them as so large and so complicated that we can really do nothing about them.

What will constitute the good is the kind of action toward one's fellowman that is life-giving, edifying, creating unity and harmony. And here comes a word of encouragement. The Holy Spirit has come and is present to guide us into the truth. This truth is not just theoretical or abstract; it is active demonstration of the very nature and purpose of God. He gives us the wisdom to know the good (Romans 16:19), and he enables us to test the situations into which we come that we may “hold fast the good” (1 Thessalonians 5:21).

A word must be added about freedom. The New Testament makes it clear that freedom is a quality determining the believer's life. Paul says that for freedom Christ has set us free (Galatians 5:1). Freedom is also the aspiration of the permissive society in which we live. But the two concepts are different. Paul speaks of freedom in the context of his relationship to Christ. For him freedom is not to do as he pleases (his own thing), but the liberation from both self and the enslavement with evil, to walk with Christ—to be a servant for Christ. Freedom becomes real in doing that which fosters Christ's cause and his purpose—and that is the good.

Let us take heart. We can know the difference between good and bad, and we have the assurance that God works for good in the lives of those who love him. *Henry Poettcker, president, Canadian Mennonite Bible College, Winnipeg*



Open your Bible

Letters

Bewildered and confused

Dear Editor: The editorial "Choose a Life-style" (November 1) leaves me bewildered and confused. I have difficulty grasping the appropriateness of the term "interface." The meaning is transferred from the realm of objects to that of "two kingdoms." When I read the New Testament I don't get the impression of two kingdoms coming together in a manner like "two parts of a joint." Jesus spoke of the kingdom being "present" as well as being "future." To me this suggests an overlap of the old age and the coming new age, not an interface.

Then the editorial goes on to elaborate on the many interfaces—"good and evil, prosperity and adversity, ignorance and knowledge, sharing and hoarding, weeping

and laughing." There seems to be some fuzzy thinking here. The idea of interface suggests two alternatives, and logically the examples which follow should suggest alternatives. But are these really all alternatives?

Is it clear on which side of the interface adversity lies? Is adversity not something common to everyone? Is there not prosperity on both sides as well? If so, what is the nature of the interface? "Weeping and laughing"—Is this supposedly another alternative we are to face at the major interface? Are not both of these part of being human, aside from being in God's kingdom or not? I cannot understand the meaning of these examples of what we are confronted with at the "interface."

There are a few more items which puzzle me. "We no longer control the society we live in; it controls us." Does this imply that we once did control the society we lived in? I doubt that we did. Are the only options between "us" and "society" whether we control it or it controls us? It appears to me that the relationship is much more complex than that. It cannot be summarily dealt with by one generalization.

"God waits for us to choose" is followed by the reference to Dr. Welby, who is always

there. Does this negative example imply that God is aloof, unconcerned, and not "with us"? One of his names is Immanuel. In what sense is the illustration of Dr. Welby to be understood?

The reference to *Green Pastures* after "God waits at the interface. The choice is ours" does not "show it powerfully" to me at all. From the little that is said I fail to see the connection between "the choice is ours" and the reference to Golgotha.

"God is God because he gives us the gift of choice." This seems to be a questionable theological statement. What is it really saying? Is God's being God dependent on our having choices?

As is evident from the above, there is much in the editorial which failed to communicate clearly and convincingly to me. Am I alone in this perception? Will you go over it once more? *John H. Neufeld, 922 Notre Dame Avenue, Winnipeg, Manitoba R3E 0M9*

November 1

Pastor needed

The position of pastor for the Rosthern Mennonite Church, Rosthern, Saskatchewan, will become vacant as of July 1978. Letters of inquiry may be addressed to Len Enns, Chairman of the Pulpit Committee, Box 701, Rosthern, Saskatchewan S0K 3R0.

Associate pastor required

Lorraine Avenue Mennonite Church, Wichita, Kansas, is seeking applicants for associate pastor, with responsibilities in educational and youth work. Approximate salary—\$9,800; three-week vacation. Position open March 1, 1978. Apply to Arthur D. Goering, 2723 Garland, Wichita, Kansas 67204.

Subscription increase

Effective January 1, 1978, congregational and every home plan subscriptions to *The Mennonite* will cost \$7.00 per year (an increase of fifty cents). Individual subscriptions will cost \$9.00 per year (an increase of a dollar). However, if individual subscribers renew for three years at a time, the three-year rate is only \$24.

If you have friends who are not receiving *The Mennonite*, consider gift subscriptions for them, or suggest that they can order it themselves by contacting the Circulation Secretary, *The Mennonite*, Box 347, Newton, Kansas 67114, or 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.

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Means better than ends

Dear Editor: Just a word of appreciation to J. O. Schrag for reminding us that the real value of a church constitution lies not so much in the finished product as in its process of becoming (November 8).

So often church constitutions become "the golden calf" before which we bow in prostrate submission, and instead of providing us with wings for growth, they so often become fetters which keep us earthbound and distort our spiritual vision.

As we struggle and agonize together in formulating the guidelines to which we aspire in the formulating of a constitution, we grow in love and appreciation one for another and experience the beauty of consensus that is born in such a context.

This is one example where the means to an end can be more worthwhile than the end itself. *John D. Wiebe, Route 3, Beatrice, Nebraska 68310*

November 1

Liked COM issue

Dear Editor: I was delighted to see the November 8 issue on Latin America. It was well done, informative, and interesting.

It meant much to me because of my fifteen years in Argentina as a Methodist missionary. You are doing a fine job with your publication.

Every good wish. *Richard Chartier, editor, Fellowship, Box 271, Nyack, New York 10960*

November 2

Meditation

When Christmas comes

When Christmas comes, I long to be
away from tinsel stores,
from frenzied crowds and greedy souls,
from all the tiring chores.

I long to be high on a hill
among God's own green trees.
I'd feel his touch upon my face
in a softly sighing breeze.

I long to see the shining star
reclaim the Master's love.
He gave his Son that we might have
eternal life above.

But men forget and do not see
what Christmas means "Be still."
They will not take the time to pray
or sigh on a quiet hill.

Grazia M. Adams

Christmas

Christmas comes to the heart
with just a whisper at first—
an echo of caroling,
a hint of a special love and joy,
a reflection of starshine.

Christmas comes this way
whenever we let it, putting
the noise and the crowds,
the worries of giving and getting—
all the outer trappings—aside.

Christmas flowers
after its quiet inner growth
into a whole new meaning of love,
into a starburst of joy,
into a caroling of peace.
The outer Christmas shines forth,
but the flowering is in the heart.

Elizabeth Searle Lamb

A father's Christmas

Christmas began in the heart of a father,
our heavenly Father.
He wanted to show his love.
What best way could this be done?
To give the best gift,
His only Son.

How can I show the true spirit of Christmas,
an earthly father?
I want to express my love to my own.
How best can this be done?
To give gifts—
Gifts of thoughtfulness, care, and love.

heavenly Father,
look down upon my earthly task
And bless the work I do.
Teach me to have the heart of a father—
To give myself freely
To share my time and caring
With those whom I truly love.

Elsie Epp

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Think "truly big" this Christmas

The glossy, full-color catalogs started to come in bunches at the beginning of November. They were full of gift suggestions. There were the rings up to \$25,000, the furs up to \$17,000, the watches to \$3,700. Of course, there were also less expensive ideas. But the finest binding was on the catalog with the biggest prices.

Somehow we are caught in the assumption that the best gifts are the flashy ones with big price tags.

Industrialized societies make this almost inevitable. Emphasis is on efficiency, speed, production, and escalation. Jumbo jets, Big Macs, supersonics, giant boxes of detergent, and bionics all are related to the same deception. Gross national product (GNP) measures our quality of life; supposedly the more cars and steel we produce, the better our way of life will be.

In the midst of our confused world and all its feverish activity, Christmas comes again. It tells of the Almighty Word leaping down from heaven to come among us, full of grace and truth. This happened in the dark of night when all was quiet.

By contemporary standards, Christmas wasn't much of a production—a few shepherds, a vision of an angel choir, an obscure couple from nowhere, and the birth of one more baby. It wouldn't be good box-office material. Could it stand the competition of *Jaws*, *The Godfather*, *Oh, God!*, or *Star Wars*? Too *small*—budget and cast.

But the script is something else. God comes in a baby, in a crib in a stable, to dwell among us and to redeem us from all our sin. Can you imagine

anything bigger than that?

It may be difficult for us to catch the impact again this Christmas. The birth of Jesus implies a familial society—one in which the characteristics of personal relationships, that encourage persons fully to live and to love, will be the shapers of our social relationships and structures. With Christmas, a concept of net human benefit has much greater significance than gross national product.

Contrary to a technological pursuit of gadgetry, the nativity shifts our focus to what is truly basic—life. Life and living are the big idea of Christmas.

Solzhenitsyn in *Gulag Archipelago* writes of being in a communist labor camp. The man in the bunk above him seemed to maintain an unusual attitude in that terrible place. Every so often that man pulled scraps of paper out of his pocket and studied them. Solzhenitsyn discovered that each scrap contained a verse from the Bible. It was sufficient for his partner to maintain a special quality of life in adverse circumstances. Simple scraps of paper with words of Scripture. They gave life.

What is it that's truly big for you this Christmas? Look around. Is there really anything bigger than the first breath of a newborn baby? What about the laughter of happy children? How about the scent of a freshly-opened flower? Are the genuine smiles of those you love worth as much as a coat, a TV, a watch, or a ring?

Think "truly big" this Christmas. Share a gift that emanates life and living. BW



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